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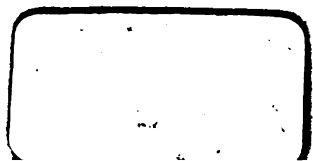
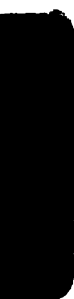
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XBP/Vol. 7



THE  
LONDON REVIEW  
OF  
ENGLISH AND FOREIGN  
LITERATURE.

BY  
W. KENRICK, LL.D.  
AND OTHERS.

*Quid sit pulchrum, quid turpe, quid utile, quid non. Hor.*

VOL. VII.

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T H E

# LONDON REVIEW,

FOR JANUARY, 1778:

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*Disquisitions relating to Matter and Spirit. To which is added, The History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. By Joseph Priestley, LL. D. F. R. S.*  
8vo. 5s. Johnson.

It may appear something extraordinary, says Dr. Priestley, but it is strictly true, that but a very few years ago, I was so far from having any thoughts of writing on the subject of this publication, that I had not even adopted the opinion contended for in it.—It would, indeed, be somewhat extraordinary in any other writer than Dr. Priestley; but that facility of penetration, which distinguishes his intuitive genius in the investigation of his subject, joined to that rapidity of composition which attends his illustration of it, render nothing of this kind extraordinary in him. Nay, so versatile is the pen of this ready writer that, we should not think it extraordinary, if in the course of years, to which Providence will probably prolong his “*literary life*,” it should successively point, like a weather-cock, in rotation, to every point in the compass of the Cyclopaedia. Ordinary geniuses may occasionally console themselves with the maxim *Non omnia possumus omnes*. Dr. Priestley hath no need of such confined consolation; wanting nothing but Time to develop the mysteries of the whole circle

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of

of arts and sciences. Hence he has declaredly chosen, for his coat of arms, that significant motto, *Ars longa, vita brevis*. For the sake of the arts, therefore, we say, Long life to him!—At the same time, we cannot help remarking a little peevishness of disposition in him, that seems to promise it; although we think it, by no means, a symptom of that philosophical fortitude of mind, which generally characterizes true genius. After complaining against the hardship of being treated “as a notorious plagiarist” for pilfering a spark of light, a pinch of phlogiston, and a puff of fresh air, from poor Dr. Higgins; he proceeds, in repeating his grievances, as follows. “There are even many persons, not destitute of name and character themselves, who cannot bear to hear me spoken of, as having any pretensions to philosophy, without a sneer; and who think my publications on the subject a disgrace to philosophy, and to my country.”

We wish the Doctor had told us who these very sagacious personages are, that affect to treat his doctorial dignity with such superior *hauteur*. We might then probably account for their being themselves possessed of name and character as philosophers. For, truth to say, we know numbers, who have somehow or other wriggled themselves into such possession without any legitimate claim. We would venture a wager that the reputed wise-aeres, Doctor Priestley here hints at, are some of his unsisterly brethren, the old women among the fellows of the Royal Society. The way these goodies get a character is well known, and easy enough. In the first place they cling, like other weak bodies, together; and vouch for each other, like thieves at the Old Bailey, or vagabonds at a Register-office. At the worst, let any of the sisterhood get a catarrh by watching Jupiter's satellites, the cramp in the wrist by working an electrical wheel, or the mopes by keeping a register of the wind and weather; and immediately they are dubbed *doctissima sorores*, and take rank and character among the philosophers of the age. We are sorry to think a man, of Dr. P's superior eminence, can be affected at the sneers of such persons as these. A supercilious look from a truly *homo unum-naris* might indeed affect the profoundest philosopher; but the affected contempt, of *such fellows* as these, is beneath notice.

While we declare our admiration, however, of Dr. Priestley's acuteness of penetration and readiness of expression, we are not blind to those defects, which are the usual concomitants of celerity; especially in treating subjects that require consummate experience and critical contemplation.—But of these elsewhere, and in another manner. At present we shall confine

confine ourselves to the design and execution of the disquisitions before us. That we may not misrepresent them, also, we shall lay down the former in the author's own words.

"Lest any person should hastily misapprehend the nature, or importance, of the questions discussed in this treatise, or the manner in which I have decided for myself with respect to them, I shall here state the several subjects of inquiry as concisely, and with as much distinctness, as I can, and also inform the reader what my opinions concerning them really are.

"It has generally been supposed that there are two distinct kinds of substance in human nature, and they have been distinguished by the terms *matter* and *spirit*, or *mind*. The former of these has been said to be possessed of the property of *extension*, viz. of length, breadth, and thickness, and also of *solidity* or *impenetrability*, and consequently of a *vis inertiae*; but it is said to be naturally destitute of all other powers whatever. The latter has of late been defined to be a substance intirely destitute of all *extension*, or *relation to space*, so as to have no property in common with matter; and therefore to be properly *immaterial*, but to be possessed of the powers of *perception*, *intelligence*, and *self-motion*.

"Matter is that kind of substance of which our bodies are composed, whereas the principle of perception and thought belonging to us is said to reside in a *spirit*, or immaterial principle, intimately united to the body; while higher orders of intelligent beings, and especially the Divine Being, are said to be purely immaterial.

"It is maintained in this treatise, that neither *matter* nor *spirit* (meaning by the latter the subject of sense and thought) correspond to the definitions above mentioned. For that matter is not that *inert* substance that it has been supposed to be; that *powers of attraction* or *repulsion* are necessary to its very being, and that no part of it appears to be *impenetrable* to other parts. I therefore define it to be a substance possessed of the property of *extension*, and of *powers of attraction* or *repulsion*. And since it has never yet been asserted that the powers of *sensation* and *thought* are incompatible with these (*solidity*, or *impenetrability*, and consequently a *vis inertiae*, only, having been thought to be repugnant to them), I therefore maintain that we have no reason to suppose that there are in man two substances so distinct from each other, as have been represented.

"It is likewise maintained in this treatise, that the notion of two substances that have no common property, and yet are capable of intimate connection and mutual action is both absurd and modern; a substance without extension or relation to place being unknown both in the scriptures, and to all antiquity; the human mind for example, having till lately been thought to have a proper presence in the body, and a proper motion together with it; and the Divine Mind having always been represented as being, truly and properly, *omnipresent*.

"It is maintained, however, in the Sequel of this treatise, that such a distinction as the ancient philosophers did make between *matter* and *spirit*, though it was by no means such a distinction as was defined above (which does not admit of their having any common property), but a distinction which made the Supreme Mind the author of all good.

#### 4 *Priestley's Disquisitions relating to Matter and Spirit.*

and matter the source of all evil, that all inferior intelligences are *emanations from the Supreme Mind*, or made out of its substance, and that matter was reduced to its present form not by the Supreme Mind itself, but by *another intelligence*, a peculiar emanation from it, has been the real source of the greatest corruptions of true religion in all ages, many of which remain to this very day; that this *system of philosophy* and the *true system of revelation* have always been diametrically opposite, and hostile to each other; and that the latter can never be firmly established but upon the ruins of the former.

“ To promote this firm establishment of the system of *pure Revelation*, in opposition to that of a vain and absurd *philosophy*, here shewn to be so, is the true object of this work; in the perusal of which I beg the candour and patient attention of the judicious and philosophical reader.”

The disquisitions, or first part of this work, are divided into eighteen sections; the distinct subjects of which may be gathered from the titles.

SECT. I. Of the nature and essential Properties of Matter.

SECT. II. Of Impenetrability, as ascribed to Matter.

SECT. III. Of the Seat of the Sentient Principle in Man, proving that it does not reside in an immaterial Substance.

SECT. IV. Additional Considerations in Favour of the Materiality of the Human Soul.

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SECT. XVI. An Account of the different Opinions that have been maintained concerning the Soul.—PART I. The Opinions of the Heathens and Jews.—PART II. The Opinions of the Christian Fathers to the sixth Century.—PART III. The State of Opinions from the Sixth Century to the Time of Descartes.—PART IV. The State of Opinions from the Time of Descartes to the present,

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SECT. XVII. A brief History of Opinions concerning the State of the Dead.

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As we could not, with any propriety, enter into the particulars of our author's system, even in an abstract, without being led to controvert his principles; and as Dr. Kenrick has declared his intention of doing this more fully in a series of letters, to be published in our Review; we shall here pass over the physical part of the argument respecting the nature and properties of matter: contenting ourselves, and we hope, for the present, satisfying our readers with a few extracts, from the more generally understood, and therefore more generally pleasing, part of the argument.

Of the Principles of Human Nature, according to the Scriptures, Dr. Priestley observes that,

"Had man consisted of *two parts*, so essentially different from each other as *matter* and *spirit* are now represented to be, and had the immaterial been the principal part, and the material system only subservient to it, it might have been expected that there would have been some express mention of it, or declaration concerning it (this being a thing of so much consequence to us) in the *scriptures*, which contain the history of the creation, mortality, and resurrection of man. And yet there is not only a most remarkable silence on the subject of the immateriality of the human soul in these sacred books, even where we should most naturally have expected some account of it, but many things are there advanced, which unavoidably lead us to form a different conclusion; and nothing can be found in those books to countenance the vulgar opinion, except a few passages ill translated, or ill understood, standing in manifest contradiction to the uniform tenor of the rest."

After quoting a number of passages from Scripture, and explaining them in a manner agreeable to his system, our author proceeds thus.

"It is so evidently the doctrine of the scriptures, that the state of retribution does not take place till after the general resurrection, that it is now adopted by great numbers, who, nevertheless, cannot be brought to give up the notion of an immaterial soul. But I wish they would consider what notion they really have of an immaterial soul passing thousands of years without a single idea or sensation. In my opinion, it approaches very nearly to its being *no substance at all*; just as matter must intirely vanish, when we take away its property of *extension*.

"If, together with the opinion of the intire cessation of thought, they will maintain the real *existence* of the soul, it must be for the sake of the *hypothesis* only, and for no real *use* whatever. They who maintain that, without a resurrection, there is a sufficient reward for virtue, and a state of punishment for vice, taking place immediately after death, have a *solid reason* for contending for an immaterial principle, unaffected by the catastrophe to which the body is subject. But I can see

## 6 *Priestley's Dissquisitions relating to Matter and Spirit.*

see no reason in the world why any christian, who, as such, necessarily believes the doctrine of a resurrection (this being the proper fundamental article of his faith), should be so zealous for it; and, indeed, why he should not be rather *jealous* of such a notion, as interfering with his *proper system*, superseding it, and making it *superfluous*, and really *undesirable*. The doctrine of a separate soul most evidently embarrasses the true christian system, which takes no sort of notice of it, and is uniform and consistent without it. In the scriptures, the heathens are represented to be *without hope*, and all mankind as *perishing* at death, if there be no *resurrection of the dead*.

"Persons who attend to the scriptures cannot avoid concluding, that the *operations* of the soul depend upon the body; and that between death and the resurrection there will be a *suspension* of all its powers. And it is obvious to remark, that if this be the fact, there must be a sufficient *natural reason* why it should be so; and, therefore, there is fair ground to presume, that the soul cannot be that *independent being* that has been imagined.

"According to the christian system, the body is necessary to all the *perceptions* and *exertions* of the mind: and if this be the case, what *evidence* can there be that it is not dependent upon the body for its *existence* also? that is, what evidence can there be that the faculty of thinking does not inhere in the body itself, and that there is no such thing as a *soul* separate from it? A philosopher, on seeing these appearances, would more naturally conclude that the body appeared to have *greater* powers than he imagined it could have had, than that an immaterial spirit could be so necessarily dependant upon a gross body, as not to be able to perceive or think without it. This appears to me, on the first face of things, to be by much the more natural conclusion, exclusive of the obligation that all philosophers are under, not to admit more *causes* than are absolutely *necessary*.

"But the most extraordinary assertion that I have yet met with, relating to the subject, is, that the doctrine of the natural immortality of the soul is necessary to be established, before any regard can be paid to the scripture doctrine of a resurrection. For it is said, "that if the soul be not naturally capable of surviving the body, or if death is unavoidably its *destruction*, then the resurrection must be the resurrection of what was *not in being*, the resurrection of *nothing*." It is true that a *property* such as I consider the *power of thinking* to be, cannot exist without its *substance*, which is an organized system. But if this property of thinking necessarily attends the property of *life*, nothing can be requisite to the restoration of all the powers of the man, but the restoration of the body, (no particle of which can be lost) to a state of life."

Of the Origin of the popular Opinions concerning the Soul, our author gives the following account.

"The notion of the soul of man being a substance distinct from the body, has been shown, and I hope to satisfaction, not to have been known to the writers of the scriptures, and especially those of the Old Testament. According to the uniform system of revelation, all our hopes of a future life are built upon another, and I may say an *opposite* foundation,

foundation, viz. that of the *resurrection* of something belonging to us that *dies*, and is buried, that is the *body* which is always considered as *the man*. This doctrine is manifestly superfluous on the idea of the soul being a substance so distinct from the body as to be unaffected by its death, and able to subsist, and even to be more free and happy, without the body. This opinion, therefore, not having been known to the *Jews*, and being repugnant to the scheme of *revelation*, must have had its source in *heathenism*; but with respect to the *date* of its appearance, and the *manner* of its introduction, there is room for conjecture and speculation.

“As far as we are able to collect any thing concerning the history of this opinion, it is evidently not the growth of Greece or Rome, but was received by the philosophers of those countries either from Egypt, or the countries more to the East. The Greeks in general refer it to the Egyptians, but Pausanias gives it to the Chaldeans, or the Indians. I own, however (though every thing relating to so very obscure a subject must be in a great measure conjectural), that I am inclined to ascribe it to the Egyptians; thinking, with Mr. Toland, that it might possibly have been suggested by some of their known customs respecting the dead, whom they preserved with great care, and disposed of with a solemnity unknown to other nations; though it might have arisen among them from other causes, without the help of those peculiar customs.

“The authority of Herodotus, the oldest Greek historian, and who had himself travelled into Egypt, is very express to this purpose. He says (Ed. Steph. p. 137.), that “the Egyptians were the first who maintained that the soul of man is immortal, that when the body dies it enters into that of some other animal, and when it has transmigrated through all terrestrial, marine and flying animals, it returns to the body of a man again. This revolution is completed in three thousand years.” He adds, that “several Greeks, whose names he would not mention, had published that doctrine as their own.”

“Mr. Toland’s hypothesis is as follows, and I think I should do wrong to omit the mention of it. My reader may judge of the probability of it for himself. “The funeral rites of the Egyptians,” he says (*Letters to Serena*, p. 45.), “and their historical method of preserving the memory of deserving persons, seems to have been the occasion of this belief. Their way of burying was by embalming the dead bodies, which they deposited in a subterranean grotto, where they continued intire for thousands of years; so that before any notion of separate or immortal souls, the common language was that such a one was under ground, that he was carried over the river *Acherusa* by *Charon* (the title of the public ferryman for that purpose), and laid happily to rest in the *Ebyrian* fields, which was the common burying-place near Memphis.”

“This hypothesis is rendered more probable by an observation of Cicero’s. He says (*Tusculan Questions*, Ed. Glasg. p. 37.) “the body dies falling to the ground, and being buried there, it was imagined that the deceased passed the rest of their life under ground.” Among other absurdities flowing from this notion, he says that, though the bodies

bodies were buried, they still imagined them to be *apud inferos*; and whereas they could not conceive the mind to exist of itself, they gave it a form or figure."

On this account the Dr. thus remarks.

"I think, however, that the notion of there being something in man distinct from his body, and the cause of his feeling, thinking, willing, and his other mental operations and affections, might very well occur in those rude ages without such a step as this; though no doubt the custom above mentioned would much contribute to it. Nothing is more common than to observe how very ready all illiterate persons are to ascribe the cause of any difficult appearance to an *invisible agent*, distinct from the subject on which the operation is exerted. This led the Jews (after the heathens) to the idea of madmen being possessed of *dæmons*, and it is peculiarly remarkable how very ready mankind have always been to ascribe the unknown cause of extraordinary appearances to something to which they can give the name of *spirit*, after this term had been once applied in a similar manner. Thus that which struck an animal dead over fermenting liquor was first called the *gas*, or *spirit of the liquor*, while the fermented liquor itself also, being possessed of very active powers, was thought to contain *another kind of spirit*; and many times do we hear ignorant persons, on seeing a remarkable experiment in philosophy, especially if *air*, or any *invisible fluid*, be concerned in it, perfectly satisfied with saying that is the *spirit of it*. Now, though the idea of a spirit, as a distinct substance from the body, did not perhaps immediately occur in all these cases, their conceptions might afford a foundation for such an hypothesis.

"It would be most natural, however, at first, to ascribe the cause of thought to something that made a *visible* difference, between a living and a dead man; and *breathing* being the most obvious difference of this kind, those powers would be ascribed to his *breath*: and accordingly we find, that in the Hebrew, Greek, and Latin languages, the name of the *soul* is the same with that of *breath*. From whence we may safely infer, that originally it was considered as nothing else, and hence the custom of receiving the *parting breath* of dying persons, as if to catch their departing souls. And though, to appearance, the breath of a man mixes with the rest of the air, yet, the nature of air being very little known, it was not at all extraordinary, that it should have been considered as not *really* mixing with the atmosphere, but as ascending by its levity to the higher regions above the clouds. And men having got this idea, the notion of its having *come down from above the clouds*, where God was supposed to reside, would naturally enough follow.

"But living bodies differ from dead ones by their *warmth* as well as by the circumstance of breathing. Hence might come the idea of the principle of life and thought being a kind of *vital fire*; and as flame always ascends, men would, of course, imagine that the soul of man, when set loose from the body, would ascend to the *region of fire*, which was supposed to be above the atmosphere. From these leading ideas it could not be difficult for the imagination of speculative men to make out a complete system of *pre-existence* and *transmigration*; and there

there being so much of *fancy* in it, it is still less to be wondered at, that it should have been diversified so much as we find it to have been in different countries, and different schools of philosophy.

"Diseases and other evils having their seat in the *body*, the *matter* of which it is composed might easily be conceived to be the source of those and all other evils; a disordered mind being, in many cases, the evident effect of a disordered body; and they who were disposed to believe in a benevolent deity, would by this means easily make out to themselves a reason for the *origin of evil*, without reflecting any blame upon God on that account. They would ascribe it to the *untractable nature of matter*.

"Lastly, what could be more natural to account for the ethereal soul being confined to such a body or clog, as the supposition of its being a punishment for offences committed in a pre-existent state?

"But the notion of a proper *immaterial being*, without all *extension*, or *relation to place*, did not appear till of late years in comparison; what the ancients meant by an immaterial substance being nothing more than an *attenuated matter*, like *air*, *ether*, *fire*, or *light*, considered as fluids, beyond which their idea of *incorporeity* did not go. Plessius says, that the ancient Heathens, both Greeks and other, called only the grosser bodies, *τα μακρὰ καὶ σωματὰ* corporeal. *Le Clerc's Index Philologicus*, MATERIA.

"Indeed, the vulgar notion of a *soul*, or *spirit*, wherever it has been found to exist, has been the same in all ages; and in this respect even the learned of ancient times are only to be considered as the vulgar. We gather from Homer, that the belief of his time was, that the ghost bore the shape of, and exactly resembled, the deceased person to whom it had belonged, that it wandered upon the earth, near the place where the body lay, till it was buried, at which time it was admitted to the shades below. In both these states it was possessed of the *intire* consciousness, and retained the friendships and enmities of the man. But in the case of deified persons, it was supposed that, besides this ghost, there was something more ethereal or divine belonging to them, like *another better self*, that ascended to the upper regions, and was associated with the immortal gods."

In giving a brief History of Opinions concerning the State of the Dead, our author observes that,

"Though this doctrine of the immortality of the soul, as a substance distinct from the body, is manifestly favourable to popery, but few of the Protestants appear to have had strength of mind to call it in question. Luther, however, did it, though the opposition almost died with him. In the defence of his propositions (in 1520) which had been condemned by a bull of Leo X. he ranks the opinions of the *natural immortality of the soul*, and that of the soul being the *substantial form of the body*, among the monstrous opinions to be found in the *Roman dungbills of decretals*; and he afterwards made use of the doctrine of the *sleep of the soul*, as a confutation of purgatory and saint worship, and he continued in that belief to the last moment of his life. *Historical View*, p. 15. William Tyndale also, the famous translator of the Bible into English, in defending Luther's doctrine against Sir Thomas

More's objections, considers the sleep of the soul as the doctrine of the Protestants in his time, and founded on the scriptures. *ib.* p. 16.

"Calvin, however, violently opposed this doctrine; and this seems to have given a different turn to the sentiments of the reformed in general, and Tyndale himself recanted his opinion. Calvin seems to have been embarrassed with the souls of the wicked. He says it is nothing to him what becomes of their souls, that he would only be responsible for the faithful. *Historical View*, p. 25. But it appears from Calvin's own writings, that *thousands* of the reformers were of a different opinion from him; and though the doctrine of the immortality of the soul be exhibited in all the present protestant confessions of faith, there is little or nothing of it in the earliest of them.

"After the long prevalence of the doctrine of the *intermediate state*, that of the *sleep of the soul* has of late years been revived, and gains ground, not so much from considerations of philosophy, as from a closer attention to the sense of the scriptures. No person has done more in this way than the present excellent bishop of Carlisle. Very important service has also been done to the same cause by the author of the *Historical View of this controversy*, from which much of this section is extracted. Upon the whole, the doctrine of an intermediate state is now retained by few who have the character of thinking with freedom and liberality in other respects. And the more attention is given to the subject in a philosophical light, the better founded, I doubt not, will the conclusions that have been drawn from the study of the scriptures appear to be.

"It has not, however, been considered how much the doctrine of the *insensible state of the soul* in death affects the doctrine of the *separate existence of the soul*, which it appears to me to do very materially. It certainly takes away all the *use* of the doctrine, and therefore should leave us more at liberty from any prejudice in the discussion of the question, since nothing is really gained by its being decided either way. Though we should have a soul, yet while it is in a state of *utter insensibility*, it is, in fact, as much *dead*, as the body itself while it continues in a state of death. Our calling it a state of *sleep*, is only giving another and softer term to the same thing; for our *ideas* of the state itself are precisely the same, by whatever name we please to call it. I flatter myself, however, that in time christians will get over this, as well as other prejudices; and, thinking with more respect of *matter*, as the creation of God, may think it capable of being endued with all the powers of which we are conscious, without having recourse to a principle, which, in the most favourable view of the subject, accords but ill with what matter has been conceived to be."

Our author's last section contains an Account of Opinions, concerning the Sentient Principle in Brutes.

"The souls of brutes," says he, "which have so very much embarrassed the modern systems, occasioned no difficulty whatever in that of the ancients. They considered all souls as originally the same, in whatever bodies they might happen to be confined. To-day it might be that of a man, to-morrow that of a horse, then that of a man again, and lastly be absorbed into the universal soul, from which it proceeded."

"But

" But christianity made a great difference between men and brutes. To the former a happy immortality was promised, and in such a manner as made it impossible to think that brutes could have any title to it. It was absolutely necessary, therefore, to make a change in the former uniform and comprehensive system; and though some philosophical christians still retained the doctrine of transmigration, it was generally given up, notwithstanding the doctrines of *pre existence*, and of a *separate consciousness after death*, which were originally parts of the same system, continued.

" To account for the great difference which christianity made between the future state of men and brutes, and yet retain the separate state of the soul, it was necessary to find some *specific difference* between them. But a most unhappy one was pitched upon, one that is contradicted by every appearance. It has, however, been so necessary to the rest of the now *disjointed system*, that notwithstanding this circumstance, it has maintained its ground, in some sort, to this day. It is that, though the soul of a man is immortal, that of a brute is not; and yet it is evident that brutes have the rudiments of all our faculties, without exception; so that they differ from us in *degree* only, and not in *kind*. But the consequence of supposing the soul of a man and that of a brute to be of the same nature, was absolutely inadmissible; for they must then, it was thought, have been provided for in a future state as well as our own.

" It has been seen that the Platonists thought there was something corporeal even in the human soul. It is no wonder then that the souls of brutes should have been thought to be *wholly* so, and therefore mortal, which was the opinion, I believe, of all the christian world till very lately. Even the great Lord Bacon entertained this opinion. *Anima sensibilis*, says he, *ferè brutorum, plane substantia corpore accensenda est*, Gale, p 326. The celebrated anatomist Willis also professed the same. *ib*.

" The opinion of Descartes was much more extraordinary, for he made the souls of brutes to be mere *automata*, and his disciples in general denied that they had any perception. Malebranche says that they eat without pleasure, and cry without pain, that they fear nothing, know nothing; and if they act in such a manner as shews understanding, it is because God, having made them to preserve them, has formed their bodies so as mechanically to avoid whatever might hurt them.

" The learned Dr. Gale maintains at large that the sensitive soul is corporeal, *Philosophia Generalis*, p. 323. and the very justly celebrated Dr. Cudworth has revived, for the sake of helping this great difficulty, the long-exploded notion of the *soul of the world*, from which the souls of brutes issue, and to which he supposes they return, without retaining their separate consciousness after death. " They may, if they please," says he, p. 45. " suppose the souls of brutes, being but so many particular *irradiations*, or *effluxes*, from that *life above*, whensoever and wheresoever there is any fitly prepared matter capable to receive them, and to be actuated by them, to have a sense and perception of themselves in it, so long as it continues such. But so soon as ever those organized bodies of theirs, by reason of their in-

"disposition, become incapable of being farther acted upon by them, then to be resumed again, and retracted back to their original head and fountain. Since it cannot be doubted but what creates any thing out of nothing, or sends it forth from itself, by free and voluntary emanation, may be able either to retract the same back again to its original source, or else to annihilate it at pleasure."

"This writer, however, suggests another method of solving this difficulty, much more liberal and rational; supposing the immortality of the soul not to follow necessarily from its immateriality, but from the appointment of God. But he injures the brutes very much when, to account for the difference in the divine dispensations to them and us, he supposes them to be destitute of *morality* and *liberty*, p. 45.

"I am most surprised to find Mr. Locke among those who maintain, that, though the souls of men are, in part, at least, immaterial, those of brutes, which resemble men so much, are wholly material. It is evident, however, from the manner in which he expresses himself on the subject, not only that this was his own opinion, but that it was the general opinion of his time. He says (*Essay*, vol. I. p. 148.) "Though to me sensation be comprehended under thinking in general, yet I have spoke of sense in brutes as distinct from thinking; —and to say that flies and mites have immortal souls will probably be looked on as going a great way to serve an hypothesis. Many, however, have been compelled by the analogy between men and brutes to go thus far. I do not see how they can stop short of it."

"It would be endless to recite all the hypotheses that have been framed to explain the difference between brutes and men, with respect to their intellects here, and their fate hereafter. I shall, however, mention that of Mr. Locke, who says, "This, I think, I may be positive in, that the power of *abstraction* is not at all in them, and that the having of *general ideas* is that which puts a perfect distinction between men and brutes. For it is evident we observe no footsteps in them of making use of general signs for universal ideas, from which we have reason to imagine that they have not the faculty of abstracting, or making general ideas, since they have no use of words, or any general signs." *Essay*, vol. I. p. 120.

"In fact, however, as brutes have the same external senses that we have, they have, of course, all the same *inlets to ideas* that we have; and though, on account of their wanting a sufficient *quantity of brain*, perhaps, chiefly, the combination and association of their ideas cannot be so complex as ours, and therefore they cannot make so great a progress in intellectual improvements, they must necessarily have, *in kind*, every faculty that we are possessed of. Also, since they evidently have *memory, passions, will, and judgement* too, as their actions demonstrate, they must, of course, have the faculty that we call *abstraction* as well as the rest; though, not having the use of *words*, they cannot communicate their ideas to us. They must, at least, have a natural capacity for what is called *abstraction*, it being nothing more than a particular case of the *association of ideas*, of which, in general, they are certainly possessed as well as ourselves.

"Besides, if dogs had no general or abstract ideas, but only such as were appropriated to particular *individual objects*, they could never be taught

taught to distinguish a *man*, as such, a *hare*, as such, or a *partridge*, as such, &c. But their actions shew that they may be trained to catch hares, set partridges, or *birds* in general, and even attack *men*, as well as to distinguish their own master, and the servants of the family in which they live.

“Whether brutes will sur vive the grave we cannot tell. This depends upon other considerations than their being capable of reason and reflection. If the resurrection be properly *miraculous*, and entirely out of all the established laws of nature, it will appear probable that brutes have no share in it; since we know of no declaration that God has made to that purpose, and they can have no expectation of any such thing. But if the resurrection be, in fact, *within the proper course of nature*, extensively considered, and consequently there be something remaining of every organized body that death does not destroy, there will be reason to conclude that they will be benefited by it as well as ourselves. And the great misery to which some of them are exposed in this life, may incline us to think, that a merciful and just God will make them some recompence for it hereafter. He is *their Maker* and Father as well as *ours*. But with respect to this question, we have no sufficient *data* from which to argue, and therefore must acquiesce in our *un*er ignorance; satisfied that the Maker and Judge of all will do what is right.”

Firmly acquiescing in this concluding reflection; although by no means convinced that the sufferings of brutes are not compensated in this life; we take our leave, for the present, of this very ingenious and interesting publication.

W.

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*An Essay on the Legality of Pressing Seamen.* 8vo. 2s. Cadell.

It is a maxim in politics that private interest, particular in cases of eminent danger, should ever be sacrificed to the public good. On this principle the *expediency* of pressing seamen in time of war, when they enhance the price of their labour or abscond from service, will hardly be disputed. At least no objection can be made to such expedient till a better be discovered. The *legality* of the practice is another point, and this it is, which is here discussed; in the following order. Premising the state of the question and confining the point to the impress of seamen only, the writer lays down the method, in which he proceeds in its investigation.

“Though I entirely agree with those who think slightly of the use of metaphysical inquiries on the nature and first principles of government; yet, on the present occasion, we cannot, by any proper means, entirely discard them. The objection most obvious to the minds of the generality of mankind, and most frequently used in conversation, is the extreme hardship which the measure in dispute brings on one particular set

set of men, exclusive of the other ranks of life. This inequality of condition appears, to many, so convincing an argument of the iniquity of the measure, which, they suppose, produces it, as to be, of itself, sufficient to preclude all farther reasoning. The fact, say they, is certain. You cannot deny that the impress necessarily involves one part of the state in a scene of extreme calamity and distress. While you and the greater part of the nation are allowed to pursue the ordinary occupations and amusements of life, a very numerous, and perhaps the most valuable part of the community, is exposed to be torn from their families and friends, and irretrievably fixed in a state of continual hardship and danger.

To meet this objection fully, it seemed necessary to resort to the origin, and to expose the causes, of the inequality complained of. We shall attempt to shew, that an inequality of rank is inseparable from society; that, in the distribution of the duties of society; those which are the offensive and disagreeable public duties, (among which we reckon personal service in the armies and navies of the state,) must fall to the lot of that part of mankind which fills the lower ranks of life; that this mode of distribution, howsoever hard or unjust it may appear to the human eye, is necessarily incident to society in all its states; and that it is, in some degree, corrected by government, though a necessary attendant on all governments.

"In the subsequent section, the third of this little work, I shall attempt to shew, that the impress of seamen is a measure of necessity and expediency, justifiable on both, and on either, of these principles; and that, in the advanced state of government, which the British nation has reached, personal service neither is, nor ought to be; nor can be, the duty of every citizen. I shall attempt to prove this by general reasoning, and to illustrate it by examples.

"In the fourth section, I shew, by the examples of some of the principal states mentioned in history, whose constitution approaches nearest to ours, that an impress is both expedient and necessary, to fill the armies and navies of our state.

"In the fifth and last section, I shall attempt to prove, that an impress of seamen is a part of the common law, and often recognised in the statute law of this realm."

Our author, indeed, varies a little from the plan here laid down; dividing his essay into six sections: the *first* entitled introduction; the *second* exhibiting the state of the question; the *third* an argument to prove that, "it is a right inherent in government of every civil society, to employ particular members of it in every service, however hard or dangerous, which the public utility of the society requires;" the *fourth* maintains, that "it is necessary and expedient to the British government to impress seamen for the public service;" the *fifth*, "that the impressing men for the public service is a measure of necessity and expedience, and that the duty of personal service must fall on the lower rank of men, as soon as a nation becomes wealthy, and attends to commerce, shewn by the examples of some free states

states ancient and modern :” the *sixth* and last, “that the right of government to impress seamen for the public service, is not against the constitution of this realm ; and that it always made a part of our common law, and is repeatedly recognized by our statute-law.”

We shall select from this last section a specimen of this very discerning and judicious writer’s mode and substance of argument.

“The Reader may observe, that I assert the practice of impressing to be both legal and constitutional. By legal I mean, that it is congenial with the spirit of the constitution. I apprehend it is possible to be the one, without being the other. The legislative power may chance to pass a law, which experience may afterwards shew to have been repugnant to the genius of the constitution. So the genius of the constitution may require some additional institution to be passed into law, or some established institution to be abrogated, without attracting the attention or assistance of the legislature. I wish to impress the reader with this observation, because I think much of the perplexity which is generally found in the discussion of political questions might be avoided by attending to it. Thus, when we shall endeavour to prove that it is legal, it will be by no means a proper answer to assert, that it is unconstitutional. In the same manner, I think it no answer to the assertion of it’s being unconstitutional, to produce one positive law in it’s behalf.—They are therefore separate articles : but the examining either of them reflects light upon the other.

“I shall begin by proving the practice in question to be constitutional.

“Pressing, or, in other words, obliging persons to serve the public contrary to their will, appears throughout our constitution in a variety of forms. It is impossible to point the time when it did not exist. It is the nature of all government, that some of its offices should be the objects of the ambition, others the objects of the dislike, of the individuals governed. To some of them is annexed whatever attracts the wishes of the human heart ; to others, expence, labour, and danger, are inseparably joined. The latter are not less necessary to the existence of government than the former. But as individuals seldom possess the ethereal spirit of patriotism in a sufficient degree to make them seek by their own choice the latter objects, it is absolutely necessary that government should have recourse to compulsory methods. What was originally the election of members to serve in parliament, but impressing such persons as were deemed qualified by fortune and abilities to perform the public business ? For doing this duty, they received a stated stipend ; against it, they had no negative. Where would our constitution have been if, in those days, the language which now is used by the adversaries of the press, had been used by the wealthy commoners, and met with its desired effect ? What is at present the obligation to serve the office of a sheriff, but being pressed to a service of fatigue, expence, and even of danger ? To persons of inferior rank,  
are

are not the serving the office of a juryman, a church-warden, a constable, or any other parish-office, all different species of pressing, all of inconvenience, some of danger, to the parties? Yet society could not exist without such service. And has not the sheriff a right, on certain occasions, to raise the *posse comitatus*? and what is this right, but a right to press every male in his country above fifteen years of age (peers excepted), who are obliged to attend under pain of fine and imprisonment? And has not the Militia Act made every man liable to serve as a soldier, and, at times, subject to the articles of war?"

Having shewn that compulsion to public service is perfectly congenial to the spirit of the English constitution, and that it does not fall so hard upon the seaman, as the compulsion to some other duties; our author proceeds to shew that it has been for time immemorial in use in England, and has constantly made a part of the Common-law.—On this head he pertinently remarks, that

"Persons unacquainted with the constitution of this kingdom, are apt to suppose that no establishment can have the force of law, unless it had been formerly; and in direct terms, passed into a law by the legislature. It is necessary to acquaint such persons, that the greater part, by far, of the laws of this kingdom lies in custom, and that no proof, but immemorial usage, can be given of their being laws. To instance one of the many striking examples of those laws, the course in which lands descend by inheritance is governed entirely by laws of this nature, and is not settled by any positive law, discoverable at this day. At first, it was not practised as it now is; but having been in some measure practised on a particular emergency, and found a salutary measure, it was repeated. This repetition produced another, perhaps with some amendments. In this course it proceeds till its origin is forgot. This is, generally speaking, the process of the greater part of the laws of every country; for, in all countries, besides the body of written, or as we call it Statute law, there is a collection of unwritten usages, of equal force with these written laws, and which answer to what we call the common law. But the legality of impressing of seamen has the addition of one very strong circumstance of proof, which is wanting to many other parts of the common law; that it is very early taken notice of, and, in some measure, modelled by the acts of the legislature."

Our author proceeds, in proof of the above positions, to give the following short summary of the naval history of the Saxons.

"Alfred, the father of our shipping, manned his fleet at first with seamen who had served with the Franciscan Pyrates. The arts of navigation improved considerably, and long voyages were attempted frequently both in his and his successors reigns. In the reign of King Athelstan, a law passed, that every merchant, who had made three long voyages by sea, should be admitted to the rank of a thane. The writers of those times describe the magnificence of King Edgar's fleet in terms to which posterity has refused belief. King Athelred, on a sudden

sudden invasion of the Danes, ordered every person possessed of 300 hides of land to furnish a ship for the defence of the state. And a tax of a shilling was imposed on every acre in the kingdom. This tax is known in history by the name of Danegelt. The money arising therefrom was employed sometimes in raising forces against, and sometimes in purchasing peace from, the Danes. Perhaps Mr. Selden was right in supposing that some part of this tax was expended annually on a fleet purposely equipped to resist the invasions of that formidable enemy. Other taxes were raised for the same purpose. The right of personal service included generally personal attendance in all naval expeditions. The sovereigns of the islands circumjacent bound themselves, by their oath, to King Edgar, to do him service both by sea and land. From the accounts of those times it appears, that some lands were particularly held by a kind of sea-service. In the book of Domesday mention is made of places bound to find the King with seamen, with iron for his ships, with horses to carry the armour of the soldiery to their ships, and with provisions, money, and armour, fit for the use of the fleet."

The history of the British navy, with the laws occasionally made concerning it, are next particularly traced through the reigns of King John; Henry III. Edward I. II. and III. Richard II. Henry IV. progressively and downward to the reign of Queen Anne. At the close of which series of proof, this accurately-distinguishing writer makes the following ingenious remark on the meaning of the words, made use of in the ancient writs occasionally cited.

"In the citations contained in this section, from the records of the kingdom, frequent use is made of the words *taking up*, *appointing*, and *arresting*.—The original words are, *capiendi*, *eligendi*, *arrestandi*, in Latin;—*prendre*, *élire*, *arrester*, in French.—Besides the obvious meaning of these words, and the import of their ordinary use, they have a peculiar meaning, when taken in a legal sense. In that sense they always carry with them an idea of coercion.—It is necessary to mention this, as it is pretended that, by the writs in question, nothing more was intended than leave to persons to retain, or as we should call it, *to enlist*, soldiers. This must appear, on reflection, very far from their meaning. In the more early times, the word used to summons a person to appear at trial was *capio*. There are no writs more frequently mentioned in the ancient law-books than the *cape magnum* and *cape parvum*. If the person who was summoned by these writs did not appear at the time appointed, he lost his lands concerning which the plea was. The same inference lies from the writ *capias ut legatum*, and from every other writ where the word *capio* is used.

*Eligere*, in its most obvious meaning, implies constraint on the person chosen. But, as most of the offices filled by election, and particularly that of a seat in parliament, are objects of ambition, we rather consider the election to them as a favour conferred, than as an obligation imposed. A moment's consideration of the many offices now filled by election, where election is synonymous with compulsion,

and on the striking revolutions in the sentiments of mankind in respect of others, which, though now objects of the most important pursuits, were once objects of dislike, and, till even a late period, of the greatest indifference, will convince the reader that the meaning of the word *eligendi* includes, besides the power of chusing, the power of compelling the persons chosen to obey. On the authority of a manuscript of Judge Yelverton, I have translated it by the word *appoint*.

*Arrestare* naturally implies *compulsion*. In its legal import it often implies detaining persons, or things, for the King's service. In the antient records of this kingdom, and in the civil law, from which many of our records are borrowed, it signifies detaining persons or goods in the hands of the King, or in his courts, till something that regards them, and then in dispute, be decided."

After replying to another immaterial objection, the writer concludes with the following quotation, on this interesting subject, from the late Mr. Hume; which, as he justly observes, bears the strongest marks of that penetration and depth of thought, for which that writer has been so highly celebrated.

"It is a maxim in politics, which we readily admit as undisputed and universal, that a power, however great, when granted by law to an eminent magistrate, is not so dangerous to liberty, as an authority, however inconsiderable, which he acquires from violence and usurpation. For, besides that the law always limits every power which it bestows, the very receiving it as a concession establishes the authority whence it is derived, and preserves the harmony of the constitution. By the same right that one prerogative is assumed without law, another may also be claimed, and another, with still greater facility; while the first usurpations both serve as precedents to the following; and give force to maintain them. Hence the heroism of Hampden's conduct, who sustained the whole violence of royal prosecution, rather than pay a tax of twenty shillings, not imposed by parliament; hence the care of all English patriots to guard against the first encroachments of the crown; and hence alone the existence, at this day, of English liberty.

"There is, however, one occasion, where the parliament has departed from this maxim; and that is, in the *pressing of seamen*. The exercise of an irregular power is here tacitly permitted in the crown; and though it has frequently been under deliberation, how that power might be rendered legal, and granted, under proper restrictions to the sovereign, no safe expedient could ever be proposed for that purpose; and the danger to liberty always appeared greater from law than from usurpation. While this power is exercised to no other end than to man the navy, men willingly submit to it, from a sense of its use and necessity; and the sailors, who are alone affected by it, find nobody to support them, in claiming the rights and privileges, which the law grants, without distinction, to all English subjects. But were this power, on any occasion, made an instrument of faction, or ministerial tyranny, the opposite faction, and indeed all lovers of their country, would immediately take the alarm, and support the injured party; the liberty of Englishmen would be asserted; juries would be implacable;

cable; and the tools of tyranny, acting both against law and equity, would meet with the severest vengeance. On the other hand, were the parliament to grant such an authority, they would probably fall into one of these two inconveniencies: They would either bestow it under so many restrictions as would make it lose its effect, by cramping the authority of the crown; or they would render it so large and comprehensive, as might give occasion to great abuses, for which we could, in that case, have no remedy. The very irregularity of the practice, at present, prevents its abuse, by affording so easy a remedy against them.

"I pretend not, by this reasoning, to exclude all possibility of contriving a register for seamen, which might man the navy, without being dangerous to liberty, I only observe, that no satisfactory scheme of that nature has ever been proposed. Rather than adopt any project hitherto invented, we continue a practice seemingly the most absurd and unaccountable. Authority, in times of full internal peace and concord, is armed against law. A continued violence is permitted in the crown, amidst the greatest jealousy and watchfulness in the people; nay proceeding from these very principles: Liberty, in a country of the highest liberty, is left entirely to its own defence, without any countenance or protection: The wild state of nature is renewed, in one of the most civilized societies of mankind: and great violence and disorder are committed with impunity; while the one party pleads obedience to the supreme magistrate, the other the sanction of fundamental laws."

*A Treatise on Man, his intellectual Faculties, and his Education. Translated from the French, with Additional Notes, by W. Hooper, M. D. 2 vol. 8vo. 12s. Law.*

(Continued from Page 343; vol. VI. and concluded.)

From our former strictures on this work, our readers will see that we do not altogether agree, in thinking the author's philosophy of the mind exactly deduced from nature, or that even the analogy of his principles to those of Mr. Locke, of which he boasts, is a proof of it.

The influence of education we admit, as well as the force of many of his objections to the inconsistent system of Rousseau; but we can no more admit that education entirely forms the character than that corporeal sensibility constitutes the whole man. If the actual faculty of thinking depends, as we presume, on the system of the percipient organs, the greater or less perfection of that system must affect the genius and character of the man: nay, so various may those systems be, that it may be as difficult to find two men exactly of the same temper and talents, as it is to meet with two men of exactly the

same features. Education and habit have, we know, a certain effect on the countenance; but we should as soon conclude that the same education would make men look alike, as that it would make them think alike. By thinking alike, however, we would be understood to mean, not merely being of the same habitual opinions; or, as it is termed, of the *same mind*. In this, education and custom is an almost universal law-giver: but by thinking alike we mean to give them the same powers of imagination, conception, and retention. Without this equality of mental capacity, men cannot properly be said to think alike, however similar their notions. To be of the *same mind*, and to possess the same characteristic *genius*, or *understanding*, are, in our opinion, circumstances very different; notwithstanding Helvetius would persuade us Mr. Locke hath confounded them.

To dismiss, however, the metaphysics of this treatise, we shall take leave of it, with the author's application of his philosophy to politics.—In his 8th section he treats on that important subject the happiness of individuals, and that on which it immediately depends in a state of society, the basis of national felicity, composed of it. In answer to the question, "whether men in the state of society, can be all equally happy?" he says,

"There is no society in which all the members can be equally rich and powerful. Is there any in which they can be equally happy? It is that we are to examine.

Sagacious laws may without doubt produce the prodigy of universal felicity. When every citizen has some property, is in a certain degree of ease, and can, by seven or eight hours labour, abundantly supply his own wants, and those of his family; they are then all as happy as they can be.

To prove this truth, let us consider in what the happiness of an individual consists. This preliminary knowledge is the sole basis on which we can establish the national felicity.

"A nation is the assemblage of all the inhabitants of a country, and the public happiness is composed of that of all the individuals. Now, what is it constitutes the happiness of an individual? Perhaps it is still unknown, and men have not sufficiently employed themselves in the examination of a question, which however may throw the greatest lights on the several parts of administration.

"If we ask the majority of mankind, they will say, that to be equally happy, all should be equally rich and powerful. Nothing more false than this assertion. In fact, if life be nothing more than an aggregate of an infinity of separate instants, all men would be equally happy, if they could all fill up those instants in a manner equally agreeable. Is that to be done in different situations? Is it possible to colour all the moments of human life with the same tint of felicity?

felicity? To resolve this question, let us see in what different occupations the several parts of the day are necessarily consumed.

"Men hunger and thirst; they require to lie with their wives, to sleep, &c. Of the twenty-four hours of the day, they employ ten or twelve in providing for these several wants. As soon as they are gratified, from the dealer in rabbits skins, to the monarch, all are equally happy.

"It is in vain to say that the table of wealth is more delicate than that of mediocrity. When the labourer is well fed, he is content. The different cookery of different people proves, as I have already said, that good cheer is that to which we have been accustomed.

"There are then ten or twelve hours in the day, in which all men, able to procure the necessaries of life, may be equally happy. With regard to the ten or twelve remaining hours, that is to say, those that separate a rising want from one that is gratified, who can doubt that men do not then enjoy the same felicity, if they commonly make the same use of them, and if all devote them to labour, that is, in the acquisition of money sufficient to supply their wants? Now, the postillion who rides, the carter who drives, and the clerk who engrosses, all in their several ranks propose the same end; they must therefore, in this sense, employ their time in the same manner.

"But, it will be said, is it the same with the opulent idler? His riches furnish him, without labour, with all he wants. I allow it. But is he therefore more happy? No. Nature does not multiply in his favour the wants of hunger, love, &c. But does not the opulent man fill up in a manner more agreeable the interval that separates a gratified want from one that is rising? I doubt it.

"The artisan is doubtless subject to labour, and so is the idle opulent to discontent: and which of these two evils is the greatest?

"If labour be generally regarded as an evil, it is because in most governments the necessaries of life are not to be had without excessive labour; from whence the very idea of labour constantly excites that of pain.

"Labour, however, is not pain in itself. Habit renders it easy; and when it is pursued without remarkable fatigue, is in itself an advantage. How many artisans are there who when rich still continue their occupations, and quit them not without regret, when age obliges them to it? There is nothing that habit does not render agreeable.

"In the exercise of their employments, their professions, their talents, the magistrate who judges, the smith who forges, and the messenger who runs, the poet and musician who compose, all taste nearly the same pleasure, and in their several occupations equally find means to avoid that natural evil, discontent.

The busy man is the happy man. To prove this, I distinguish two sorts of pleasures. The one are the pleasures of the senses. These are founded on corporeal wants, are enjoyed by all conditions of men, and at the time of enjoyment all are equally happy. But these pleasures are of short duration.

"The others are the pleasures of expectation. Among these I reckon all the means of procuring corporeal pleasures; these means are by expectation

expectation always converted into real pleasures. When a joiner takes up his plane, what does he experience? All the pleasures of expectation annexed to the payment for his work. Now these pleasures are not experienced by the opulent man, who finds in his money, without labour, an exchange for all the objects of his desires. He has nothing to do to procure them, and is so much the more subject to discontent. He is therefore always uneasy, always in motion, continually rolling about in his carriage, like the squirrel in his cage, to get rid of his disgust.

"To be happy, the idle opulent is forced to wait, till nature excites in him some fresh desire. It is therefore the disgust of idleness, that in him fills up the interval between a gratified and a rising want. But in the artisan it is labour, which, affording him the means of providing for his wants and his amusements, becomes thereby agreeable.

"The wealthy idler experiences a thousand instances of discontent, while the labouring man enjoys the continual pleasure of fresh expectations,

"Labour, when it is moderate, is in general the most happy method of employing our time, when we have no want to gratify, and do not enjoy any of the pleasures of the senses, of all others doubtless the most poignant, and least durable.

"How many agreeable sensations are unknown to him whom no want obliges to think! Do my immense riches secure me all the pleasures that the poor desire but cannot obtain without much labour? I give myself up to indolence. I wait, as I just now said; with impatience, till nature shall awake in me some new desire; and while I wait, am discontented and unhappy. It is not so with the man of business. When the idea of labour, and of the money with which it is requited, are associated in the memory with the idea of happiness, the labour itself becomes a pleasure. Each stroke of the axe brings to the workman's mind the pleasure that the money he is to receive for his day's labour will procure him.

"In general, every useful occupation fills up, in the most agreeable manner, the interval that separates a gratified from a rising want; that is, the ten or twelve hours of the day, when we most envy the indolence of the rich, and think they enjoy superior happiness:

"The pleasure with which the carter puts his team to the cart, and the tradesman opens his chest and his journal, is a proof of this truth.

"Employment gives pleasure to every moment, but is unknown to the great and idle opulent. The measure of our wealth, whatever prejudice may think, is not therefore the measure of our happiness. Consequently, in every condition, where, as I have said, a man can, by moderate labour, provide for all his wants, is above indigence, and not exposed to the discontent of the idly rich, he is nearly as happy as he can be.

"Men, therefore, without being equal in riches and power, may be equal in happiness."

Having dispatched this part of the argument, our author proceeds to consider the causes of the unhappiness of almost all nations;

nations; which he imputes to the imperfection of their laws, and the too unequal partition of their riches,

"There are in most kingdoms only two classes of citizens, one of which want necessaries, and the other riot in superfluities.

"The former cannot gratify their wants but by an excessive labour: such labour is a natural evil for all; and to some it is a punishment.

"The second class live in abundance, but at the same time in the anguish of discontent. Now, discontent is an evil almost as much to be dreaded as indigence.

"Most nations, therefore, must be peopled by the unfortunate. What should be done to make them happy? Diminish the riches of some; augment that of others; put the poor in such a state of ease, that they may by seven or eight hours labour abundantly provide for the wants of themselves and their families. It is then, that a people will become as happy as they can be.

"They then enjoy, with regard to corporeal pleasures, all that the rich enjoy. The appetite of the poor is by nature the same as that of the rich; and to use a trite proverb, *The rich cannot dine twice*. I know there are costly pleasures out of the reach of mere competency. But these may be always replaced by others; and the time between gratifying one want and the rising of another, that is between one repast and another, or one enjoyment and another, may be filled up in a manner equally agreeable. In every wise government men may enjoy an equal felicity, as well in the moments when they gratify their wants, as in those that separate one want from another. Now if life be nothing more than an aggregate of two sorts of periods, the man at his ease, as I proposed to prove, may then equal in happiness the most rich and most powerful.

"But is it possible, continues M. Helvetius, for good laws to put all the people in the state of ease requisite for the acquiring of happiness? It is to that fact this important question is now reduced."

A question which he answers in the affirmative, by declaring, "that it is possible to set the people more at their ease."

"In the present state of most nations, says he, if government, struck with the too great disproportions in the fortune of the people, were desirous of making them more equal, it would doubtless have a thousand obstacles to surmount. Such a project, sagaciously conceived, could not, and ought not to be executed, but by continual and insensible alterations; these alterations however are possible.

"If the laws should assign some property to every individual, they would snatch the poor from the horror of indigence, and the rich from the misery of discontent; and render them both more happy.

"But supposing these laws to be established, would men, without being equally rich and powerful, think themselves equally happy? There is nothing more difficult to persuade them on the present plan of education. Why? Because from their infancy they have been accustomed to associate in their minds the idea of riches with that of happiness; and in almost all countries that notion is engraved the deeper in

in their memories, as they cannot obtain sufficient to supply their pressing and daily wants, without excessive labour.

“ Would it be so in countries governed by sagacious laws ?

“ If the savage regards gold and dignities with the highest contempt, the idea of extreme wealth cannot be necessarily connected with that of extreme happiness. We may therefore form distinct and different ideas of them, and prove to mankind, that in the series of instants which compose their lives, all may be equally happy ; if by the form of government to a state of ease, they can join the security of their property, lives and liberty.”

After treating a number of interesting and entertaining subjects, in rather a loose and unconnected manner, our author ascribes every thing, that tends to the happiness of nations, to legislation. As he ascribes the physical character of man to a physical education, so he does their moral character to a moral education. To improve them in this particular, he gives us a sketch of a moral catechism ; with an extract from which we shall take leave of this ingenious, though desultory and irregular performance.

“ There are few good patriots ; few citizens that are always just : Why ? Because men are not educated to be just ; because the present morality, as I have just said, is nothing more than a jumble of gross errors and contradictions ; because to be just, a man must have discernment, and we obscure in children the most obvious conception of the natural law.

“ But are children capable of conceiving adequate ideas of justice ? This I know, that if by the aid of a religious catechism we can engrave on the memory of a child articles of faith that are frequently the most absurd, we might consequently, by the aid of a moral catechism, there engrave the precepts of an equity, which daily experience would prove to be at once useful and true.

“ From the moment we can distinguish pleasure from pain ; from the moment we have done and received an injury, we have acquired some notion of justice.

“ To form the most clear and precise ideas of justice, what is to be done ? Ask ourselves.

Q. What is man ?

A. An animal, said to be rational, but certainly sensible, weak, and formed to propagate his species.

Q. What should man do as an animal of sensibility ?

A. Fly from pain, and pursue pleasure. It is to this constant flight and pursuit that is given the name of self-love.

Q. What should he also do as a weak animal ?

A. Unite with other men, that he may defend himself against animals stronger than himself ; or that he may secure a subsistence the beasts would dispute with him ; or lastly, that he may surprise such of them as are to serve him for nourishment : from hence all the conventions relative to the chase and fisheries.

Q. What happens to man as being an animal formed to propagate his species ?

*A.* That the means of subsistence diminish in proportion as the species is multiplied.

*Q.* What must he do in consequence?

*A.* When the lakes and the forests are exhausted of fish and game, he must seek new means of procuring subsistence.

*Q.* What are those means?

*A.* They are reduced to two. When the inhabitants are not yet very numerous, they breed cattle, and become pastors; but when they are vastly multiplied, and are obliged to find subsistence within a small compass, they must then cultivate the land, and become agriculturists.

*Q.* What does an improved cultivation of the land imply?

*A.* That men are already united in societies or villages, and have made compacts among themselves.

*Q.* What is the object of these compacts?

*A.* To secure the ox to his feeder, and the harrow to him that tills the land.

*Q.* What determines man to these compacts?

*A.* His interest and foresight. If there were another who could take the harvest from him who has ploughed the land and sowed the seed, no man would plough or sow; and the next year the village would be exposed to the horrors of a famine.

*Q.* What follows from the necessity of cultivation?

*A.* The necessity of property.

*Q.* How far do the compacts concerning property extend?

*A.* To my person, my thoughts, my life, my liberty, and my property.

*Q.* What follows from the compacts of property being once established?

*A.* Pains or punishments to be inflicted on those that violate them, that is, on the thief, the murderer, the fanatic, and the tyrant: abolish these punishments, and all compacts between men become void. From the moment any one can with impunity usurp the property of another, mankind return to the state of war; all society is dissolved, and men must fly from each other like lions and tigers.

*Q.* Are there punishments established in polished countries against the violators of the law of property?

*A.* Yes; at least in all those where goods are not in common, that is, in almost all countries.

*Q.* What renders this right of property so sacred, and for what reason have they almost every where made a god of it under the name of *Termes*?

*A.* Because the preservation of property is the moral divinity of empires; as it there maintains domestic peace, and makes equity flourish; because men assemble but to secure their properties; because justice, which includes almost all virtues, consists in rendering to every one his own, and consequently may be reduced to the maintenance of the right of property; and because, lastly, the different laws have

never been any thing more than the different means of securing this right to the people.

Q. But should not thought be included in the number of properties, and what is then meant by that word?

A. The right, for example, of rendering that worship to God I think the most agreeable to him. Whoever deprives me of this right violates my property; and, whatever be his rank, he is punishable for it.

Q. Is there any case in which a prince may oppose the establishment of a new religion?

A. Yes, when it is intolerant.

Q. How is he then authorized?

A. By the public security; he knows that if such religion becomes dominant, it will become persecutive. Now the prince being charged with the happiness of his people, he ought to oppose the progress of such religion.

Q. But why cite justice as the root of all virtues?

A. Because from the moment that men, to secure their happiness, assemble in society, it is from justice that every one, by his good nature, humanity, and other virtues, contributes, as far as he can, to the felicity of that society.

Q. Supposing the laws of nature to be dictated by equity, what means are there of making them to be observed, and of exciting in the minds of the people a love of their country?

A. These means are the punishments inflicted for crimes, and the rewards assigned to virtues.

Q. What are the rewards for virtues?

A. Titles, honours, the public esteem, and all those pleasures of which that esteem is the representative.

Q. What are the punishments for crimes?

A. Sometimes death; often disgrace, accompanied with contempt.

Q. Is contempt a punishment?

A. Yes; at least in a free and well-governed country. In such a country the punishment of contempt is severe and dreadful; it is capable of keeping the great to their duty: the fear of contempt renders them just, active, and laborious.

Q. Justice ought, doubtless, to rule empires; it ought to reign by the laws. But are laws all of the same nature?

A. No; some of them are, so to say, invariable, and without which, society cannot subsist, or at least happily subsist; such are the fundamental laws of property.

Q. Is it sometimes permissible to violate them?

A. No; except in extraordinary circumstances, where the welfare of the country is concerned.

Q. By what right are they then violated?

A. By the general interest, which knows but one invariable law,

*Salus populi suprema lex esto,*

This axiom, says he, viz. that "the public good is the supreme law," is not only more general and explicit, but contains within

Within it all that is salutary in the so much boasted maxim, "Do unto others as thou would have them do unto you:" which is only a secondary domestic maxim, insufficient to inform mankind of what they owe their country.

Our author's abuse of the clergy, we pass over as the effect of a resentment; which, however justly provoked, is not always equally just in bestowing even a merited castigation.



*An Attempt to obviate the principal Objections made against the Doctrine of Philosophical Necessity; occasioned by Philaretus's Reply to Augustus Toplady. By Philalethes. 12mo. 6d. Bladon.*

We are sorry that this little tract, published about twelve months ago \*, has escaped our notice, till the reply of Philaretus to Mr. Toplady is almost forgotten †: and the more so, as Dr. Priestley hath just published an excellent treatise, on the same subject; by way of Appendix to his Disquisitions on Matter and Spirit. We should not do justice, however, to the present ingenious, though anonymous, writer, did we not give some account of his production, before we enter upon that of Dr. Priestley; which, for that reason, we defer till next month. The fact is that, although Dr. P's readiness of conception, facility of delivery, and happy talent at illustration, leave us hardly any thing to wish for, in regard to any subject he treats, the same propriety of ideas and solidity of argument are often to be met with in other writers. Thus, in the present little, sixpenny treatise, is contained almost every plea, of real consequence, in favour of, what Dr. Priestley properly calls, the great and glorious, but unpopular, doctrine of Philosophical Necessity.—It would take up too much room and time, to follow Philalethes in his pursuit and defeat of Philaretus; we shall, therefore, give only a few extracts, which affect the main points in dispute. On the nature of *volition*, he justly observes that,

"The mind doth not determine its own volitions; but, as the volitions are, so will it act, or forbear to act. Ideas and impressions, to which the mind is passive, appear to me the causes of volitions. A volition is not produced by an act of the mind, but an act of the mind by volition. There cannot, therefore, I presume, be any act of

\* Not that we, or our bookseller, ever saw it advertised.

† See vol. III. of the London Review.

the mind without a volition, nor any act of it contrary to volition; if it were possible, such an act would not be a voluntary act.

This observation he illustrates as follows:

“Let any man consider, in a short time after any material action is past, whether, if he were once more put in the same rigidly exact circumstances as he was in the instant before he did it, he could possibly do otherwise than as he did.—Here the imagination will intervene, and be apt to deceive the enquirer, unless he be cautious; for, in this review, other motives, besides those which did actually influence him, will start up; and that especially if the act be such as he wishes to have been performed with more or less vigor, or not to have been performed at all: but, when these motives are set aside, and the imagination confined to those which did in fact take place, it will appear impossible, as it seems to me, that he should have done otherwise than the very thing he did.”——“To suppose that the action A, or its contrary, A, can equally follow previous circumstances, that are exactly the same, appears to me the same thing as affirming that one or both of them might start up into being without any cause; which, if admitted, appears to me to destroy the foundation of all abstract reasoning, and particularly of that whereby the existence of the first cause is proved.” *Hartley's Observations on Man.*

“It is customary to say, “If I had known as much as I do now, I would not have done so or so.”——“Had I seen the thing in the light I now see it, I would not have consented to it.” This agrees strictly with philosophical necessity; but we always voluntarily act (if the word will not offend) according to the present view or appearance of things, and the motives most agreeable to the disposition of our minds. But it will, perhaps, be said, that the mind can suspend acting; and wait for more clear information; true, if the most agreeable motive, in the view of the mind, is, that it will be best to suspend acting: the determination of the mind, to suspend, is also the physical effect of our ideas and sensations.

We have here in a few words a full reply to monsieur Beuguelia's whole treatise on the liberty of indifference, and the sagacious illustration of it by the *monthly* Reviewers. Not but that this reply will, itself, bear illustration; which our author accordingly gives in a separate chapter; for which we refer the curious reader to the work itself. In his second chapter our author shews that the effects of moral and physical causes are equally variable, and that motives and views necessarily produce volitions.

“Physical beings, acting on the organs, necessarily impress the mind with sensations, agreeable and disagreeable, or painful and pleasurable: and the operation of the same physical beings, on the organs of sense, affect the minds of different men differently, and the mind of the same man too, at different times, according to the different construction, texture, or physical state, of the organs, which are variable: hence the vulgar proverb, One man's food is another man's poison. Sweets, acids, and biters, are agreeable to some men,

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Others disagreeable; and we may, I think, "Account for moral as for natural things." On reading the holy scriptures, or any other scriptures, different men have different appearances, ideas, or perceptions, and notions, and the same men too, at different times, according to the state of their minds; and every man necessarily judges of moral, as well as of natural, things, by the impressions and ideas, or appearances, in his own mind; and can no more judge by other men's impressions and ideas, than he can see with other men's eyes, hear with their ears, or taste by their palates: hence men differ about both moral and natural doctrines, and conceive different, and even contrary, doctrines, from the same text. And thus I apprehend the most agreeable motives, which determine the judgement of one man, are sometimes the most disagreeable to some other men, and to the same man too, at different times; but, as we are apt to wonder that those moral or natural objects, which are agreeable to ourselves, and not agreeable to all other men, we are no less apt to conclude, that other men are deceived, and that we only are in the right; and we also apprehend that it is owing to want of taste, willful blindness, a corrupt heart, or inattention, that other men do not think as we think, and are not determined as we are determined; concluding it is in the power of others to determine themselves, as we think we determine ourselves. But we may as well wonder other men cannot see with our eyes, hear with our ears, or taste by our palates, as that some doctrines should appear glorious consolatory truths to some men, which other men detect as horrible.

To the paragraph immediately following, we shall take the liberty of entering a caveat.

"Let us now enquire by what means a stone falls. A stone is moved toward the center of the globe by the attraction of gravity. But what is gravity? Others may define and refine as long as they please, I believe they must at length acknowledge, that it is not a material unintelligent cause, or a creature. The will of God, which is the power of God, appointed that all bodies should gravitate, or move, toward some common center. Whatever he wills to exist, exists, and in the mode too which he wills it to exist in."

We by no means object to the use our author makes of the above reflection, in the illustration of his argument, or to his position, that whatever God wills to exist, exists in the mode assigned it. But we would not have the greatest adept in one science, set bounds to the knowledge of adepts in another. Philalethes is a much better metaphysician, than he is a natural philosopher. There are three general modes in which the Creator has willed all created beings to exist, viz. those of number, place, and time. All other particular modes are reducible to these; and though, we own, it would sound strange to call *gravity* a *creature*, we could ourselves, *we believe*, soon convince him, that it is an unintelligent cause, and as merely a mechanical effect as any that follows the action of the most obvious and palpable mechanic powers. But this

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does not affect the present point, his reasoning on which our author concludes, thus,

"In order to establish the doctrine of free agency, I conceive it must be demonstrated that man is the efficient cause of his own volitions.—Action, or motion, necessarily follows a volition to act (all external impediments being removed); and therefore, unless man be the efficient cause of his own volitions, he cannot be the efficient cause of his actions or motions; i. e. he is not a self-determining being.

In chapter III, are discussed the questions respecting the absolute freedom of the deity, and the contingency of events, which are shewn to be incompatible with divine prescience.

In chapter IV is shewn, that man is no more an object of blame or commendation, on the hypothesis of *human liberty*, than on that of *philosophical necessity*; and that the origin of evil is full as difficult to account for, on the one hypothesis, as the other.

Philaretus had said, that

"A man can therefore be no more blameable for that action which necessarily results, with all its particular modes, from the vibrations of his brain, the motion of his blood, and flow of his animal spirits, than he is for those vibrations, &c. themselves.

To this Philalethes replies,

"The scriptures, indeed, speak of God's approving and disapproving, blaming and commending,—of his anger, wrath, and vengeance;—so they do of his talking, face to face, with a creature,—of his laughing, walking, riding, sitting, shewing his back-parts, repenting even till he was wearied with repenting, and of his being grieved to the heart; and every person accepts such texts, as well as all others in both sacred and profane writings, according to the sensations and ideas which they excite in his mind; and, as they are different in the minds of different men, and in the mind of the same man at different times, so they must accept them differently, unless there be also a freedom of human judgement; that is to say, of judging contrary to appearances.

If a man cannot help judging according to the appearance of things, and cannot determine himself but by the motives most agreeable to his disposition or state of mind, and it be not in his power to alter that state or those motives, does it not follow that this moral necessity, which is said to be consistent with liberty, is equal to a physical necessity? and that a man is no more blameable, or commendable, for determining himself to certain actions, than he is for the appearance of things, the agreeableness of motives, the vibrations of his brain, the motion of his blood, or the flow of his animal spirits? for, if a man determines himself by the most agreeable motives, he has not, I think, properly speaking, a liberty of contradiction or contrariety.

In chap. V, Philalethes treats of modern right and wrong, endeavouring to shew that *evil* is the effect of God's *goodness*. Paradoxical as this position may seem, the argument is a good

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one, on the supposition that evil is absolutely necessary, and God absolutely good. "The doctrine of necessity," Philaretus said, "makes God directly the author of all the evil in the world."—To this Philalthes answers,

"Far be it from me to intend, by any thing I have said or shall say, to make God the author of evil, in the sense which Philaretus supposes to follow from the doctrine of necessity: I detest the idea; and, if any of my positions imply it, I do declare it was not intended by me. Philaretus, indeed, supposes that God could have prevented evil; but to me it appears a contradiction, the object of no power. If Philaretus were to ask me why I think it a contradiction, I should answer, because God did not prevent it; for I conclude, that, if a God of infinite wisdom, power, and goodness, could have prevented it, he would not have wanted a will to prevent it.

"To give pain to any being, is a material evil; but, if the design of the agent who inflicted it be ultimately to communicate a greater good, which could not have been communicated without inflicting it, the inflicting pain (a material evil) is a formal good.—Suppose that a man is capable of communicating 10 degrees of pleasure to some other man, and yet that it could not be communicated without subjecting him to 2 degrees of pain, would it not be deemed a virtuous benevolent act, in him, to communicate the 10 degrees of pleasure, though he should necessarily subject him to the 2 degrees of pain?

"It is reputed a degree of virtue, amongst men, for one man to communicate any degree of good, designedly, to any other man or men; and, if he designedly communicates the greatest degree which he is capable of communicating, it is reputed in him, the greatest degree of human virtue:—may we not hence infer, analogically, that the supreme being, the common father of us all, who is inherently wise and good, will communicate the greatest possible degree of good, i.e. happiness, to every species of sentient creatures, which they are capable of?

We fear the advocates for philosophical necessity, have not sufficiently cleared away the rubbish from the spot, on which they would erect a structure on the ruins of human liberty. Formally as we subscribe, as arithmeticians, to the balance of the above account, we object to the mode of calculation; and, temerarious as we may be thought, we object, as *philosophers*, to the analogical inference of God's doing every thing for the best, and his design to communicate happiness to his creatures.—As philosophers we believe, and can give a reason for our belief, that in this transitory life, the quantum of pain and pleasure of all God's creatures is perfectly equal; and that his goodness or design to make them happy, is a doctrine that must depend, like that of a future state, on the sanction only of divine revelation.—The notion that "partial evil is a universal good" is proper only to proceed from the noddle of a poet.—Good and evil and merely relative terms, and if they compen-

compensate for each other, it is all that can *philosophically* be expected. Good and happiness are, in our author's estimation, synonymous terms; but happiness, as Hume says, is totally out of the question.—We cannot yet take leave of this ingenious production, without noticing a little inconsistency, arising from the desire of thinking God philosophically good. "I am," says Philalæthes, "no calvinist." His good God is much obliged to him for his good opinion. Is it possible the deity could be a *good* God if he had?—But why will we level our Creator with his creatures? shame on the pride and presumption of man!—In reasoning, from his works, as philosophers, let us trace the marks of his truth and justice, with the humility becoming our weakness; in believing his revealed will, as christians, let us embrace the offers of his goodness with a gratitude becoming the adopted heirs of felicity: but, let us not, like hypocrites, affect to adore his goodness where we do not find it; or, like ungrateful infidels, refuse to accept it, where it is graciously, so gloriously, offered,

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*Remarks on Mr. Forster's Account of Captain Cook's last Voyage round the World, in the Years 1772, 1773, 1774 and 1775. By William Wales, F. R. S. Astronomer on Board the Resolution, in that Voyage, under the Appointment of the Board of Longitude. 8vo. 1s. 6d. Nourse,*

Our readers may remember that, on the first appearance of Mr. Forster's account, which was published some time before that of Captain Cook, we signified our apprehensions of there being something unfair and illiberal in the publication \*. These apprehensions are fully confirmed by the remarks before us; as well as the conjectures, we had formed from the invidious cast of the whole of Mr. Forster's performance. It was a little unlucky, therefore, in him to cite from De Missy, the passage, which Mr. Wales very pertinently retorts on him, and takes for the motto to his own pamphlet,

On ne repousse point la vérité sans bruit;  
Et de quelque façon qu' on l'arrête au passage,  
On verra tot-ou-tard que c'étoit un orage  
Dont il falloit qu' au moins la Honte le fruit,

\* See London Review for March and April 1774.

For

For the publication of these remarks Mr. Wales makes the following apology.

"There are few situations wherein a peaceable man finds himself less at ease than when involved in a dispute; and nothing less than personal provocations could have induced me to take up my pen on this occasion. Mistakes in philosophy might, for me, have remained long uncontradicted; and I am not certain that even nautical and geographical ones, which, in my opinion, are of infinitely more consequence than the former, would have drawn me into a dispute, at least with Dr. Forster and his son. I have been farther stimulated by the ill-natured remarks, which have been frequently made in consequence of these misrepresentations, both in writing and conversation, on the conduct of those who were concerned in the voyage; which, as they are founded on misrepresentations, are the more provoking to persons who find themselves injured by them. It is true, I am, perhaps, as little concerned in them as any person who was on board; but many others, whom I have every reason to love and esteem, are particularly pointed at; and, what is more, are not now present to defend themselves; on which account, I esteem it more my duty to take it up.

Perhaps some apology may be thought necessary for attributing the account of the voyage, which has been published under the name of Mr. George Forster, to his father. But, notwithstanding Mr. George Forster's name stands both in the title page and at the end of the preface, and the Doctor, his father, appears but in the second or third person, there can be but little doubt that he had the principal hand in it. For, besides that the work is confessedly drawn up with his knowledge and approbation, there are many evident marks, either that the Doctor has lent more assistance than *barely* his journal, or that it has been so faithfully copied, as to leave no doubt that it contains both his *language* and sentiments; and the whole book is written with so much arrogance, self-consequence, and asperity, and the actions of persons are decided on in so peremptory and dogmatical a manner, that I cannot suppose it to be the production of a young man scarcely twenty years of age. For the credit therefore of the young gentleman, as well as for the propriety of referring the merits of every performance to its proper author, I shall, throughout the following pages, express myself as if it was actually written by the father, but published in the name of the son, for reasons of convenience, which are hinted at in their preface.

These reasons are examined with some asperity in the course of the pamphlet: for which the following is the Remarker's excuse.

"It is not easy for a person, who finds both himself and his friends injured in so tender a point as their reputation, and especially without any just cause, to suppress his emotions, or to express himself at all times with that moderation he could wish; and, if there is a situation wherein a man may be allowed to give voice to his feelings, as Dr. Forster expresses himself, it is certainly this."

As to the objects in dispute, Mr. Wale observes,

"It must be allowed to be a difficult matter to refute a person who pretends to relate matters of fact, unless by the concurrent testimony of other persons who were present, and who may be supposed to be ways interested in the affair. And Dr. Forster himself, seems to have been aware of this: he has therefore, in many places, involved the whole ship's company, officers and men, in one universal censure of ignorance, brutality, cruelty, wantonness, and barbarity, and has, at one time or other, taken care to brand every one of us with such crimes, and stigmatize us with such epithets, as would, were they true, render us undeserving the least confidence. Fortunately, however, Dr. Forster's own narrative will, in many places, serve to confute himself, by only opposing one passage to another, and by stripping others of the reflections, exclamations, and terms of reproach, with which he has been pleased to load the objects of his displeasure."

"It will undoubtedly be asked, what motives Dr. Forster could have for misrepresenting matters of this nature, as men do not often go out of the right road to asperse others without a cause? It must be presumed that Dr. Forster has received, as he himself more than intimates, some grievous provocations from every one of those who sailed with him, to induce him to act in this manner. I have no doubt, but that Dr. Forster might think he had sufficient provocation; we are all apt to judge favourably in our own. What that supposed provocation was, I shall endeavour to shew, and leave the Public to judge, whether it was a real provocation or not; or, in case it was, whether he is to be justified for treating those who gave it, in the manner which he has done.

"Dr. Forster and his son, by the merest chance, and the greatest good fortune in the world, had been appointed, immediately before we left England, to go the voyage, with almost an unexampled reward; which had been procured from parliament for another person, who, for some reasons that need not here be mentioned, did not chuse to go. Such an unexpected piece of good fortune, after having been refused, as he himself told us, a very moderate stipend as assistant to Mr. Banks, had raised his expectations and ideas to such a pitch, that, on coming on board the *Resolution* at Plymouth, he did not find either the attention paid him, or the accommodations which had been provided for him, by any means equal to what he thought were his due. He examined the cabbins of the officers and other persons, who had been appointed before him; and finding some of them, in his opinion, rather more commodious than his own, told them, in a manner to which they had been little accustomed, that, if he had been appointed sooner, or had an opportunity of examining into the affair, he would have had theirs instead of his own: and he even went so far as to affront others, by offering them money to exchange with him: I mention, as particular instances, Mr. Cooper, the first lieutenant, whom he offered 100*l.* to exchange with him, and myself. We had scarce got out to sea, before he quarrelled with Mr. Gilbert, the master, and treated him in a very ungenteel manner, because he did not chuse to give up part of the space which had been assigned by the

the Commissioners of the navy for his cabin, that the Doctor might enlarge his own with it; and, what was yet more extraordinary, when he found he could not obtain it, was even guilty of so much folly as to threaten him with complaining to the king at his return; and he assured us, that he had interest enough to prevail on his majesty to discard him for ever from his service. A threat, which he was too weak as to employ against almost every person on board the ship at one time or other, and so often, that it became a bye word amongst the seamen, whom I have frequently heard threaten one another with the same dreadful denunciation on the most common and trifling occasions. Can it be supposed, that such a man did not render himself cheap, and that he would not sometimes find the ill consequence of being so? I have before said, that Dr. Forster came on board at Plymouth, with very exalted notions of himself: in consequence of which, he was continually making comparisons between himself and the officers, not much to their advantage; or, it may well be supposed, in their opinion, very consistent with truth and politeness. Neither did the common people shew him sufficient respect, of which he made frequent and very ill-natured complaints to the captain. They also disturbed his rest with their noise, singing, and, as he says, perhaps sometimes with swearing. And who does not know that sailors will sometimes both sing and swear?

"On these, and similar occasions, I believe, Dr. Forster never passed a week on board the Resolution without a dispute with one person or other: and in his part of those quarrels, he was seldom very choice either in the mildness or delivery of his expressions. Matters of this nature, frequently repeated, soon gave both officers and people a bad opinion of him, and it is not to be wondered at, if, in consequence thereof, they sometimes treated him with less ceremony than he would otherwise have had a right to expect. This, at least, is certain, there were but few who would go much out of their way to oblige him in things to which their duty did not compel them. In short, before we reached New Zealand the first time, there was scarce a man in the ship whom he had not quarrelled with on one pretence or other. It does not indeed absolutely follow, that Dr. Forster was always the aggressor; but it is a pretty general, and, I believe, a very true observation, that when one person quarrels with every other in company, he cannot always be, and in fact very seldom is, in the right: it may therefore be fairly inferred, that this was the case with Dr. Forster, and he has, himself, fully satisfied the Public by his publication, that out of near 20 persons who were on board the Resolution, there were scarce two whom he can afford to speak well of."

Such, says Mr. Wales, was the provocation for that revenge \* which Dr. Forster has taken of the whole crew of the Resolution, in his account of the voyage. The particulars of this revenge our Remarker proceeds particularly to enumerate and specify, by no means to the advantage of either the candour or veracity of Dr. Forster. Not but the placability of the doc-

\* Revenge, says Mr. Forster, is a useful and sacred passion.

tor, in regard to the parties offending him, appears in his not actually putting in execution his terrible threat, of *telling the king* of them: a threat which it seems he made use of to Mr. Wales himself; a circumstance, which, the latter pleasantly adds, he was very glad of, "not knowing how, otherwise; his name could ever reach the ear of his majesty."—Of Dr. Forster's asserted wilful misrepresentations, of the facts and circumstances attending this famous voyage, and Capt. Cook's account of it, we shall give our readers an instance, in what relates to the pretended motive for publishing Dr. Forster's, and of the insinuations, thrown out by the former against the latter; of which we ourselves expressed an early disapprobation. These are again as justly and severely censured by Mr. Wales; who adds,

"I have no design to suppress here the *two well known facts*, as the Doctor is pleased to call them, which he has brought to prove that *important observations* have been suppressed in the accounts of former voyages. I shall give them in his own words. "The same authority," says he, "which blew off M. de Bougainville from the island of Juan Fernandez, could hush to silence the British guns, whilst the Endeavour cannonaded the Portuguese fort at Madeira."—"The two circumstances, here alluded to, are *well known facts*, though suppressed in the published narratives. M. de Bougainville *spent some time* at Juan Fernandez, and completely refreshed his crew there, though he wishes to have it understood that contrary winds prevented his touching at that island. Captain Cook, in the Endeavour, battered the *Loo-fort* at Madeira, in conjunction with an English frigate, thus resenting an affront which had been offered to the British flag." Here are two solemn and direct assertions! I am authorised by Lieutenants Pickersgill and Smith, and some other gentlemen, who were in the Endeavour, to declare, that there is not the least foundation for the latter of them; and that, to the best of their remembrance, the Endeavour did not fire a single gun, on any account whatever, whilst she was at Madeira! We have not altogether such direct proof of the falsehood of the former; but I am persuaded such may be brought as will satisfy every person of candour and penetration. In the first place, M. de Bougainville says positively he did *not* go there: and I have so good an opinion of M. de Bougainville's integrity, as to think he would not assert a direct, wilful, and unnecessary falsehood; especially as it would be so easy to detect him. I say unnecessary, because, if M. de Bougainville did really touch there, and wished it not to be known, his best way would manifestly have been not to have mentioned it.

"But there are other, and much more substantial proofs to be brought that he never was there; and to which it is amazing Dr. Forster, as the translator of that voyage, should not have attended. We find M. de Bougainville in the Straits of Magellan on the 26th of January in the evening; and on the 14th of February he is in lat. 27° 7' S. and long. 104° 12' W. having in those 19 days made near 2000 miles on a direct course, which is as much as can be supposed that any ship will make good, at least in a variable wind's way. How then could

could M. de Bougainville have spent *some time* (in this interval) at Juan Fernandez, and completely refreshed his crew, seeing that, if he had made that place in his way, he must have run, on a direct course, near 45 leagues, or 135 miles every day, which is much more than we can suppose any single ship will do for so many days together. How then could two ships, in comfort, do it, and yet lie several days in a port? Will not these remarks "give an adequate idea of a performance" where no regard, either to truth or probability, is preserved, even in the preface?

In looking over M. de Bougainville's account of his voyage, and also the translation by Dr. Forster, I could not help observing the Doctor's boast, that, amongst many other advantages, which the maps in the English edition have over the original French ones, they are infinitely more accurate. The singularity of pretending to correct the original maps of a man who laid them down from his own experience, by one who had never been near the place, struck me so forcibly, that I took the trouble of comparing them together, but could not discover any material difference in this respect, except that almost all the islands in the South Seas are laid down by Dr. Forster, from a quarter of a degree to 20 miles more to the northward than M. Bougainville has done. And I will take upon me to assert, from my own observations, that the original maps are right, and that Dr. Forster's are wrong by all that quantity."

We wonder Mr. Wales should be so forcibly struck at the above pretensions to superior sagacity in Dr. Forster, when he gives us a similar instance of his knowing the name of one of the South-sea islands, better than did the natives themselves, who gave it that name. It happens extremely unlucky, even for Dr. Forster's moral character, that he should so violently exclaim against the barbarity and profligacy of the seamen for robbing and shooting at the thieving natives; for wanton amours with their women, and for swearing and singing on Christmas day; when we are told that both he and his son had their amours at Ulitea; that the doctor himself swears at times most outrageously, and was twice confined during the voyage for acts of outrage on the natives. But we shall give the latter charge in Mr. Wales's own words. After proving a number of his ill-natured reflections on the captain and crew of the Resolution to be false, he proceeds.

"The reader will, no doubt, be greatly surprised to be told, that this mighty advocate for the natives of the South Sea Isles, this detester of every species of cruelty, and paragon of humanity, as he has represented himself, was twice confined, in the course of the voyage, for wanton and unprovoked acts of cruelty to the natives. Once by Captain Cook, for shooting (as I was told) at the natives of Ulitea; a set of people who, he has himself assured us, are the most harmless and inoffensive, and, at the same time, the most hospitable and generous that

that are any where to be met with, and whose behaviour was, at all times, so cautious and circumspect, as never once to provoke *even the sailors* to treat them ill, notwithstanding the known ease with which (as the Doctor says) they are provoked to sport with the lives of their fellow creatures. The second time was by Lieutenant (now Captain) Clerke, for spurning with his foot, and spitting in the face of one of the natives of Tanna; and the provocation, as far as I could gather from his dispute with the man, was, because he had led him a long way to shew him the nutmeg-tree, and through misapprehension, as it appeared to me, had given him the name of the leaf for the name of the tree itself, and had afterwards the audacity to insist on some reward for his labour."

Dr. Forster may be a little excuseable in both the above instances. Nobody may know what private provocation he might have received from the good-natured natives of Ulitea, to induce him to gratify that *useful* and *sacred* passion of revenge. And then as for the rascally *simpler* of Tanna, Mr. Wales might himself have found an excuse for the doctor, in the story he tells of the *simplers* of Ulitea.

"The natives, who were indeed very willing to oblige every one of us, took great pains to run even to the tops of the highest mountains to procure him specimens of plants, and had often observed, that he was very peevish, and threw away those which had no flowers on them. One Sunday they had climbed a very high hill, to get some ferns which grew there; but finding none which had flowers, and not knowing the reason; and moreover fearing, I suppose, that they would lose their reward, and perhaps be treated very rudely into the bargain, if they brought none which had, they contrived, very artfully, to stick a pretty flower, not much unlike that of a primrose, on the tops of several, and brought them to him. These he shewed to almost every one of the ship as a very wonderful *lusus naturæ* amongst the fern tribe. until some person (I think Dr. Sparman) more sceptical than himself, would needs examine them, and by that means found out the deception, which produced, to be sure, a hearty laugh at the Doctor's expense; but he is unjust in placing this to the account of any person on board the ship, as he must know that it was the device of the natives alone, and that no one belonging to the ship knew any more of it than himself."

But we must here take our leave of this severe, though apparently just, castigation of Dr. Forster; not only lamenting, with Mr. Wales, that man in general is so heterogeneous and imperfect a being; but that there should not be found *Englishmen* enough able and willing to prosecute our voyages of discovery, without having recourse to vagabond foreigners, generally as conceited and obstinate of disposition as superficial and ignorant of Science.

W.

*Fabula*

*Fabulæ Selectæ Auctore Joanne Gay Latine redditæ.—Select Fables by Mr. Gay, translated into Latin. 8vo. No Author or Bookseller's Name.*

The fables here translated are in number eighteen, including the introduction; and are dedicated to his Royal Highness the Prince of Wales. How far the Latin version is worthy of the original English, we leave the classical reader to determine from the following specimen; which we insert, together with the original, as they are printed in the publication before us. In the choice of this fable, however, we have no peculiar motive of preference.

F A B U L A VIII.

S I M I U S

*Qui mores hominum multorum vidit et urbes. HOR.*

“ UT fratrum emendet mores, et corrigat ævum,  
Ardet in externum Simius ire solum;  
Quippe hominum mos est gentes lustrare remotas,  
Ut patriam urbanâ rectius arte colant:  
Ergo iter aggreditur; nulla illum incommoda terrent:  
Quisque suis discit cautior esse malis.

In laqueos tandem cadit, et deductus ad urbem,  
Pauper in ignotâ venditur hospes humo,  
Venditur at dominæ, quali servire libenter  
Quis neget? aut quis non simius esse velit?  
Hic parat obsequio studium, fruiturque catenâ,  
Ceu, quibus inservit, vincula jactat amans:

F A B L E VIII.

T H E M O N K E Y

*Who had seen the World.*

“ A Monkey, to reform the times,  
Resolv'd to visit foreign climes;  
For men in distant regions roam,  
To bring politer manners home:  
So forth he fares, all toil defies:  
Misfortune serves to make us wise.

At length the treacherous snare was laid;  
Poor Pug was caught, to town convey'd,  
There sold. (How envy'd was his doom,  
Made captive in a lady's room!)  
Proud as a lover of his chains,  
He day by day her favour gains:

Mimicus

Mimicus exercet ludos, ubicunque puellam  
 Ad speculi stadium cura diurna vocat;  
 Colligit in nodum vittas, versatque flabellum,  
 Perfectique vices ardelionis agit;  
 Sæpe gravi argutos struit in sermone lepores;  
 Risum sæpe, joco deficiente, movet;  
 Inflatus donèc plausu, perfectus ad unguem,  
 Et consummatus jam sibi visus homo est;  
 Tum patris pectus urit amor; tunc ardet, ut Orpheus;  
 Indigenarum animos posse docere rudes;  
 Temporaque apta petens, vinculi retinacula rumpit;  
 Et nemo ad patrium, notaque lustra redit.

Admirata habitum, gestumque, hirsuta caterva,  
 Concurfat patriis præcipitata jugis;  
 Pars nitidis plaudit manicis; pars serica laudat  
 Tegmina, quæis limbos dædala pinxit acus;  
 Concinni nil non delectat forma galeri,  
 Nigraque ab ambrosiis pendula cauda comis;  
 Terga superjecto redolentia pulvere adorant,  
 Terga pruinali candidiora nive;  
 Fimbria sed lævo quam dat volitare lacerto;  
 Arridet cunctis; invidiamque movet:

Whene'er the duty of the day  
 The toilet calls; with mimic play  
 He twirls her knots, he cracks her fan;  
 Like any other gentleman;  
 In visits too his parts and wit;  
 When jests grew dull, were sure to hit;  
 Proud with applause, he thought his mind  
 In every courtly art refin'd;  
 Like Orpheus burnt with public zeal,  
 To civilize the Monkey weal;  
 So watch'd occasion, broke his chain,  
 And sought his native woods again.

The hairy sylvans round him press,  
 Astonish'd at his strut and dress;  
 Some praise his sleeve; and others glare  
 Upon his rich embroider'd coat;  
 His dapper perriwig commending,  
 With the black tail behind depending,  
 His powder'd back, above, below,  
 Like hoary frost, or fleecy snow;  
 But all, with envy and desire,  
 His flutt'ring shoulder-knot admire;

Me me, adsum, petulanter ait, me audite, ceterum;  
 Et sapere et rectè vivere quisque sciat;  
 Virtutis propriæ memores estote, gradumque  
 Sumite; vix homini turba secunda sumus;  
 Diis grates! urbana inter consortia vixi,  
 Nec queror ignavos præterisse dies;  
 Hunc habitum, faciemque notate; his ictibus uti  
 Plurimus humano simius ore solet.  
 Discite adulari, rem sic augere licebit;  
 Sitque odium, atque iras dissimulare labor:  
 Se totum dare quisque suis videatur amicis,  
 At proprio solùm consulat ipse bono.  
 Ut decet, et mos est, mendacia fingite; nunquam  
 Ingenii nimiam venâ sit arcta fide;  
 Non levis alterius merita est aspergere virtus;  
 Gravior alloquio quaeritur inde decor;  
 Omnia vos audete, atque omnia scire ad amussim  
 Dicite, et ingenii gloria major erit;  
 Magnorum hic mos est; colite hæc; et finius omnis  
 Inclytus, atque, hominum more, politus erit.  
 Dixit, et incurvatus humi est. Horrenda cachinnans  
 Eloquium ictu tota corona probat:

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Hear and improve, he pertly cries;  
 I come to make a nation wise;  
 Weigh your own worth, support your place,  
 The next in rank to human race;  
 In cities long I pass'd my days,  
 Convers'd with men, and learn'd their ways;  
 Their dress, their courtly manners see;  
 Reform your state, and copy me.  
 Seek ye to thrive? in flattery deal;  
 Your scorn, your hate, with that conceal:  
 Seem only to regard your friends,  
 But use them for your private ends.  
 Stint not to truth the flow of wit;  
 Be prompt to lie whenever 'tis fit;  
 Bend all your force to spatter merit;  
 Scandal is conversation's spirit;  
 Boldly to every thing pretend,  
 And men your talents shall commend;  
 I knew the great; observe me right;  
 So shall you grow like man polite.

He spoke and bow'd. With muttering jaws  
 The wond'ring circle grin'd applause:

Rodere quisque suos hinc simius ardet amicos.  
 Ultricesque iras perfidiamque fovet ;  
 Atque hominum pravas imitari sedulus artes,  
 Incubat insidiis, invigilatque malo.

Sic, schola quem puduit, Phœbo procerus iniquo,  
 Stultitiam externo perficit orbe puer ;  
 Vestibus infervit, ludit, bibit, omnia fœda  
 Perpetrat, ut belli sit sibi fama viri ;  
 Seria deridet, studia averfatur honesta,  
 Ingenio vitium convenit ; et sequitur."

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Now, warm'd with malice, envy, spite,  
 Their most obliging friends they bite ;  
 And, fond to copy human ways,  
 Practise new mischiefs all their days.

Thus the dull lad, too tall for school,  
 With travel finishes the fool ;  
 Studious of every coxcomb's airs,  
 He drinks, games, dresses, whores, and swears ;  
 O'erlooks with scorn all virtuous arts,  
 For vice is fitted to his parts."

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*Essays, Moral and Literary.* 8vo. 4s. 6d. Dilly.

From the desire of affording entertainment, as well as literary information, to our readers, we were induced to promise a continuation of our extracts from these ingenious *Essays*. On a retrospect, however, to the publications, which lie unreviewed on our hands, and the prospect of a plentiful season of new ones approaching, we must dismiss it with only one quotation more ; in which this sensible writer figures as a politician.

*On the bad Consequences of National Avarice.*

" There have been those who have seriously maintained, that Avarice, however it may debase the character and contract the notions of individuals, is beneficial to the community. That private vices are public benefits, is an opinion so injurious to the cause of virtue, that though it should be admitted by the speculative politician, it were to be wished, that it could always be refuted by the defenders of morality.

" Avarice, however, differs in its operation from other vices. To individuals it is said to be advantageous, as it prevents the indulgence of luxurious appetites. To the public it is hurtful, because it confines, in a state of stagnation, that money which should circulate in the body politic, and diffuse health and vigour through every part.

" The

" The parsimonious man approaches so nearly to a state of nature, that besides food and raiment, he scarcely knows a want. Of the elegances, the embellishments, and the enjoyments of life, he has no desire, because they are necessarily attended with expence. The mere wants of nature are easily supplied by the natural productions of a country, and with these the miser is contented. He, therefore, contributes nothing to foreign trade, which supplies not only the superfluities of life, but is the most fertile source of public opulence. The merchant does not penetrate to the remotest Indies to bring home commodities which cloathe the naked, or feed the hungry; but which furnish splendour, ease, and pleasure, to the wealthy, the voluptuous, and the luxurious. These articles may, perhaps, destroy the health, debilitate the minds, and corrupt the morals, of individuals; but they increase the finances of the state, and give it power in war, and dignity in peace.

" A visionary philosopher, as he would be called by the statesman, may perhaps object to the opinion, that luxury is beneficial to the public, because it is hurtful to individuals, who, indeed, constitute the community, and because the happiness of individuals ought to be the ultimate view of rational government: but let it be remembered, that we do not live in an Utopia, and that if we would avoid mere empty speculation, we must form our ideas, as well as regulate our actions as far as virtue will permit, according to received notions and prevalent manners. It is indeed to be wished, that we could emulate the excellence of a Spartan Republic; but since this can only be wished, it remains that we make the best use of things as they are, and adopt our plans to present circumstances and situations. Besides, by the benefits accruing to a state from luxury, must be understood the benefits accruing to its finances, its power, its splendour, and not to its morals, its virtues, and its police. Nothing, therefore, advanced on this subject must be thought to recommend intemperance and profusion.

" In all civilized countries, where progressive refinement continually introduces unnecessary wants, there will ever be a great number of artificers who are solely supported by furnishing articles, which, though sought for with avidity, and purchased at a great price, administer only to the caprice of luxury, and the wantonness of pleasure. The manufacturer thrives, he rears a family, he teaches them his art; till at length, these artificers of superfluity become one of the most numerous bodies in the community. Should the demand for their manufactures cease, thousands would be immediately reduced to extreme want, and the state overrun with members not only useless, but burthensome. Whenever the gold and diamond, which adorn the gay and the fair, shall be no longer prized, and the rich garment be laid aside for the homely cloak, myriads of hands, which by honest labour procured bread for a numerous progeny, will be lifted up in supplication for eleemosynary relief. To other occupations they could not turn themselves, because many of them would become equally unnecessary, and because those which should not be so would be already full.

" The truest opulence of a nation is populousness; but the poor will not be induced to settle in domestic life, and raise a numerous family, whom they know they cannot support by industry, but must see them become objects of charity, or perish for want of that little which

simple nature requires. Marriage, which in a civil, moral, and religious view, is the most advantageous and proper intercourse of the sexes, will no longer be entered upon by the lower orders of the community. The concupiscible passions will, however, remain importunate for gratification, and illicit commerce will be the natural consequence: but the diseases and infirmities arising from universal debauchery, will ultimately put an effectual stop to population. The offspring of promiscuous embraces will not only be inconsiderable, but, in the end, weak, sickly, deformed, and short-lived.

“ National profusion, it may be said, occasions the same evils among the rich and great, which national Avarice inflicts on the poor: but the rich and great are by far the least numerous part of the state; and some have ventured to assert, that their total extinction might be supplied, without inconvenience, by the lower orders. Add to this, that the opulent have it in their power to be prudently luxurious, and to indulge in the gratifications of profusion, without suffering all its consequences. If they do suffer from it, they may be said to deserve their sufferings, since they might avoid them by caution and discretion: but this cannot be true of the evils which the poor would sustain from national Avarice, for they would be as unavoidable as unalleviated.

“ The wants of luxury stimulate to action, and excite industry; while the wants of nature, from their paucity and the facility of supplying them, suffer the powers both of mind and body to sink into torpidity. If we take a view of some neighbouring nations, the peculiarity of whose political constitutions occasions a general poverty among the lower ranks, and consequently prohibits an universal luxury, we shall find the greater part dragging a listless life of indolence, without a wish for distinction, or a desire of meliorating their condition.

“ Those countries of Turkey which constituted antient Greece, exhibit a melancholy proof of the extreme degeneracy to which human nature may be reduced, when precluded, by slavery and want, from merchandize and its consequences, expensive and luxurious pleasures. It cannot be supposed, that the universal stupidity and want of spirit, which is remarkable among those people, proceeds from an inferiority of natural powers, but from an habitual indolence. Nor can this indolence be attributed to any other cause than to a want of proper objects to excite the passions of hope and fear—those necessary incentives to every laudable pursuit and useful undertaking; and these proper objects can alone arise from universal liberty, and universal luxury. It is well known to those who are but superficially acquainted with modern history, that the little Republic of Holland, however circumscribed in its extent, and, comparatively with the oriental nations, thinly inhabited, has produced greater men, has been more successful in war, and has accumulated more real wealth, than the whole Ottoman empire. Nor can such an event be matter of wonder to those who reflect, that in Holland a spirit of merchandize, universally prevalent, has excited a spirit of luxury, which still prompts the unwearied adventurer to new efforts, which, in the end, enrich himself and aggrandize his country.

“ Upon

“ Upon a review of antient Rome, we observe, that she was indeed virtuous, valiant, and wise, under consuls who were taken from the plough; but that she was opulent, invincible, and, in short, mistress of the world, under those who would not hesitate to squander the produce of a province upon a supper, or to lavish the revenues of a kingdom upon a concubine. It was at this period, that she excelled in arts—a world which she had conquered by arms. Had she constantly persevered in her pristine temperance, she might, indeed, have exacted the admiration of philosophers, and her inhabitants as individuals would have been happier; but she would never have surpassed all other nations in power and wealth, those political advantages, which are to be considered as independent of the happiness of single members, and as unconnected with morality: but it must not be left unnoticed, that the luxury and extravagance which contributed to her aggrandizement, did at last, by the corruption of individuals, occasion her downfall.

“ A Solon, or a Lycurgus, may invent in his retirement a code of laws, and a system of government, in which intemperance and profusion shall be prohibited; but if he expects that a strict observance of his institutions will render his Republic superior to its rivals in wealth, as well as virtue, he will infallibly be disappointed. The two Grecian states, of which these great men were the legislators, though one of them became unrivalled in military discipline and austere virtue, and the other produced the greatest heroes, poets, and philosophers, the world ever knew, were never distinguished by the extent of their territories, or the abundance of their revenues. Persia, where luxury was carried to the extreme, and where even the names of the virtues were almost unknown, not only surpassed Athens and Sparta in power, but conquered the world. Effeminate as the Persians were from the warmth of their climate, and the delicacy of their manners; yet did their love of pleasure, and the spirit of luxury, occasion such a multiplication of the members of that state, as enabled it to send myriads into the field, and sometimes to overcome, by mere superiority of number, the efforts of ingenuity and valour. Greece, however, relaxed the severity of her manners, and, under the conduct of a Macedonian, easily subdued the oriental nations; whom she greatly excelled in military discipline and conduct.

“ If, after the contemplation of foreign States, we turn our attention to our native country, we shall find reason to conjecture, that the power of opulence, by which it at present rivals antient Rome, would soon dwindle to poverty and insignificance, if sumptuary laws were to preclude that luxury and extravagance which prevail through every rank of the community. The produce of the Indies, which pours in an annual tide of wealth, as it consists entirely of superfluities, could indeed easily be dispensed with. Individuals would, perhaps, in time, be happier without them; but the body politic, as it now is constituted, would soon shew symptoms of a hasty consumption.”

*The Rise, Progress, and present State of the Northern Governments; viz. The United Provinces, Denmark, Sweden, Russia, and Poland: or, Observations on the Nature, Constitution, Religion, Laws, Policy, Customs, and Commerce of each Government; the Manners and Dispositions of the People; their Military Forces by Land and Sea; the Revenues and Resources of each Power; and on the Circumstances and Conjunctions which have contributed to produce the various Revolutions which have happened in them. The whole digested from the most authentic Records and Histories, and from the Reflections and Remarks made during a Tour of Five Years through these Nations. By J. Williams, Esq. 2 vol. 4to. 1l. 4s. Becket.*

It is very justly observed by this writer, that " mankind were never more fond of reading than they are at this time in many parts of Europe. " For which reason, says he, there, undoubtedly, never were so many books published in any age as in the present." We are sorry to find him add, that " there is notwithstanding very little information imparted." In fact, we are the more sorry, as, having perused the volumes before us fairly through, Mr. Williams seems to stand in much the same predicament with other modern writers; our own stock of information at least being very little increased by such perusal. The great variety of subjects, indeed, treated of within so small a compass, render it, in a manner, impossible they should present much that is new. The extent of the author's design is, perhaps, his best apology in this instance.

" My original design, says he, is to examine into the origin and present state of the Northern Governments; and it will be necessary in the execution of this great plan to give a brief account of the rise and progress of each particular state, to lay open the nature and constitution of their respective governments, to observe what is peculiar to them in their situation or disposition and what in their religion, to take a survey of their trade and the sources of it, of the manners and customs of the people of each state, and of the forces and revenues which have aggrandized each particular government, and the circumstances and conjunctions which have contributed to produce the various revolutions that have happened in it. These are the principal heads upon which the order and arguments in the several parts of this work will be founded."

After this enumeration of the circumstances to be treated of respecting each particular state; if the reader be told that all the writer has to say of the *first*, the Republic of Holland, is contained in about 140 loosely-printed pages, we are persuaded his expectations will not be very highly raised, in regard to the

the quantity of information it contains. As to the qualities of it, viz. its importance and authenticity; if we give credit to the writer's pretensions in his preface, they are less exceptionable. Speaking of the celebrated historian of Ferney, he says,

"Voltaire tells us, in his history of the Russian empire, that this science was never more in want of authentic documents than it is in our days, when authors so insolently make a traffic of lying; and laments the miserable situation of the press in Holland, and other places, where a bookseller commands a book as a manufacturer commands a piece of cloth; and unhappily, says he, there are many authors whom necessity compels to sell their writings to these tradesmen as a labourer does the fruit of his toil to those who employ him: and to make mankind believe that his history was superior in all respect to all others, this author tells us, that the court of St. Petersburg had sent him all the authentic papers necessary for such a work, which were to be preserved in the public library of Geneva. I own I could not help smiling on reading this well written history, for certainly there never was a work of this kind laid before the public that is so full of errors; and if we may depend upon his veracity with respect to those public papers which he pretends were transmitted to him from Russia, never was a writer so duped: in fact, this will always be the case when authors attempt to write histories of countries which they have never seen, and depend for the authenticity of their facts upon persons who may think that it is for their interest to deceive them."

From this severe, though, perhaps, well-founded censure, on such an historian as Voltaire, we may suppose that Mr. Williams's materials are peculiarly authentic. But, as there are so many literary impostors abroad, and as booksellers even in England are sometimes guilty, not only of employing the most miserable labourers in the vineyard of compilation, but even of giving name and title to such nameless manufacturers, we cannot help regretting that the present is not more particular in identifying his person; to remove all suspicion of his being, himself, one of these anonymous compilers. That our author is a 'Squire, we doubt not. He is so by profession; every author being of course a 'Squire. That his name also may be Williams, we make no manner of scruple; but there are so many Williams's in the world; and then he has given us only the initial of his Christian name, J. Now J. may stand either for John, James, Joseph, Jacob, Joshua, Jeremy or Jedediah. Add to this, that there being no other addition to his surname than that of simple 'Squire, has in the present scribbling, sceptical age, we say, a very suspicious appearance. To remove this suspicion, with regard to ourselves, we have indeed made an enquiry after Mr. Williams, among our literary acquaintance, and also of the booksellers; who appear to be as much in the dark as ourselves. We have also made our enquiries

of every member of the *corps diplomatique* at present resident in London; hoping, from the countenance given him at their respective courts, he might be known, at least by name, to some of the members. But to no purpose. Mr. Williams, indeed, tells us, that his primary object in travelling through the North, to *see every thing*, and to be as *little seen* as possible, will account in some degree for this privacy: and yet, unless he was furnished with Fortunatus's cap, or the *Zona Moros* Mufphonon\*, we cannot readily account for his having traveled so completely *incognito*. We have no other method left, therefore, either to obviate or confirm the above suspicion, than applying to the internal evidence of the work itself. To do the author no injustice, we shall begin with his first book, relative to the Seven United Provinces of the Dutch Netherlands. Of the sources, from which he drew his information respecting the history of these provinces, Mr. Williams gives us the following account, in his preface.

"In order to form a just idea of the rise and progress of the government in the Seven United Provinces, I consulted the history of the wars and revolutions of the Low Countries, written by the Cardinal Bentivoglio, as well as those which were written by Grotius, Strada, and others; but though they concurred in giving me an idea of the violences which were used by both parties, I soon found that there was no dependence to be placed upon either of them; the Protestant writers being no less disposed to disguise the truth, when it made against their party, than the Catholics; and if the Duke D'Alva, the Cardinal Graval, and the new bishops which were elected in his time, were violent in oppressing the Protestants, the latter were no less so in counselling the leaders of their party to revenge their cause upon all the Catholics who fell into their hands: so that, like a juryman, I was obliged to form my judgment from the evidences of both parties. The history of the Stadtholders gave me some information respecting this matter.

Now, not to depreciate the historical reputation of *Bentivoglio*, *Grotius*, *Strada*, or others, we should be glad to know why the celebrated *Vaderlandse Historie*†, published within these twenty years, and accounted one of the best and most impartial histories of that country ever written, should be passed over unnoticed. Surely Mr. Williams does not mean to affront the judicious authors of that work: writers of the first estimation among the learned of their countrymen!—Rather shall we not suspect that he never heard of that production? And if so, what an opprobrium is it to this professed historian.

\* A capital work consisting of about 20 volumes in the original Low-Dutch, and written by several of the best writers in that language, and translated or translating at Paris into French. *Reg.*

† See the Comedy called, *A Bold Stroke for a Wife*.

of Holland! To a writer who avowedly declares he sat, in judgment, like a jurymen, to decide on the merits of different historians.

Again, it is but a sorry account he gives of his means of information, respecting the present state of Holland.

"For what regards the present state of Holland I am not indebted to any author, but much to the late *Monsieur* Meerman, whose candour and great knowledge were equal to his liberal and communicative disposition: he was a phenomenon in this country, and no man was better informed in what respected the laws and government of this state. I likewise received information from some of the members of the states of the different provinces, but it was thought necessary to corroborate the whole by my own observations. From the credit which I had with some of the members of the admiralty, I had the liberty to see every thing which regarded their marine in Holland and in Zealand, and even to receive every information I desired respecting the situation of it, as well as respecting the finances which are appropriated for its support.

If the information thus received was no more than the credit with the members of the admiralty, necessary to acquire it, we will venture to say, it must have been little; as the merest stranger of but a tolerable appearance in dress, and as tolerable an address, is freely admitted to see every thing which regards the marine of Holland and Zealand.—But to come to the work itself. This first book, relative to the seven provinces, is divided into seven chapters: The *first*, treating of the rise and progress of their present government: the *second*, of their present form of government: the *third*, of the religion, manners and customs of the Hollanders: the *fourth*, of their true principles and laws of commerce: the *fifth*, of the laws, customs, and policy, of the united provinces, respecting trade, manufactures and commerce: the *sixth*, of their revenues, resources, and military powers, by sea and land: the *seventh*, of the causes of the various revolutions, which have happened in this state.—In the *first* of these chapters, we have a concise abstract of the history of the Netherlands, taken, as our author confesses, from Bentivoglio, Grotius, and other writers.—In the *second*, we have as concise an account of the present form of the Dutch government. In treating this subject, the writer evidently betrays, in our opinion, his having borrowed all his information from books. It is, we think, hardly possible for a person who drew it from actual observation, on the spot, to mistake the very official titles of the principal and most common executive members of the state. Thus he gives the French appellation *Echevins* to the *Schepens*, or members of the municipal courts of justice. Again, he talks repeatedly of *din-*

cars, or sheriff's officers, whose real name is *dienaars*, or *servants*, so called from *dienen*, to *serve*. Mr. Williams also falls into some errors, respecting matters of fact, on which it is not easy for an actual traveller to stumble. Thus he tells us, that "there is no part of the *Texel*, where the water is above twenty feet deep in the middle of the channel, and that channel runs in a serpentine form through a passage which is not above a league over, and is in many places not 100 feet wide: so that if a ship by any accident is forced out of this channel, or the pilot does not conduct her properly, she is immediately aground on eight or ten feet water, and sometimes not so much."—We cannot help thinking, that Mr. Williams mistakes here the *Texel*, which is the inlet from the German ocean at the Northern part of the *Zuyder Zee*, for the *Pampus*, at the Southern part of that sea, forming the mouth of the river *Y*, leading up to Amsterdam.

Again, Mr. Williams tells us, that, upon a moderate calculation, the city of London alone pays to the Dutch people concerned in the cod and turbot fishery, one hundred and thirty pounds sterling every year, for the turbot, cod and plaice, &c. which they furnish here.—This is a very moderate computation indeed! But we are willing to think this an error of the press; which, with some others, however, ought to be corrected.

In noticing these defects, we do not mean, nevertheless, to condemn this work entirely. For though they serve to shew that the information contained in it, is such as a man need not travel for farther than to the shelves of a well-furnished library; they do not altogether convict the compiler of not having made as good an use of such library as chamber-travellers usually do. To do Mr. Williams justice, his work is far from being an injudicious or ill-written abstract of the most generally known and best esteemed histories and accounts of the countries of which he treats. To which praise only had he pretended, we should have entered no caveat against his claim. As he has pompously pretended, however, to the authenticity of an eye-witness and an actual observer, the justice we owe to the public, compels us to say what has been said: and though we do not cite the few instances above by way of hinting to the reader, *ex uno disce omnes*, we leave him to judge, whether a writer, who stumbles at the threshold, and is caught tripping in the very first chapter of his book, treating of a country so near home as Holland, may be supposed to proceed on a surer footing and a firmer tread when he gets farther afield.—But we must not take leave of a publication of such pomp and

and price, without giving a specimen of the writer's stile and manner of writing. We shall do this first in his account of the Bank of Amsterdam; which is tolerably correct, though not very full, and its nature not much known in England.

"The place which contains this great treasure is a vault under the stadthoufe, made strong with all the apparatus of locks and bars and other apparent cautions of safety: there is certainly in this bank an appearance of great treasure, in bars of gold and silver, and plate; and almost innumerable bags of metals, which are supposed to be all gold and silver: in fact there ought to be all the treasure that it has received since its institution, as it gives out nothing but its credit; but this is a point which has been much disputed of late, many having affirmed, that though it does not pay orders drawn upon it in specie, and only by a transfer of credit upon its books, great sums of money are taken out of it for other purposes. The burgo-masters have the inspection of this bank; and as no man takes any particular account of what comes in and goes out from age to age, it is impossible to make any calculation or conjecture, except by a minute inspection of the books, in what proportion the real treasure may be to the credit of it. The security therefore of this bank lies not only in the effects that are in it, which, I think, at a moderate computation, will amount to sixteen or eighteen millions of pounds sterling, but in the credit of the whole town or state of Amsterdam, the inhabitants of which being bound to make good all monies that are brought into their bank; the bills of this bank make all the great payments that are made between the merchants of this town, and in most other parts of the United Provinces; and very often considerable orders are made upon it from many other parts of the world. So that this system of treasure is properly a general deposit, where every man lodges his money, because he esteems it safer than if it were in his coffers at home; and so far is the bank from paying any interest for what is brought in, that the owner, if he do not choofe to have his name entered upon the bank books for so much credit, may have the very identical bags which he delivered in, marked and numbered, whenever he choofes to call for them, on paying so much per month for their lying there in safety: but when he choofes to have his name entered upon the books for so much credit, this bank money is worth more in common payments than the common current coin in the state; as no other money passes in the bank but such coins as are well known, and whose nominal value very little surpasses their intrinsic value.

The bank has conduced very much to increase the commerce of this great city, and as it were to fix it here, for no person in trade will remove from a place where his treasure is deposited, and where this credit is not so well known, and where the use of it would be attended with great difficulties.

Of Mr. Williams's mode of reasoning on political subjects, which is frequently solid and judicious, we shall give a sample from his reflections on the laws of Holland respecting criminal refugees, and civil debtors.

" Another means that has very much contributed to increase the commercial interest of this country is, that great principle of their state, which from the beginning has run through all their provinces and cities, to make their country the common refuge of all persecuted and miserable men; from whose protection no alliances, treaties, or interests, have ever been able to divert or remove them: so that, notwithstanding the great dependence this state had upon France and England, during the time of their intestine commotions, when party rage ran high, the banished, or as they thought persecuted, of both parties made this country their common asylum; nor could the States ever be prevailed with, by any instances of the respective ambassadors of those courts, to refuse them the use and liberty of common life and air under the protection of their government \*.

" This firmness in the government has been one of the circumstances that has invited so many unhappy men, out of all their neighbouring states, to shelter themselves from the blows of justice or of fortune: when a stranger has acquired the title of burgher in any of their cities, he can only be judged by the laws and customs of such city.

" But I cannot forbear observing on the other hand, that many parts of the civil laws and internal policy of Holland, respecting commerce, are very imperfect, and in some instances oppressive, particularly the bankrupt laws, which are not sufficient to privilege the fair trader from the fraud and villainy of ill-disposed persons, but prevent him from taking such means to recover his property as even the laws of nature would dictate: and what is still more wonderful, whenever their courts of judicature find any imperfection in their own laws, in the decision of any matter, they have recourse to the decisions of the Roman laws in parallel cases; laws made for the government of a state, which was the very reverse of those of the republic of the United Provinces. However, considering the great imperfection of their laws, the administration of justice is very properly and impartially carried on in this state: but from this imperfection alone, many fair traders are greatly oppressed.

" The liberty of conscience in religious matters, which they allow to all foreigners who come and settle among them, does not a little contribute to draw great numbers of merchants into this state; and as soon as a foreigner is become a burgher of any of their great towns, his person and property are secure from arrests till he be convicted by due course of law, and he is equally entitled to be a member of the government with any of the most antient burghers. Hence it is that we see one third part of the inhabitants of the province of Holland foreigners, or the descendants of foreign families, and many of them in the chief places of trust in the province. It is property here that gives a person power; and when a merchant of a good character has

\* That is, if, as our author afterwards observes, the parties purchased the privileges of a burgher; otherwise he is subject to the requisition of the Ambassador of the country of which he is a native. Of this we ourselves have known many instances. *Rev.*

enriched himself by commerce, he becomes as it were entitled to a share of the legislative authority.

"It has been observed, that when such a security as the above-mentioned is given to the persons and effects of merchants and traders, it is often injurious to trade in general, and many take advantage from it to commit all kinds of fraud and deceit: for as merchants are often obliged to entrust great sums of money, for a short time, to the hands of others, and perhaps to draw it out and replace it often, if the debtor were not constrained to fulfill his engagements by the arrest of his person, he might otherwise neglect them, and the creditor might be ruined in consequence of such neglect.

"I must again repeat, what I have observed before, that the laws of Holland are very imperfect in many particulars, of which this I have just now mentioned is one.

"Certainly it is doing a man great injustice to make him wait the tedious decisions of a court of justice to recover his money, when securing the person of the debtor by an arrest would have answered the same end; and when perhaps, for want of such a measure, the creditor by being deprived of his money must become a bankrupt. But on the other hand, the laws of Holland, thus favourable to debtors, have made her commercial towns as a kind of refuge to many half-broken merchants, who have fled there from other states; and, by purchasing the privileges of a burgher, have acquired time to recover themselves and to settle their affairs; and, by their future industry, have re-established their fortunes and credit. Hence, therefore, this lenity of the laws of Holland, with respect to debtors, has not a little contributed to draw many foreign merchants into this country, and has considerably increased its commercial interest. In all affairs which arise from ordinary civil contracts, the laws ought not to allow arresting the person, because such a power might be often vexatiously applied, and the laws should regard the liberty of one citizen to be of more moment than to gratify the caprice, or rather revenge of another."

From these short specimens, the critical reader will see that Mr. Williams expresses himself in a perspicuous, manly style, and is by no means a bad writer. He uses, indeed, now and then, a word in a sense not very idiomatical, though perhaps with philological propriety. Thus he talks of "*tolerating* cold and hunger with patience." Now, by *toleration* is generally meant a voluntary bearing or suffering any thing; as we say to tolerate a religion, &c. Again, speaking of religion, he uses the word *predominating* for *predominant*, and makes some other slips of similar immaterial import. But, *non offendimur maculis*, &c.

W.

A Letter

*A Letter to the Right Honourable Willoughby Bertie, by Descent Earl of Abingdon, by Descent Lord Norreys; High Steward of Abingdon and Wallingford. In which his Lordship's Candid and Liberal Treatment of the Now Earl of Mansfield, is fully vindicated.* 8vo. One Pound Scotch. Payne.

*One Pound Scotch!*—We remember more than once to have heard the present Chief Justice of the Court of King's-bench, very significantly add the word *sterling*, when it has been occasionally omitted, as immaterial, in the return of a verdict. Whether the present advocate, for the Now Earl of Mansfield, hath adopted his Lordship's caution, lest the English reader might mistake in the price of his publication, we presume not to determine. His own account of his motives, for this peculiar designation of its pecuniary value, is as follows.

"The rank of a commentator, and the value of a commentary, should, as to us it seemeth, bear some proportion to the dignity of the author, and the value of the work, which that Commentary is intended to elucidate. Upon this account it is, that, meaning, in the following letter, to comment on the works of a Peer, and of such a Peer, we could not condescend to affix a price in the vulgar terms of shillings and pence; but we determined that the denomination of the sum should be high, and noble. And in this we consulted the dignity of our author. But at the same time we determined to qualify that denomination by the word *Scotch*: and to this we were induced by two very cogent reasons; the first whereof is, that the subject of this part of our noble author's work is a Scotchman; and the second, that we might thereby consult the economy of our readers."

From this poem the reader will probably promise himself some pleasantry in the perusal of the piece itself; nor will he be disappointed: for, though our Letter-writer is not so great a master in the use of that delicate figure the irony, as a Swift, a Chesterfield, or a Jenyns, he is sufficiently shrewd, farcical, and severe in his satire. His wit, indeed, is too keen and his argument too poignant to accord well with the tickling pleasantry of irony. It is not easy to tickle with the talons of a tiger; though the titillating hair of the paw may cover the claws of a cat.—As the ironical vindication affected, therefore, is not compleatly kept up, we shall not dwell on it, as a meritorious composition of that kind; but select from it a *hors d'œuvre*, or less ludicrous digression respecting the propriety of the measures pursued against the Americans: the argument of which is not the less weighty for the levity with which it is treated. Unhappily we may too truly on this occasion exclaim with the Poet, "*Hæ nugæ serîa ducunt in mala.*"

"Admitting," says your Lordship, "that America did mean independence, I will now ask, Were the measures pursued the means to prevent her becoming so?" A very shrewd question, my good Lord: as pertinent is the answer—"I apprehend not." And truly, my Lord, I am most thoroughly and heartily of your Lordship's opinion. Nay, I will go farther: I will venture to say, that the Earl of Mansfield, if he would speak out, must avow himself to be of the same opinion.

"For let us apply to measures, what we have said about prophecies. Of prophecies we observed, that, though fulfilled, they might, peradventure, be not true: but, if not fulfilled, beyond all peradventure, they are false. So of measures, if the end be accomplished, they may, peradventure, not be the means of accomplishing the end; but if the end be not accomplished, beyond all peradventure, they are not the means of accomplishing that end. The application of this argument, to use the strong expression of the French, *saute aux yeux*; the fairness of it, to use a phrase of your Lordship, will not bear a dispute. It is thus men reason in the most trivial, as well as the most important, concerns: thus they judge of gamesters, as well as of prophets, and of politicians: at billiards, for instance, a man puts the mace, or the queue, in what, he thinks, the proper direction; communicates to the ball what he thinks the precise momentum required to put it into the pocket. Does he succeed? It is not a certain proof of his skill; for the ball might have a bias, the table a declivity, which he did not know; or some Bystander might move, and encrease, or diminish, the momentum, or change the direction. Does he not succeed? That is a certain proof of his want of skill. The bias of the ball; the declivity of the table, the change of the direction; the increase, or diminution, of the momentum, are not admissible in extenuation of a charge, though very admissible in detraction from applause.

"This allusion, my Lord, is not used barely to illustrate our general doctrine of measures, but applied with a more direct view to the particular measures, of which your Lordship declares, that you apprehend them not to have been the means to prevent America becoming independent. For your Lordship well knows, that at the outset, Mr. Grenville, and after him the present ministry, have been the players at this game, and we and our friends have been the by-standers; who have changed the direction, and increased or diminished the momentum, just as it suited our purpose. For your Lordship knows, and we all know, that, from their first establishment, the Northern Colonies have aimed at independency; that the very first act of the government of Massachusetts, after the grant of their present charter, was a direct, and formal, assertion of independency; that King William, not sufficiently aware of the consequences of this attempt, thought he did enough in disallowing this act; that, gradually undeceived by subsequent attempts, his Parliaments past other acts to vindicate their own authority, and confirm the dependence of the Colonies; that from his reign to the end of the last war, there was a continual, though, to the vulgar eye, an imperceptible, struggle between Great Britain and her Colonies; the one asserting her supremacy; the other striving at independence. Soon after the close of the last war, the

the fire, which had so long been secretly kindling, had gained such a head, as to be ready, at the first breeze, to burst forth into a flame. That breeze was perhaps given by the stamp-act. Things, however, were not so far advanced; America was not yet so prepared, as to bid defiance to the power of Great Britain. Had Great Britain been as resolute and determined as America was bold and enterprising, all would have been well. America might, for a moment, have suspended, but would not have totally shaken off, the habit of acknowledging our authority. But the conduct of Great Britain was wavering, undetermined, fickle. She asserted the right; she asserted the fact; then she wavered about the right; then again the right was asserted, but the fact surrendered; then again the fact was asserted, as well as the right: but, though asserted, it never was effectually supported. And so far your Lordship is certainly founded, in declaring, what our enemies cannot deny, that the measures pursued were not the means to prevent America becoming independent.

“ And this, my lord, is the highest panegyric upon the wisdom and sagacity of us, and of our friends, to whom it is owing that the conduct of Great Britain has been thus wavering, thus undetermined, thus fickle. For your Lordship may remember, that at the outset of this business, the gentle Conway, the narrative Barré, and the flannelled Pitt, excited the Colonists to resistance; rejoiced in their resistance; taught them to believe, what your Lordship’s penetration has since discovered to be a fact, that “ although the force of this country might “ be sufficient for conquest, ten times its force would be insufficient to “ hold America in subjection : ” taught them to believe, that “ three “ millions of people, at three thousand miles over the Atlantic, distant from the arm of power,” might safely defy the utmost efforts of that power : Your Lordship may remember, that the city Barons joined in the chorus of sedition; and told the willing Colonists— “ Commands, which are given without authority, should be heard “ without obedience.” Soon after the passing of the stamp-act, Mr. Grenville and his friends were removed; the honest, the disinterested Marquis, to the astonishment of all who knew him, appeared, all at once, at the helm. This short hour of administration, was, your Lordship will allow, “ an hour of justice and moderation : ” that this hour “ did more than all the German blood-hounds, hired from all the “ German traffickers in blood, in all the petty principalities of Germany, can achieve in twenty years to come ; ” our enemies must allow; and your Lordship may, at any time, prove, by the ready obedience paid to the only act, which commanded any thing to be done by the Americans; to the only requisition, by which any thing was asked of them: And, lastly, by their grateful acknowledgement of the justice, and moderation, of the commercial regulations of the honest, the disinterested Marquis. The helm slipped from the hands of the honest, the disinterested Marquis, almost as suddenly as it had crept into them: and then the consistent Grafton, and the upright Camden, and the immutable Chatham, changed their mind; carried the right into act, presented to the throne addresses for coercion. Anon, they too were dismissed; then, again the right became unconstitutional, the act

not tyrannical, coercion abominable; then again America did right to resist. An honest Mussulman believes, that, when the Emperor gives places, their prophet supplies wisdom: Our friends, my Lord, are under the guidance of a prophet, who inverts the rule of Mohammed. Are they in power? They do not very well know what they ought to do; nor what they ought to maintain. They assert the right; they abandon the right; and they take it up again; and they let it go again. Are they out of power? Then they are inspired; all their measures are infallible, success awaits upon their steps; and never leaves them, till they, and their measures, are put to the trial. But that, which no prophet inspires, that, which is suggested by the ready Dæmon of discord, is to excite, to cherish, to strengthen, resistance in America; is to hamper, to fetter, administration at home: And then, my Lord, what a triumph in demanding—"Are the measures, the means pursued to prevent America becoming independent!" What satisfaction in replying, with proud diffidence: "I apprehend not!" But it is something more than triumph to throw the odium of our own blunders on the shoulders of our enemies: When we, my Lord, by our weakness, and pusillanimity, "have sacrificed the highest permanent interest, and the whole majesty, power, and reputation of government," to our own "present relief;" then, my Lord, to charge all this upon our enemies; to accuse them of having done, what we did for them; of having made us "the contempt of ourselves, and the mockery of Europe," Oh, my Lord, this is such a triumph, as, besides ourselves, no man, I should have thought, could ever have conceived; had I not remembered, that the creative genius of a Dryden had made his spirit Melanax shake the glass of Malicorne,

—And preach on purpose

To make him lose the moment of his prayer.

To take leave of our letter-writer\*, with one short specimen of his witty, though imperfect irony, we shall conclude with his own conclusion.

"And here, my Lord, I must humbly take my leave. My task is at an end. Happy if I have contributed to write down the now earl of Mansfield. But should the prepossession of the world continue; should his accursed incantations have doomed us irrevocably to herd with asses; still there is a little comfort remaining. We must leave him the

Monumentum ære perennius,

long since erected to him in the breast of every lover of loyalty, liberty, and law. We, my Lord, will apply to Dr. Wilson; the voice of Senator you declare that you possess: to the valor of Achilles I have proved your title; and to the polite eloquence of Therites your Thoughts shall vindicate your claim. To such pretensions the good Doctor will do justice: He will erect a statue to your Lordship in ano-

\* To whom, if we are not mistaken, the public are indebted for several masterly performances of the political and argumentative kind.

ther and purer Chapel of St. Stephen. There you may sweetly ogle the amiable Catharine. Vivant sanctus Willoughbeius et sancta Catharina! As the only reward for this laborious commentary, let me obtain one favour. Some Cherubs, or some Pagan Deities, will, as it becomes them, be employed to support your train or to adorn your brows. Let some corner in the group be assigned to me, my Lord: Let one single line in the inspiration point to me; and mark, that you shut by Cherub, or you full blown Bacchus had the honour of being,

My Lord, your Lordship's

Most devoted, most faithful

Servant and Commentator.\*

*A Second Letter from Dr. Kenrick to Dr. Priestley, on the Nature of Matter and Spirit\*.*

S I R,

It gives me pain to be under the necessity of reminding a writer of your eminence, how dangerous it is to be precipitate in forming a conception of subjects, which, not only put the human understanding to the utmost stretch of comprehension, but, require long and frequent contemplation; to familiarize the ideas, which the judgment derives from the conceptions at first offered it. As, in physics, we admit of nothing but what is originally founded on the evidence of sense, and as other sciences have loaded the memory with abstract and even chimerical ideas, it follows that, in the present age of prejudice and prepossession, there is much to be *unlearned* (if I may so express myself) before we can learn any thing more in Natural Philosophy. It is with much propriety, therefore, you have taken upon you, in your introduction, to correct the notions of *Matter* and *Spirit*, as too grossly conceived by the vulgar, and too delicately refined by some late metaphysicians.

With respect to the former, you have justly exploded the notion of its being *inert* and *impenetrable*: a notion strongly inculcated by a misapplication of Sir Isaac Newton's third rule of reasoning in philosophy; and not, as you say, formed in direct contradiction to those rules †. Be yourself the judge.

Sir Isaac says, *Rule III.*

"The qualities of bodies, which admit neither intension nor remission of degrees, and which are found to belong to all

\* For the first Letter, see Appendix to the London Review, vol. VI.

† See Dr. P's Disquisitions on Matter and Spirit, p. 1.

bodies

bodies within the reach of our experiments, are to be esteemed the universal qualities of all bodies whatsoever."—"For, continues he, since the qualities of bodies are only known to us by experiments, we are to hold for universal all such as universally agree with experiments; and such as are not liable to diminution, can never be quite taken away. We no otherways know the extension of bodies, than by our senses, nor do these reach it in all bodies; but because we perceive extension in all that are sensible; therefore we ascribe it universally to all others also. That abundance of bodies are hard we learn by experience. And because the hardness of the whole arises from the hardness of the parts, we therefore justly infer the hardness of the undivided particles, not only of the bodies we feel, but of all others. That all bodies are impenetrable, we gather not from reason, but from sensation. The bodies which we handle we find impenetrable, and thence conclude impenetrability to be an universal property of all bodies whatsoever. That all bodies are moveable, and endow'd with certain powers (which we call the *vires inertiae*) of persevering in their motion or in their rest, we only infer from the like properties observed in the bodies which we have seen. The extension, hardness, impenetrability, mobility, and vis inertiae of the whole, result from the extension, hardness, impenetrability, mobility, and vires inertiae of the parts: and thence we conclude the least particles of all bodies to be also all extended, and hard, and impenetrable, and moveable, and endowed with their proper *vires inertiae*. And this is the foundation of all philosophy."

Will you now say, Sir, that this rule of Sir Isaac's so illustrated; and by himself applied to the *undivided* and *least particles* of all bodies, does not countenance and support the notion of the inertness and impenetrability of all matter?—I have said only that it is inculcated by a misapplication of this rule, for reasons deducible from the inconsistencies contained in its illustration: it is, however, a very natural misapplication; and if we judge solely from that part of the illustration above-quoted, it is no misapplication at all. The rule itself, however, applied to the primary elements of matter, is certainly fallacious. To deduce the absolute impenetrability of the constituent particles of compound bodies from the relative hardness of those bodies themselves, is an unphilosophical and futile mode of reasoning. The perceptible hardness of bodies in general, is a natural phenomenon; to account for it, therefore, by deducing it from the hardness of the parts of such bodies, is to take that for granted, which ought to be proved. It is

in effect saying no more than that *great* bodies are hard and impenetrable, because *little* bodies are hard and impenetrable. We might as well impute the transparency of diaphanous bodies to the transparency of the materials of which they are compounded; though we know that glass and other transparent bodies are compounded of particles separately opaque.—You are, yet, perfectly right, in exploding the impenetrability of the primary elements of matter; though not in pretending to do it, by rigorously adhering to Newton's rules of philosophizing\*.

: You are also equally right respecting the new-fangled metaphysical definition of *spirit* or *mind*: by which it is deprived of locality, and represented as having *no relation whatever to space*; so that, as you ludicrously observe, a man's mind is according to this doctrine no more in his body than it is in the moon; although, at the same time it is according to you gifted with the power of *self-motion*. But whatever hath *self-motion*, must at least be *moveable*; and if moveable, it must be capable of being removed from one place to another, and consequently of existing in some point or portion of space, of moving in some line of direction, and of thus bearing, whether in motion or at rest, some certain relation to it. Locality is, in fact, the universal mode of physical existence: nothing can exist in nature, that doth not exist *somewhere*. All created beings are, indeed, numerically distinguished by the modes of place and time; nor can any two exist separately and distinctly in one and the same place, at any one and the same time. The *ubiquity* of the *Creator* is consonant with his *unity*, and is a subject beyond the bounds of physical investigation.

I wish, Sir, I could compliment you with being equally successful, in establishing your own definitions, as in abolishing those of others. That *matter* is not the *inert, impenetrable* substance, it has been supposed to be, is a position I have myself long since maintained: That the human *soul, spirit* or *mind*, also, hath its presence in the body, and a proper motion together with it, as you affirm, is a position to which I readily subscribe. But, when you tell us that the property of *attraction* is innate and essential to the very being of matter; I deny it, for reasons that I shall hereafter give; reminding you, in the mean time, that the great advocate for uni-

\* This parallogism in Sir Isaac Newton's third rule, I have frequently noticed, for many years past in various successive publications: particularly in the *Library*, and in the *Monthly* and *London Reviews*.

versal gravitation, Sir Isaac Newton himself, even while he declares that the argument from appearances, concludes more forcibly for the gravitation of all bodies than for their impenetrability, declares expressly, that "he does not affirm gravity to be essential to bodies \*."—Again, when you call the soul or spirit, a *sensitive, thinking, substance*, with whose properties of *sensation and thought*, the *extension, attraction and repulsion* of matter, are homogeneous and compatible, I deny it, for reasons which I will also hereafter give; contenting myself, just at present, with observing that no *created spirit*, notwithstanding it be confined to space, can with propriety be termed a *substance*. Every natural phenomenon, or distinct object of sense, is a compound of *active and passive physical powers*, viz. of *matter and motion*; its *passive material part* being that substance, in consequence of whose resistance or reaction, its constituent system of motion is preserved and continued; its *active or motive part* being that combination of *directions*, which constitute such system. Every *material or passive body* in nature therefore, is possessed of its *motive or active spirit*. In the mineral, vegetable and animal kingdoms, there are thus as many mineral, vegetable and animal *spirits* as there are distinct mineral, vegetable and animal *bodies*: which *spirits* also no longer actuate, agitate, or animate their respective bodies than their constituent systems of the internal motion of the passive parts of such bodies continue. You will say, perhaps, all this is tantamount to your own suggestion, that even *sensation and thought* are the mere result of such an organical structure as that of the brain. Be it so; we probably shall not much differ in our conclusions, when we rightly understand each other's premises. We may ultimately arrive at the same philosophical truth, though we take a different route in its investigation. Yours is a metaphysical and imaginary one; mine mechanical and real. Before I enter more particularly on the latter, however, I must proceed to shew the uncertainty and obscurity of the former.

In your first section, treating of the nature and essential properties of matter, you begin with lamenting the occasion, you have, to recur to the universally-received rules of philosophizing, as laid down by Sir Isaac Newton. The subject of your

\* See the illustration of his third rule of philosophizing. Principia lib. III.—In other parts of his works, also, he speaks of it as a mechanical effect; which he certainly believed it to be; notwithstanding what Mr. Cotes has so peremptorily advanced in his mathematical preface.

lamen-

lamentation, indeed, is not more singular than the mode of it.

"Though we have followed," say you, "these rules pretty closely in other philosophical researches, it appears to me that we have, without any reason in the world, intirely deserted them in this. We have suffered ourselves to be guided by them in our inquiries into the causes of particular appearances in nature, but have formed our notions, with respect to the most general and comprehensive principles of human knowledge, without the least regard, nay in direct contradiction, to them. And I am willing to hope, that when this is plainly pointed out, the inconsistency of our conduct in these cases cannot fail to strike us, and be the means of inducing the philosophical part of the world to tread back their steps, and set out again on the same maxims which they have actually followed in their progress. For my own part, I profess an uniform and rigorous adherence to them; but then I must require that my own reasoning be tried by this, and by no other test."

Would not one imagine, Sir, by all this, that you actually adhered to these universally-received rules altogether, and not by halves; adopting the two first, and, as I have shewn, exploding the third and neglecting the last! It really looks as if, thinking the former sufficient for your purpose, you had even neglected to read the latter. Could you otherwise, after professing so uniform and rigorous adherence to these rules, proceed to use almost the very words \*, in which Sir Isaac

\* It is asserted, and generally taken for granted, that matter is necessarily a solid, or impenetrable substance, and naturally, or of itself, destitute of all powers whatever, as those of attraction or repulsion, &c. or, as it is commonly expressed, that matter is possessed of a certain *vis inertia*, and is wholly indifferent to a state of rest or motion, but as it is acted upon by a foreign power.

That *the vulgar* should have formed these opinions, and acquiesce in them, I do not wonder; because there are common appearances enow which must necessarily lead them to form such a judgment. I press my hand against the table on which I am writing, and finding that I cannot penetrate it, and that I cannot push my hand into the place which it occupies, without first pushing it out of its place, I conclude that this table, and by analogy, all matter is impenetrable to other matter. These first appearances are sufficient for them to conclude, that matter is necessarily solid, and incapable of yielding to the impression of other solid matter.

Again, I see a billiard table; and though I observe the balls upon it ever so long, I do not find any of them ever to change their places till they are pushed against; but that when once they are put in motion, they continue in that new state till they are stopped, either by some obstacle, or their own friction, which is in fact the result of a series of obstacles. And therefore I conclude, that, had there been no obstacle of any kind in the way, a ball would have continued in that state of motion (as, without being impelled by a foreign force, it would have continued in its former state of rest) for ever; having no power within itself to make any change in either of those states. I therefore conclude universally, that all matter, as such, is entirely destitute of power, and whatever is true of larger bodies with respect to each other, must be equally true of the smallest component parts of the same body. See *Disquisitions. Sect. I.*

illustrates his *third* rule, before mentioned, and to declare such mode of reasoning calculated only for the *vulgar*! That the conclusions thence deduced, concerning the fundamental properties of matter, are superficial and false!—It is true that I have admitted those conclusions to be fallacious when applied to the primary elements of matter: to which it can hardly be denied the author meant to apply them; although, in the subsequent paragraph to that above-cited, he somewhat inconsistently declares, as above hinted, that, though the argument deduced from appearances concludes with still more force for the universal *gravitation* of bodies, than even for their *impenetrability*, he does not affirm gravity to be essential to bodies: *a fortiori*, therefore, *impenetrability* may not be so. You, Sir, rejecting the essential impenetrability of matter, still maintain that *attraction* is *essential* to it, as the principle on which even its apparent solidity depends. Your arguments, if such they may be called, to prove this position, are the most curious I ever met with.

“It will appear,” say you, “from the most obvious considerations, that without a power of attraction, a power which has always been considered as something quite distinct from matter itself, there cannot be any such a thing as matter; consequently, that this foreign property, as it has been called, is in reality absolutely essential to its very nature and being. For when we suppose bodies to be divested of it, they come to be nothing at all.”

“These positions, though not absolutely new,” you add; “will appear paradoxical to most persons.” As for myself, Sir, who, after having occasionally spent near thirty years of my life in physical lucubrations, ought not to be a stranger to the most obvious considerations, I seriously declare, that these positions are just as new as paradoxical: The whole paragraph is to me a riddle. I see no *concatenation*, as Mrs. Heidelberg says, in the ideas it contains. But you beg, Sir, a candid hearing.—You shall have it.

“It will readily be allowed, that every body, as solid and impenetrable, must necessarily have some particular form or shape; but it is no less obvious, that no such figured thing can exist, unless the parts of which it consists have a mutual attraction, so as either to keep contiguous to, or preserve a certain distance from, each other. This power of attraction, therefore, must be essential to the actual existence of all matter; since no substance can retain any form without it.”

How is this? Do you maintain, that matter is *not* solid and impenetrable, and then *suppose* it to be so, in order to prove that its parts must possess a mutual attraction \*, to support its

\* Sir Isaac Newton, in supposing the existence of solid, impenetrable, figured masses of matter, supposed them to be indivisible, and saw no necessity for supposing an innate power of attraction to preserve the form of those masses, or to keep their imaginary parts together.

solidity?

solidity? Is matter, in any case, a simple substance, or corpuscular element; or do you think it divisible *in fact*, as it is in *imagination, ad infinitum*? The great master, whose rules you pretend to follow, says, on this subject; "that the divided but contiguous particles of bodies may be separated from one another, is matter of observation; and in the particles that remain undivided, our *minds are able to distinguish* yet lesser parts, as is mathematically demonstrated. But whether the parts *so distinguished* and not yet divided may, by the powers of nature, be *actually divided* and separated from one another, we cannot certainly determine. Yet, had we the proof of but one experiment, that any undivided particle, in breaking a hard and solid body, suffered a division, we might, by virtue of this rule, conclude, that the undivided as well as the divided particles, may be divided and actually separated to infinity \*."

Without waiting, however, for such experimental proof, you cut the gordian knot in two, and divide indivisibles, at once. "Your argument," you say,

"Equally affects the smallest atoms, as the largest bodies that are composed of them. An atom, by which I mean an ultimate component part of any gross body, is necessarily supposed to be perfectly solid, wholly impervious to any other atom; and it must also be round, or square, or of some other determinate form. But the parts of such a body (as this solid atom must be divisible, and therefore have parts) must be infinitely hard, and therefore must have powers of mutual attraction infinitely strong, or it could not hold together, that is, it could not exist as a *solid atom*."

Bless me, Sir! I took these *atoms*, the *ultimate component parts* of gross bodies, which you here tell us must be necessarily supposed to be *perfectly solid, infinitely hard, and wholly impervious* to any other atom; I took these, I say, to be the *very matter*, which you maintain to be pervious and *penetrable*; that, of which, to use your own words, you affirm "no part of it appears to be impenetrable, to other parts."—This, indeed, is paradoxical with a witness! Do the *ultimate component parts of material bodies* differ from the *primary constituent parts of material substance*? Or can they be *penetrable and impenetrable at the same time*?—I must frankly confess, Sir, that, with the best disposition in the world to comprehend you, I cannot possibly conceive what you are here about. But let us go on.

"The reason," you say, "why solid extent has been thought to be a complete definition of matter, is because it was imagined that we could separate from our idea of it every thing else belonging to it, and

† See the illustration of his 3d rule of philosophising.

leave these two properties independent of the rest, and subsisting by themselves. But it was not considered, that, in consequence of taking away attraction, which is a power, solidity itself vanishes."

It certainly was not; nor do I believe it ever entered before into the head of any man living to form such a conception.—By a power of attraction, if the word attraction have any intelligible meaning, you must mean, that property of bodies or atoms, from which results their tendency to mutual approach, when they are at a distance from each other; now, how this property can be essential to the separate existence of each, is to me inconceivable; even if it were permissible in *physics* to confound objects of the *imagination* with objects of *sense*. Mathematicians may reason justly about the infinite divisibility of extension; as about lines, figures, and other abstract ideas; but in natural philosophy we must assume *physical*, as well as *mathematical*, points, or all substance would vanish. There must necessarily subsist, between any two assignable mathematical points, an absolute line of extension, containing at least three other mathematical points; as the points assigned, unless separated by some actual distance, would not be two points but one. Is it not more philosophical, then, to presume on the existence of physical points or atoms, describing a certain portion of space, or possessing the power of *expansion* to a certain extent, than to suppose mere mathematical points, which are so many *nothings*, to be stuck together by attraction, or, as you else where term it, "plastered together with immaterial mortar," in order to form extended bodies? But you proceed to attempt the removal of objections.

"It will perhaps be said, that the particles of which any solid atom consists, may be conceived to be placed close together, without any mutual attraction between them. But then this atom will be intirely destitute of compactness, and hardness, which is requisite to its being impenetrable. Or if its parts be held together by some foreign power, it will still be true that power is necessary to its solidity and essence; since without it every particle would fall from each other, and be dispersed. And this being true of the ultimate particles, as well as of gross bodies, the consequence must be, that the whole substance will absolutely vanish. For as the large bodies would be dissolved without some principle of union, or some power, internal or external, to the parts of which they are composed would, in similar circumstances, be resolved into smaller parts, and consequently (the smallest parts being resolved in the same manner) the whole substance must absolutely disappear, nothing at all being left for the imagination to fix upon."

That is in plain terms, the large bodies being divided into small bodies, the small bodies into smaller bodies, and the smaller bodies into the smallest bodies; we must return, by a retrograde progression in the degrees of comparison, and, instead of divid-

ing, we must *add*, or *multiply* the *smallest* into such as are only *smaller*: for how can we in *the same manner*, viz. by diminishing, *divide* the *smallest* into *still smaller*?—Surely, Sir, if there be any meaning in these metaphysical conundrums of yours, it requires the sagacity of an Oedipus to unriddle them. For my own part, I protest they are as much beyond my penetration, as the most impenetrable matter that ever the powers of attraction consolidated. But, having thus brought your argument to a *reductio ad absurdum*, I, for the present, lay down my pen; reserving farther animadversion to a future opportunity.

I am, Sir, yours, &c.

W. KENRICK.

[Letter III. in our next Review.]

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*A Letter to Benjamin Franklin, L. L. D. Fellow of the Royal Society. In which his Pretensions to the Title of Natural Philosopher are considered.* 8vo. 2s. Bew.

It has been frequently remarked, that reputation is conferred by the public and taken away by individuals. The reason is evident; the public frequently confer reputation on the mere appearance of merit; whereas the deserving individuals, hurt by such injustice, often set on foot an enquiry which proves fatal to such ill-founded pretensions. How far this reflection is applicable in the present case, we shall not take upon us to say: thinking it behoved the letter-writer either to have made the application more particularly, or to have subscribed his own name to his assertions. Our readers will probably expect, nevertheless, a specimen of this extraordinary epistle.

“An author,” says our letter-writer, “whose reputation has been acquired by some discovery in science, and who has besides the merit of being illiterate, is in some respects out of the reach of criticism; because, in this case, things not very consistent with each other are sure to be advanced and defended. For, if he be convicted of blundering in points of learning, or should be proved ignorant of every thing done by others, in the very science to which he chooses to refer his own discoveries, his deficiencies, instead of turning to his discredit, will be considered as so many vouchers for his great abilities. Nor will his admirers rest satisfied with this, but the man himself must be reputed a prodigy, and all useful knowledge limited to his acquisitions: and, in order to favour this opinion, the philosopher himself (for he can be no less) never fails to inform us, if not in direct terms, at least by broad hints, that he arrived at his present eminence, though ignorant,

ignorant of many branches of learning which have been generally reputed useful.

"Such prodigies have never been favourites of mine; nor can I recollect any instance, where their writings have not convinced me, in the strongest manner, of the necessity of a regular education, for every one from whom any useful improvement in science is to be expected.

"As you are one of those self-taught philosophers, I am sufficiently sensible of the disadvantages which I labour under, in attempting to call in question your pretensions to the title of Natural Philosopher: though I might take some boldness from this consideration, that the matter in debate may be considered as capable of demonstration; and yet I shall be very much disappointed if this endeavour to let them right meet with a tolerable reception from the public.

"It may probably be asked, Why this Letter makes its appearance now, after the world have been so long in possession of your writings? The truth is, my acquaintance with them commenced but very lately; for, in the first place, I am not very fond of novelties; and, secondly, you may very easily believe that a man who has spent the greatest part of his time in the study of Newton's Principles, and the sciences necessary for understanding that book, might hear of people rubbing glass tubes without any violent curiosity about the consequences. But more especially if he had persuaded himself that Newton reaped so compleat an harvest, as to leave but poor gleanings for posterity.

"But ever since the American disputes engaged so much of the public attention, we have had our ears stunned, even in the country, with the surprising discoveries of so great a Philosopher as you have been represented; and your vast abilities have been so much the topic of general conversation, that a man was hardly fit for society who had not some opinion concerning them. Though before this I trusted to report, both for your fame and your discoveries; yet now I could not think that I did justice either to you or myself, if I delayed any longer to give your writings an attentive perusal; and this (to speak in the language of news-writers) afforded me matter for various speculations, and some of them by no means agreeable: for, I am sorry to say it, I found in them what sufficiently convinced me that you are ignorant both of Philosophical Reasoning and Philosophical Principles, I mean those which have been most successfully applied to explain the appearances of nature; which grieves me the more, because, from the great reputation you and others of your stamp have acquired, it is to be apprehended we are in danger of losing every idea of true philosophy.—You no doubt perceive already that the style of this Letter will be very different from the compliments you have been accustomed to, especially when they ran so high that your modesty obliged you to conceal them, and only leave asterisks for the indulgent reader to fill up according to his imagination. Yet nevertheless I declare that I am above being actuated by party prejudice, having undertaken these strictures upon your writings, for no other reason but because I think they contain more ridiculous absurdities, under the notion of Philosophical Reasonings, than any book I know, at least that is so generally read; and that from the swarms of Philosophers we meet with every where, of the same rank and qualifications, your works may be used with great

propriety as a barometer for discovering the state of Philosophy at this present time.

"I am very sensible that this is an ungrateful employment, as it subjects a man to several imputations; for the world will not readily believe that a zeal for things in which every body has an equal concern, is not tinctured with malice, or envy, or some other vicious passion. This has determined me to touch as slightly as possible upon your mistakes; and rather confine myself to such hints as may enable a reader to discover them himself, unless I shall be obliged to produce them in my own vindication. I am the rather inclinable to pursue this method, being persuaded, that if people could be prevailed upon to examine one or two philosophical questions, so minutely as to be able to form a clear notion of Newton's method of reasoning, and then compare it with yours; this would be a very probable means of removing some of those numberless corruptions which are daily creeping into Natural Philosophy: and that to such a degree as to be in danger of verifying a remark, which I used to think proceeded from the ignorance of those who made it; namely, that the Newtonian Philosophy is one of those fashionable systems which depend upon the humour of the people, and as that changes, give place to some new scheme."

If we recollect aright, the above remark is to be found in Lord Orrery's Letters to Hamilton Boyle, his son. The remark, however, is futile, and our letter-writer's censure of it well grounded. His observations on the present state of natural philosophy and philosophers are also pertinent and just.

"Every one," says he, "who observes facts, and records them faithfully, has a right to our thanks and esteem: but to consider such as Natural Philosophers, can have no other consequence than to bring the science into contempt. They may be fit to be employed as hewers of wood and drawers of water for the service of the temple, though by no means proper to be admitted to minister at the altar.

"God hath made every thing in the material world by weight and measure; and whoever pretends to comprehend any part of his works, must be well skilled in the science of magnitude and number. Causes assigned must be adequate to the effects produced by them: but if a man cannot compute the effects, all his reasonings from them are but mere conjectures, and his finest conjectures only sports of the imagination. Not but that there are certain obvious agreements and differences among things, of which our senses can judge immediately; and to ascertain which, it would be as ridiculous to apply reasoning or computation, as for a taylor to take measure for a suit of cloaths by a quadrant.

"Those people whose employment it is to class things according to their obvious shapes, sizes, or colours, used until very lately to be content with the humble appellation of Natural Historians; and their province was supposed to be confined to mere matter of arrangement, contenting themselves with a superficial view of things, without prying into the secrets of nature any farther than she discovers them to the senses of all mankind. But of late years it has become a practice, frequent

quest with these Historians, to present us with a system of the universe, and then take their seat among the Philosophers. This has been Buffon's method, who, if he had confined himself to his proper business, must have been contented with the title of Natural Historian; but no sooner has he formed our Earth and the Planets, out of Splinters, which he makes a Comet break off from the Sun, than he is immediately to be styled a Philosopher.

"A mistaken notion generally entertained concerning Experimental Philosophy, seems to have been the occasion of such authors stepping out of their road to turn Philosophers; for it is commonly supposed, that to make a few experiments and observations, and then reason about them in any manner, is sufficient to entitle one to the appellation of Natural Philosopher. But in this sense there never have been any attempts at Philosophy which were not experimental; at least, I know of none, where the authors do not reason from experiments in their manner. But unless their experiments lead to some general principle, the effects of which can be accurately computed, they cannot with any propriety be called even philosophical facts; but if the Experimentals want either learning or abilities to trace them up to some general principle, when they lead to such, they would discover their knowledge and philosophic discernment much more by letting them rest as facts, than by introducing a jargon which is nothing to the purpose, as you have done, to give your discoveries an air of philosophical investigation.

"There is a sort of people, who have got a rage for making experiments, without the knowledge or learning necessary for making the proper use of them; who, when they have been successful in a few instances, immediately set about explaining all appearances from their experiments. Whereas, if they had learning, the failures of others would have taught them modesty; and a knowledge of the proper method of investigation, would have discovered the absurdity of their own proceedings."

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*A Philosophical and Religious Dialogue in the Shades. Between Mr. Hume and Dr. Dodd. 4to. 2s. Hooper and Davis.*

We can say little more of this publication than is said in the advertisement prefixed to it.

"Mr. Hume and Dr. Dodd are two singular and opposite characters. Their extensive abilities, their dissimilar opinions, morals, and fortunes, form a striking contrast. Though this dialogue contains nothing so profound as the reader might perhaps naturally expect, it may furnish a slight antidote against the pernicious influence of the opinions of the one, and of the morals of the other. Mr. Hume is a splendid and interesting object to the eye. The memory of Dr. Dodd, it must be confessed, does not fill the imagination with grateful ideas, but it affords us matter of serious reflection."

*The History and Antiquities of the Counties of Westmorland and Cumberland. By Joseph Nicolson, Esq; and Richard Burn, L. L. D. 2 Vols. 4to. 2l. 2s. Cadell.*

This, like the history of other counties or districts, is so miscellaneous and even heterogeneous a work, that it cannot be subjected to the usual rules of criticism. It is absolutely incapable of abridgement or abstract; a few extracts is all it will admit of. Industry in collecting, fidelity in transcribing, and judgement in selecting and arranging the materials, is the utmost that can be expected from the authors or editors (call them which you will) of such a performance. We shall content ourselves at present, with laying before our readers the account of the design and execution of the work, as set forth in the preface: in some future number we may perhaps entertain them with some of its most curious articles.

“ Various collections have been made from time to time by inquisitive and learned men, concerning the history and antiquities of the Counties of Westmorland and Cumberland, some with an intention of publication, others to gratify private curiosity.

“ By the favour of the present proprietors, these are now collected, digested, and offered to the public view: it being judged more eligible that the following work should come abroad in its present state, however imperfect, than to wait for further information, whilst the present materials are perishing.

“ The Right Rev. Dr. William Nicolson, Lord Bishop of Carlisle (whom we mention in the first place), made a collection of materials towards a general history of the said two counties; consisting of, 1. Autopographical description and history of the county of Cumberland. 2. A collection from books, manuscripts, and records, for an history of the bishops, priors, deans, and chapter of Carlisle. 3. Collections for a monasticon of the said diocese. 4. History of all the rectories and vicarages in the diocese of Carlisle, extracted chiefly from the registers of the several bishops at Rose. 5. Miscellaneous account of the state of the Churches, parsonage and vicarage houses, and other things remarkable, in the several parishes within the diocese of Carlisle, taken in his parochial visitation in the year 1703. All these are now at Hawke Dale, in the possession of his nephew Joseph Nicolson, Esq; Transcripts of several of these, in four folio volumes, the said learned prelate caused to be deposited in the library of the dean and chapter of Carlisle.

“ Towards the ecclesiastical part of so much of the two counties as lies within the diocese of Chester, we have received assistance from Bishop Gastrell's manuscript account of the said diocese of Chester, with continuations by the late Commissary Stratford; now in the possession of Mr. James Collinson of Lancaster.

“ Mr. John Denton of Cudew, made large extracts from the Escheators books for Cumberland, and from the records in the tower and other public offices; containing accounts of fines levied, pleas of

lands, inquisitions *post mortem*, grants of fairs and markets, parks, free warren, and many other particulars. Copies of which extracts are now at Rydal-hall in the possession of Sir Michael Le Fleming, Barr. From the said extracts Mr. Denton compiled his manuscript history of Cumberland, which is in several hands.

“ Sir Daniel Fleming of Rydal, barr. great grandfather of the said Sir Michael, made very large collections relating to both counties; and from his family evidences, which have been accumulating almost ever since the conquest, he formed a manuscript history of his own family (and incidentally of divers other families), in two volumes quarto. Amongst his other collections (besides the abovesaid copies from Mr. Denton) are many pedigrees of ancient families, marriage settlements, inquisitions *post mortem*, extracts from the records at London and from the Bodleian library at Oxford, and decrees in courts of equity on matters arising within the said two counties. He also writ a small manuscript history of Westmorland; one copy whereof is at Rydal, and another in the Bodleian library.

“ The Right Honourable Anne Countess Dowager of Pembroke, Dorset, and Montgomery, at a vast expence, procured from all the public offices copies of every thing that could be found relating to any of her ancestors the Veteriponts and Cliffords, lords of Westmorland, and hereditary sheriffs of the same; and caused the said copies to be engrossed in three large folio volumes, and lodged in her castle at Appleby, where they now remain. In making this collection, she employed that learned antiquary Mr. Roger Dodsworth, who left a large collection of manuscripts to the university of Oxford. From these records she caused to be compiled an history of her ancestors, from the first Robert de Veteripont in the reign of King John, down to her own time: in the digesting of which memoirs she employed that great and learned lawyer Mr. Hale, afterwards lord chief justice.

“ The Rev. Thomas Machel, M. A. sometime fellow of Queen's College in Oxford, and rector of Kirby Thore, from his first entrance in the University to the day of his death, employed himself with unwearied assiduity in collecting materials for an history of Westmorland; and, as his collections multiplied, an history also of Cumberland. At his death, he left his collection to the aforesaid Bishop Nicolson, with a request (if it might easily be done) that his papers should be put into form and published. This collection, the bishop says in a prefatory introduction, was all in loose papers; and so imperfect and indigested, that he could not think of completing the design. But he gathered all the scattered fragments together, and bound them up in six volumes in folio, and lodged the same in the library of the Dean and Chapter of Carlisle, that they might be made use of, if any person afterwards should undertake an history of the said two counties. This collection of Mr. Machel consists, first, of extracts from the evidences at Appleby-Castle, and at Skipton Castle (another signory belonging to the Lords of Westmorland.) Next, Mr. Machel by himself, and by divers amanuenses, made very large extracts from the records in the Rolls chapel and in the Tower; unto which he had free access by the friendship of Sir Joseph Williamson, secretary of state, who had formerly been fellow of the aforesaid college. He also made extracts

tracts from the private evidences of several ancient families; which extracts are become more valuable, as many of the originals are now lost. Mr. Machel has also consulted the records in the Herald's-office, and the separate collections of several particular heralds, and especially of Sir William Dugdale, his intimate friend. It was usual in ancient time for the heralds to perambulate the several counties at certain intervals, where they received and examined the pedigrees of the several families, approved the genuine, rejected the spurious, and respoited the doubtful for further consideration, blazoned their arms, granted new bearings to new families, or new marks of distinction to different branches of the same ancient family. The last visitation of that kind in Westmorland and Cumberland was made by the same Sir William Dugdale in the years 1664 and 1665; and Mr. Machel received copies from him of all the particulars. But above all, the said Sir William Dugdale had made a collection in 62 volumes in folio and quarto, of matters relating to different parts of the kingdom. From thence Mr. Machel hath copied all that related to the said two counties.

“The Rev. Hugh Todd, D. D. Vicar of Penrith and Prebendary of Carlisle, composed an historical description of the diocese of Carlisle, in a large folio manuscript, and intended the same for publication; but was prevented by the most obvious of all reasons, namely, waiting for further materials. Hence it hath happened, that there is no account in his manuscript from what fountains he derived his information: and in fact, many of his accounts, when compared with the records of ancient times, appear to have wanted a re-consideration. Nevertheless, he was a gentleman of ability and learning, and there are many things in his collection both curious and instructive.

“Sir Thomas Carleton, of Carleton-hall, made divers extracts from the public offices relating to Cumberland and Westmorland, and writ large notes on some of Mr. Denton's extracts; and particularly, there is a large and curious collection of letters, which he says were found in the library at Carleton-hall after his grandfather's death, relating to the border service; during the time that Lord Dacre was warden of the West-marches, in the reign of king Edward the sixth: which particulars make part of the valuable collection at Rydal-hall.

“Christopher Rawlinson, of Cark-hall, in the county of Lancaster, Esq. left a large collection of manuscripts, in which are many particulars relating to the counties of Westmorland and Cumberland. Copies of these are also at Rydal.

“James Bird, of Brougham, Esq. who had been steward at Appleby castle, made a collection in alphabetical order of matters relating to the several townships or manors in Westmorland, holden of the said Castle, from the same materials which Mr. Machel had made use of before: and there are in Mr. Bird's collection some inquiries and other evidences, which had not fallen under Mr. Machel's inspection. This Mr. Bird appears to have had a most ample repository of old evidences; but after the strictest enquiry, nothing hath been found now remaining, save only the above-mentioned alphabetical digest, preserved from oblivion by the aforesaid Sir Daniel Fleming.

"To all these we may add the original Chartularies of the several religious houses of Holme-Cultram, Wetheral, and Lanercost; the first of these at Hawksdale, the second in the library of the dean and chapter of Carlisle, and the third at Naward Castle, belonging to the right honourable the earl of Carlisle. As also the registers of the several bishops of Carlisle, at Rose, from the year 1293 to the present time, but with several intermissions, especially during the long and dreadful contest between the two houses of York and Lancaster. These ecclesiastical registers are extremely useful, even on a temporal account, in helping to rectify the heraldic pedigrees of ancient families; for, as most of the great men were patrons of advowsons, the history of the incumbents helps to elucidate the succession of their patrons.

"But our greatest curiosity is a folio manuscript (at Hawksdale) of Richard Bell, in the reign of queen Elizabeth, warden clerk of the West-Marches of England, over against Scotland; which, above all our other materials, affords the fullest and most satisfactory account of the ancient state of the borders, and consequently of that remarkable and extraordinary tenure of border service, with which the customs of every manor throughout both the counties are most intimately connected.

"It would be tedious to recount all the assistances we have been favoured with from individuals: These will more properly be noticed in their respective places.

[To be continued.]

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*The Excellency of the Gospel, as suited to the Poor—Preached at Salter's Hall, April 11, 1777, before the Correspondent Board in London of the Society in Scotland (incorporated by Royal Charter) for propagating Christian Knowledge in the Highlands and Islands, and for spreading the Gospel among the Indians in America. By Andrew Kippis, D. D. 8vo. 1s. Cadell.*

A suitable and persuasive exhortation to the rich, to contribute liberally; to enable the present preachers of the Gospel, to dispense their knowledge to the poor.—Christ preached his gospel to the poor gratis; and so, we presume, would our modern divines, if they did not live by their profession. Since sermonizing, however, has become a trade, the majority of our divines preach, as our counsel at the bar plead, coldly enough for such christians and clients as apply to them *in forma pauperis*.

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*Sermons on the Ten Commandments.* By Samuel Ogden, D. D. Woodwardian Professor in the University of Cambridge. 8vo. 6s. Cambridge printed, London sold by Beecroft, &c.

These discourses are in number twenty-three; the subjects interesting, the manner of treating them striking and spirited. They are so judiciously calculated, also, in point of length, that they will tire the patience of no reader, nor raise any suspicion, of dinner being spoiled, in the auditors of their delivery.

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*A Delineation of the Parables of our Blessed Saviour : to which is prefixed, A Dissertation on Parables and Allegorical Writings in general.* By Andrew Gray, D. D. 8vo. 4s. Murray.

These parables are divided into three classes; the first comprehending such as relate to the nature and progress of the gospel dispensation; the second such as respect the rejection of the Jews and the calling of the Gentiles; the third to such as convey moral instructions. The prefixed dissertation is an excellent tract, and displays the hand of a master.

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*The Errors of the Church of Rome detected, in ten Dialogues between Benevolus and Sincerus. To which is added, A brief Vindication of the Revolution, and subsequent Settlement of the Crown on the illustrious House of Hanover.* By the Rev. James Smith, Vicar of Alkham and Chapel and Rector of Eastbridge in Kent. 8vo. 5s. Johnson.

Mr. Smith, it seems, is a convert from the Church of Rome, and at present, as we are above informed, a clergyman of the Church of England. These circumstances suggest, that he has had an opportunity of making himself fully master of the points in controversy between them. It is, however, difficult for the most knowing and ingenious writer to advance any thing new on a subject so often treated.

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*Here*

*Hera Solitaria: or Essays upon some remarkable Names and Titles of Jesus Christ, &c.* 8vo. 6s. Dilly.

We have a homely English proverb, which says, "As the fool thinks, the bell chinks;" a proverb applicable, in our opinion, to all arguments founded on the sound and arbitrary meaning of words.

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*A Discourse on Repentance.* By Thomas Mole. 8vo. 2s. Johnson.

Mr. Mole appears to be not altogether orthodox in his notions of repentance; for though repentance be the *fine qua non* of forgiveness, it is not represented in the gospel as the cause of it. Were it so, God's grace would not be, as it is said to be, a *free gift*.

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*The Principles of the Christian Religion compared with those of all the other Religions, and Systems of Philosophy, which have hitherto appeared in the World.* By J. Stephens, Esq. 8vo. 4s. boards. Doddsley.

An interesting and entertaining performance; exhibiting a general sketch of the principal systems of religion, that have made their appearance in different ages of the world; and displaying the great superiority of the *Christian*. As to the systems of philosophy, it might have been as well, if the pretensions of Christianity to Philosophy had been omitted.

"For, though read Alexander Ross over,  
"One may not be a sage philosopher."

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*Youth's Monitor.*—*On the Death of Mr. John Parsons. Preached Aug. 17, 1777, at St. Sepulchre's, by C. De Costogon, A. M.* 8vo. 6d. Buckland, &c.

A pious, though trite, remonstrance with youth, on the probability of being taken off in the prime of life, and the religious expediency, therefore, of their living prepared for so awful an event.

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*The Religious Improvement of Awful Events. A Sermon preached at Flackley, Sept. 21, 1777, on Occasion of a Shock of an Earthquake. To which is prefixed, the Theory of Earthquakes, by John Pope.* 4to. 1s. 6d. Johnson.

*The Earth did quake,* says St. Matthew, Chap. xxvii. v. 51; from which words the preacher takes occasion of the religious and moral use that should be made of such events.—In the Essay, on the physical causes of earthquakes, prefixed, the ingenious author adopts the best modern system, and displays a competent knowledge of the subject.

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*A Sermon preached to a Congregation of Protestant Dissenters at Nottingham, Dec. 13, 1776, being the Day appointed for a General Fast. By George Walker.* 8vo. 1s. Johnson.

Mr. Walker gives a very gloomy picture of the religion and morals of the age. It is doubtless bad enough in both respects, but we hope not quite so bad as here represented. If it be, we fear that even fasting will go but a little way in amending it.

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*A Sermon preached at Whitehall Chapel, at the Consecration of the Right Rev. Father in God, Beilby, Lord Bishop of Chester, Feb. 9, 1777. By John Briggs, M. A. Published by Command of his Grace the Lord Archbishop of York. 8vo. 1s. Payne.*

An illustration of the importance and utility of the office of a Christian minister; a character, however, which he appears desirous of confining to the clergy of the established Church.

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*A Sermon preached at the Ordination of the Rev. Sir Harry Trelawney, Bart. and A. B. (late of Christ Church, Oxford) to the Pastoral Office in the Church of West Looe, Cornwall. Preached at Southampton, April 22, 1777, by Edward Ashburner, A. M. Together with an Introductory Discourse and Questions proposed by William Kingsbury, A. M. Sir Harry Trelawney's Answers and Confession of Faith. And the Exhortation to him, by John Crisp. 8vo. 1s. Vallance, &c. Sold also at the Tabernacle Moorfields, and at Tottenham Court Chapel.*

Sir Harry Trelawney, we are told, is a man of fortune, as well as family, and therefore is regarded as an extraordinary acquisition by the dissenters: who have gained him over, as they call it, from the Church. We are sorry to see so poor an occasion of triumph so eagerly embraced, in those who affect to think the things of this world so little connected with those of the other.—The young man seems to be well meaning, but not so circumspect as he may possibly with hereafter he had been on the present occasion.

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*A Sermon in which the Doctrine of the Trinity is stated, proved, and defended. In Jewry-Street Chapel Aldgate, May 23, 1777, by W. Aldridge. 6d. Bell near Aldgate.*

Mr. Aldridge may believe the doctrine of the Trinity on very good grounds, himself; but we believe they are such as he will not readily communicate to others, by any mode of stating, proving, and defending it, in the way of controversial argument.

\* \* \*

*Imposition*

78. *Imposture detected, and the Dead vindicated.*

*Imposture detected, and the Dead vindicated: in a Letter to a Friend, containing some gentle Strictures on the false and libellous Harangue, lately delivered by Mr. John Wesley, upon his laying the first Stone of his new Dissenting Meeting-House, near the City Road. By Rowland Hill, M. A. 8vo. 6d. Matthews.*

If Mr. Wesley's harangue was libellous, the present letter is no less so. We hardly remember, indeed, to have before met with such a collection of Billingsgate abuse in print. We have had instances of Mr. Hill's zeal outrunning his judgement, but we did not, before, think him such an adept in the oratory of the vulgar tongue.

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*A Reply to Mr. Hill's Imposture detected. By John Wesley, A. M. 8vo. Foundry.*

Old Master John is a fly one; and, though at the bottom, perhaps, not a barrel has the better herring, he hath the advantage of his opponent in experience and temper: and has therefore by much the best of the present dispute.

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*The Devil upon Two Sticks; a Comedy of three Acts, as it is performed at the Theatre Royal in the Haymarket. Written by the late Samuel Foote, Esq. 8vo. 1s. 6d. Wheble.*

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*The Maid of Bath; a Comedy of three Acts, as it is performed at the Theatre Royal in the Haymarket. Written by the late Samuel Foote, Esq. 8vo. 1s. 6d. Wheble.*

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*The Cozeners; a Comedy of three Acts, as it is performed at the Theatre Royal in the Haymarket. Written by the late Samuel Foote, Esq. 8vo. 1s. 6d. Wheble.*

Of the above three comedies, we shall only observe at present, that they are printed correctly and *verbatim* as they are acted:

acted: of which the reader, who may have attended their representation, will judge from the following scene; which some may think the Editor might have excuseably omitted, as the principal object of the Satire has severely paid the debt due to Justice and to Nature.

Mrs. Fleece'm, Flaw, and Mrs. Simony.

*Mrs. Sim.* Madam, I am your obedient and very devoted; Mr. Flaw, I am entirely yours. Ten thousand pardons for waiting upon you in this disthable; but I staid so late last night at Lady Lurch'em's assembly, that I have had but just time to buddle on my things: and—nor have I now five minutes to spare; as I promised precisely at twelve to call on Lady Frolick, to take a turn in Kensington Gardens, to see both the Exhibitions, the Stained Glass, Dwarf Giant, and Cox's Museum. Mr. Flaw, I presume, has mentioned our little affair; the Doctor would have waited on you himself, but men hum and ha, and are so round about, aukward and shy; now I am always for coming plump to the point. Besides, women best understand one another, you know: but as I was saying, the Patron of the business in question, is, as we understand, a near friend, and relation of yours.

*Mrs. Flee.* Madam, I shall be happy to—

*Mrs. Sim.* Your patience, Madam, for I have not a moment to spare. Now, as it can't be suppos'd, that some people should do favours for other people, with which people those people are not acquainted, I am ready to advance; for the Doctor knows nothing about it; quite ignorant.

*Mrs. Flee.* How Madam! I understood—

*Mrs. Sim.* The Doctor! Not he, I assure you, Madam; entirely ignorant in every respect. Now if such a favour can be obtained, I am ready to deposite; as Mr. Flaw has doubtless informed you.

*Mrs. Flee.* Why—I can't say, Madam, But it is very handsome.

*Mrs. Sim.* Nay, Madam, the party will lose no credit, by doing what is desired; the Doctor's powers are pretty well known about town; not a more *populous* preacher within the sound of Bow bell; I don't mean for the mobility only; those every canting fellow can catch: the best people of fashion are not ashamed to follow the Doctor; not one, madam, of the humdrum, drawing, long winded tribe; he never crams congregations, gives them more than they can carry away; not above ten or twelve minutes at most.

*Mrs. Flee.* Indeed!

*Mrs. Sim.* Even the Dowager Dutcheß of Drowsy, was never known to nod at my Doctor's—and then he does not pore with his eyes close to the book, like a clerk that reads the first lesson, not he; but all *ex-temporary*, Madam. With a cambric handkerchief in one hand, and a diamond ring on the other; and then he waves this way, and that way, and he curtesies, and he bows, and he bouuces, that all the people are ready to—But then his wig, Madam, I am sure you must admire his dear wig; not with the bushy brown buckles dangling and dragging, like a Newfoundland spaniel; but short, rounded off at the

ear, to shew his plump cherry cheeks, white as a curd, feather-topp'd, and the curls as close as a colliflower.

*Mrs. Flee.* Why, really, Madam—

*Mrs. Sim.* Then my Doctor is none of your scismatics, Madam; believes in the whole thirty-nine, and so he would if they were nine times as many.

*Mrs. Flee.* Very obedient.

*Mrs. Sim.* Obedient! as humble and meek as a curate; does duly his duties, never scruples to bury though it be but a tradesman; unless he happens to be better engaged.

*Mrs. Flee.* Why, with all these great qualities, I should think our success must be certain.

*Mrs. Sim.* With your assistance Madam, I have not the least doubt in the world; so, Madam, begging your pardon for having intruded so long, I leave Mr. Flaw and you to confer on the subject. Not a step I beseech you; Lord bless me, I had like to have forgot; my memory, as the Doctor says, is so very tenacious it is not one time in twenty I can remember the text. Besides all I have said, my Doctor, Madam, possesses a pretty little poetical vein; I have brought you here a little hymn in my pocket.

*Mrs. Flee.* Madam, you are very—

*Mrs. Sim.* Of which the Doctor desires your opinion.

*Mrs. Flee.* Hymn! Then the Doctor sings, I presume.

*Mrs. Sim.* Not a better pipe at the play-house; he has been long notorious for that: then he is as chearful, and has such a choice collection of songs; why he is constantly ask'd at the great city feasts: and does, I very believe, more in-door christenings than any three of the cloth. But this composition, madam, is of a different kind; it is but short: but if the party, your worthy friend and relation, should happen to like the manner of writing, he has much longer for his immediate perusal. Madam, I am your obsequious and very devoted—Not a step, my good Mr. Flaw; my chairmen are, you know, in waiting. [Exit.

*Mrs. Flee.* A hymn! what the deuce can the woman mean by a hymn? Let me see—"Promise to pay to the bearer, one hundred pounds for the Governor and Company"—Ay, marry, this is coming plump to the business; no man can deny, Mr. Flaw, but these lines are sterling; if the Doctor's prose is as good as his poetry, I don't wonder he has so many admirers.

## THEATRICAL ARTICLE.

No fewer than three new Tragedies have appeared on the stage since our last article; viz. *The Roman Sacrifice*, written by Mr. Shirley, author of *Edward the Black Prince*, *Electra*, &c.—*Alfred*, written by Mr. Home, author of *Douglas*, *Agis*, &c.—And *The Battle of Hastings*, written by Mr. Cumberland, author of the *West Indian*, &c.—As neither of them, however, have as yet appeared in print, though, as we are informed, designed to be soon printed, we defer our observations on them till they are published.

T H E

# LONDON REVIEW.

FOR FEBRUARY, 1778.

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*A Third \*Letter to J. PRIESTLEY, L.L.D. F.R.S. on the Publication of his Disquisitions on MATTER and SPIRIT, &c. By W. KENRICK, L.L.D.*

S I R,

The severity, I am told, with which your friends affect to think I have treated you in my two former letters, is to be your excuse for making no defence against the inconsistencies and absurdities I have laid to your charge. If you have, indeed, made such a resolve, it may possibly be a *prudential* one; although I cannot consider the pretended motive as a cause proportionate to the effect. You wished your opponents to express themselves as they should feel at the time of writing. I, conformably, did so: and as, agreeably to your own observation,† every man has his peculiar manner both of feeling and writing, I, of course, have mine. If it be too frank and sincere, you must blame yourself for provoking it; but do not, as the Apostle says, “think me your enemy because I tell you the truth.” Had you insisted upon being treated more ceremoniously, I should either have gone out of *my way* to behave with the required punctilio, or have silently suffered you to go on uninterrupted in *yours*. But, perhaps, the above-mentioned resolve may be suggested by other motives.—From the formidable figure you make of your anonymous antagonist, the author of letters on *materialism*,‡ there is room for suspicion, that either he was a man-of-straw, set up by yourself in order for you to display your prowess in knocking him down; or that, like Nol Bluff in the play, Dr. Priestley *knows his man*. The weakness of that writer was so egregiously exposed, many months ago, in the London Review, that you could evidently run no danger by

\* For the first and second letters, see the London Review for last month, and the Appendix to Vol. VI.

† See Political Empiricism.

‡ See Disquisitions on Matter and Spirit, in the course of which a world of pains is taken to confute this writer. See also the Appendix to that work, in which he is judged worthy of still a more particular reply.

encountering such an adversary. Did it not savour, however, a little of cowardice or cruelty to attack a combatant already defeated, and to continue to triumph so exultingly over a prostrate enemy? After such an instance of your want of generosity in literary warfare, you have little right to expect quarter from any opponent whatever; much less, Sir, from me; for, be it remembered, you declined even engaging with the *Immaterialist* in reply to his defence of Mr. Seton. Or your resolve may rest on other grounds: the political reserve of Mr. Hume, and other great men, may carry with it an air of dignity becoming celebrity of character. Armed at all points with the affected insolence of silent contempt, you may conceit that the world will of consequence conceive you to be invulnerable. I am persuaded, however, that a very different conclusion will be drawn by the discerning and judicious. However plausible be the evidence of a witness, if he will not bear cross-examination they justly suspect the want of truth at the bottom. To any or all of the above motives may yet be imputed your resolution of silence, even on the supposition of your having any thing to offer in your defence; while, on the contrary supposition, I am not a little apprehensive, notwithstanding you declare, in the preface to your book, your readiness "to acknowledge any mistakes you may have fallen into,"\* that you will confirm the truth of your observation in the Appendix to it, viz. that "there is little reason to expect that any man, who has given to the public his opinion on any subject of importance will ever retract it."† As it is a matter of mere indifference however to me, whether you confirm or contradict such observation, I shall proceed in the discussion of your opinion respecting matter; and, on this head, I cannot help remarking, that it is hardly credible such glaring absurdities should be committed by a professor of high reputation which would disgrace a student of the lowest class; nor can I otherwise account for it than by reflecting that an adept in one science may sometimes be a novice in another: not that this reflection is very consistent with the account you give of yourself, viz. that you have had in contemplation the subjects in question "from the time that you were capable of considering them at all to the present time of your life, which is the memorable year *forty-five*, a period in which, at a medium, the human faculties may be deemed to have arrived to their very acme, a period in which we expect a due mixture of imagination and judgment, in which the ardour of youth is not extinguished

\* See *Disquisitions on Matter and Spirit*.

† See Illustration of Philosophical Necessity, page 172.

but improved into manly vigour.\* I say, Sir, it is not very consistent with such an improved and vigorous state of your understanding, especially after having profoundly paid so long an attention to the subject, to suppose you still a novice; and yet I cannot help thinking, that, if you really have had these subjects so long in contemplation, you have viewed them through a wrong medium; you have considered them rather as a theologist and metaphysician than as a natural philosopher. A little more attention to *rational mechanics* might have been of great service; and yet your acknowledged abilities, merely as a logician, should have prevented your falling into such gross errors for want of attending to the sense and meaning of words. The misuse of the technical terms of one science in treating subjects of another, hath been indeed ever a fertile source of confusion, on account of the perplexity necessarily arising from the blending together of indistinct and incongruous ideas. It is owing to this abuse of terms, Sir, to your racking metaphysical notions to physical expressions, and by such means confounding all precision of argument, that you have rendered yourself on the subject of *matter* almost unintelligible.

"It will be objected, say you, that in this disquisition, I by no means suppose that these powers, which I make to be essential to the being of matter, and without which it cannot exist as a material substance at all, are *self-existent* in it. All that my argument amounts to, is, that from whatever source these powers are derived, or by whatever being they are communicated, matter cannot exist without them; and if that superior power, or being, withdraw its influence, the substance itself necessarily ceases to exist, or is annihilated. Whatever *solidity* any body has, it is possessed of only in consequence of being endued with certain powers, and together with this *cause*, solidity being no more than an *effect*, must cease, if there be any foundation for the plainest and best established rules of reasoning in philosophy."

It is plain, Sir, from the slovenly manner in which your meaning is here expressed, that you had no clear or precise ideas of what you meant to say; it were otherwise impossible for a writer, who has language so much at command as you have, to blunder thus round about a meaning. You will give me leave to say that Baxter and his brother-metaphysicians are some of the worst writers you could consult on physical subjects. They seem, no more than you, to annex precise ideas

\* See *Illustration of Philosophical Necessity*, page 171. Here, Sir, to be sure, you have the advantage of me. I, alas! am full three years on the *wrong side* of my account, if it depend on the number *forty-four*. Being still, however, on the *right side* of *fifty*, I hope my judgment may have profited by the vigour my imagination may have lost.

to physical terms, or to form any proper conception of the powers productive of natural phenomena.—Baxter, you say, tells us that

“ Resistance is fundamental in the nature of matter, and this itself is the power of the immaterial cause, indefinitely impressed upon, and exerted in, every possible part of matter. And since without this, these least parts could not cohere at all, or make a solid, making resistance, it appears that the power of this cause thus incessantly put forth, through all its possible parts, is that which constitutes the solidity and resistance of matter. Without this *foreign influence* to effect cohesion, and solidity in it, we could not conceive it to be at all a substance.”

What incoherent notions are here suggested respecting the physical powers of *resistance* and *cohesion*!—Doth the power of *resistance*, by which the parts of bodies in which it is exerted must necessarily *resist*, or tend to *recede* from, each other, *affect* their *cohesion* and *constitute* their *solidity*? Can we not *conceive* a substance to exist, without admitting that a power of *resistance* is incessantly *put forth* through all its *possible parts*?—Either you metaphysicians, or we simple natural philosophers, must possess a strange perversity of conception. For my own part, I can still less conceive how the ultimate parts of matter can directly *cohere* by virtue of their innate power of *resistance*, than that they can, as you say, adhere and become *infinitely hard* by an innate power of *attraction*. An external power of *mutual attraction* appears much more congenial to their aggregation and *solidity*, than a power of *reciprocal repulsion*: and yet, notwithstanding this, and your former assertion that the substantiality and resistance of matter is constituted by the *attraction* of “the *smaller* than the *smallest*” of its constituent parts; notwithstanding this, I say, you tell us in your second section, that “the rules of philosophising oblige us to suppose that the cause of all resistance is *repulsive power*, and not the thing we have hitherto improperly termed solid or impenetrable matter.”

Now, Sir, I know no rules of philosophising that lay us under any such obligation; at least, I am certain that Sir Isaac Newton's rules, which you declaredly adopt, do not. So little indeed doth it appear that you have profited either by the precept or example of that great philosopher, that in using his terms you do not adopt his meaning. Thus you impute all *resistance*, as an effect, to a *repulsive power* as a cause; now Sir Isaac imputes *resistance* to matter, as a more general cause than either *impulse* or *repulse*, both which he imputes to such matter only as is in *motion*; whereas he attributes *resistance* universally to all matter, whether in motion or at rest; and in

this he is undoubtedly right, notwithstanding, as a philosopher, I think we need not recur to his *postulatum*, "that matter is absolutely impenetrable," admitting with you the idea of such its impenetrability is derived from its resistance. At the same time, however, I must maintain against you that this *resistance* in the primary particles of matter directly proceeds from that very thing which we have hitherto, however improperly, termed solid or impenetrable matter.—I do not rightly comprehend to what *late* discoveries in philosophy you allude, in saying they prove that "resistance is in most cases caused by something of a quite different nature from any thing material." They are certainly not among the discoveries of *very late* date. Sir Isaac Newton discovered that the rays of light are repelled before they actually touch the repellent body; but this may be mechanically accounted for on his own theory, as well as the still more extraordinary circumstance attending such rays, *viz.* their alternate reflection and transition, which he calls their easy fits of transmission and reflection." Dr. Knight also, many years ago, laid down a theory (in his attempt to account for the phenomena of Nature by the powers of attraction and repulsion only) according to which all bodies are conceived to have their repellent atmospheres: a theory in general consistent with truth; although, by assuming an erroneous *postulatum* to account for this repellency, his doctrine of repulsion failed of success.\* Nor is the manner in which you account for the resistance of matter, in consequence of its being possessed of the innate powers of *repulsion*, less vague and inconclusive; and yet, you say, that by the aid of a vigorous imagination and a profound judgment, both happily arrived at their *achme*, you have discovered not only what matter is *not*, but really what it is. "It is possessed, say you, of both the powers of *attraction* and *repulsion*, and of several spheres of them, one within another." *This*, you tell us, positively you *know*. By your own confession, however, the grounds of your knowledge are a little equivocal. You *know* it, you say, "because appearances cannot be explained without supposing them; but that

\* It was not long after the publication of Dr. Knight's tract that it fell into my hands, at a foreign university; whence I transmitted to the editor of the Gentleman's Magazine a detection of the paralogism, into which, it appeared to me that ingenious experimentalist Dr. K. had fallen. Unfortunately the editor (if I mistake not, the late Dr. Hawkefworth) knowing nothing of the matter, he referred it to Dr. Bevis, who, though a good practical astronomer, and one to whom I owe some obligations for instruction in other matters of science, was little qualified for the discussion of theoretical points in philosophy: by him therefore it was probably referred to Dr. Knight himself, from whom it never transpired.

there

there is any thing in, or belonging to matter, capable of resistance, besides those powers of repulsion, does not appear from any phenomena that we are yet acquainted with; and, therefore, as a philosopher, I am not authorized to conclude that any such a thing exists. On the contrary, I am obliged to deny that matter has such a property.\*

Really, Sir, this same philosophy has laid you under strange obligations! Are you, as a philosopher, *obliged* to *deny* every thing whose truth you are *unacquainted* with? And are you authorized to declare that you *know* things to be true, because you cannot account for appearances without *supposing* them? Upon my word all this is very modest. But I must take the liberty here to re-enter the *caveat* which I have so often repeated to physical experimentalists; that is, not to conceive the properties of palpable bodies applicable to the primary elements of matter, nor to think that by any chemical process they can perceptibly resolve them into such elements.\* You may imagine, indeed, that those elements are enveloped like the germ in a bulb, in several spheres of attraction and repulsion; and, as you say, one within another, like the coats of an onion; but such imagination is merely chimerical: nor can a reader of the least mathematical knowledge forbear smiling at the absurdity, you adopt, of father Boscovich and Mr. Michell's *spheres of repulsion* no bigger than mathematical points. Their notion, which you adopt also, respecting the *mutual penetrability* of matter is attended with equal incongruity. It by no means follows that because *matter* is not perfectly solid and impenetrable, that it is therefore perfectly penetrable. Not that I well comprehend what you make father Boscovich say in the following paragraph:

“Provided that any body move with a sufficient degree of velocity, or have sufficient momentum to overcome any powers of repulsion that it may meet with, it will find no difficulty in making its way through any body whatever, for nothing will interfere, or penetrate one another but *powers*, such as we know do in fact exist in the same place, and counterbalance or overrule one another; a circumstance which never had the appearance of a contradiction, or even of a difficulty.”

What can you mean, Sir, by “for nothing will interfere or penetrate one another, but *powers*, such as we know do in fact exist in the same place?” To say, “nothing will penetrate

\* And yet such process sometimes suggests very mechanical conclusions; if Dr. Higgins deduces from chemical experiment the notion that the elementary particles of matter are spheres revolving on their axis, as, if I remember right, he does; for it is certain that the primary corpuscles are such, and do so revolve, as I have long ago mechanically demonstrated.

and

one another" is stark nonsense; and to say that "any two distinct physical powers can exist at one time in the same place," is a gross mistake; but father Boscovich, you tell us, gives a demonstration of the matter.

"If the momentum of such a body in motion be sufficiently great, Mr. Boscovich demonstrates that the particles of any body, through which it passes, will not even be moved out of their place by it. With a degree of velocity something less than this they will be considerably agitated, and ignition might perhaps be the consequence, though the progress of the body in motion would not be sensibly interrupted; and with a still less momentum it might not pass at all."

I have not this writer's theory at hand; but I shrewdly suspect that either you have not done him justice, or that he is mistaken in his arguments; for if the momentum of the moving body be diminished, as you intimate, by diminishing the velocity of its motion, the resistance it will meet with, in passing through any medium whatever, will be in a ratio directly contrary to that he lays down. The swifter its motion, the more resistance it will meet with, and vice versa. But, be this as it may, the *physical* part of the story is still less comprehensible than the *mathematical*. Mr. Michell, you say, conceived he might as well admit of *penetrable material*, as well as *penetrable immaterial substance*, and supposes that "two substances might exist in the same place, at the same time, without excluding each other; because we know nothing more of the nature of substance than that it is something which supports properties; which properties may be whatever we please, provided they be not inconsistent with each other."—This conception of Mr. Michell's is neither that of a metaphysician nor a natural philosopher, though couched in the terms of both. We know nothing in *physics* of *penetrable immaterial substance*; the natural phenomenon of *substance* constantly exhibits the property of *resistance* in some way or other, and is termed *material*. Now, no two resisting substances can possibly exist in one and the same place at one and the same time; if they could, two such substances put in motion, and meeting each other in contrary directions, might proceed without stop or deviation: nor doth it make any difference whether such substances be absolutely solid or not; two pieces of cork or spungewould, in such case, oppose the contrary progress of each other as effectually as two pieces of lead or steel. Nay, so impossible it seems to me for two material or even immaterial substances to exist in one place at one time, that I much doubt whether any two abstract ideas can be formed by the imagination at one and the same time; however  
deeply

deeply impressed the sensations, first exciting them, may remain on the memory, or however rapidly they may rise to successive recollection.

As to metaphysical *substrata*, supporting physical properties; they are mere chimeras. Every natural phenomenon, (and such only is the object of physical science) exhibits properties, which are not only the proof of its existence, or physical being, but constitute its very essence. Destroy all such properties, and the being before they constituted is annihilated. Theology and metaphysics may go farther; but natural philosophy must stop here.—Setting metaphysics aside, therefore, I should be glad to form some consistent notion, from your account, of the primary elements of matter. They are indivisible mathematical points, you tell us, wrapped up, like the Welshman's guinea, in potential spheres of attraction and repulsion, one within another; which spheres, as I understand, are essential to each element; altho, by the powerful penetration of each other, their coats are liable to be torn off, till the poor mathematical point is stript to the skin. How it gets clothed again, you do not tell us. But, raillery apart, I think with you, that the primary property, or properties of matter, are all owing to the existence and exertion of certain physical powers; which it is the business of natural philosophy to investigate and explain.

If we examine carefully into the process by which the supposed solidity, or impenetrability of matter is deduced from its resistance, we may discover something of the nature of the power immediately causing it.

Every thing, as you justly observe, must be such as it is, in consequence of some certain powers: accordingly you ascribe the resistance of matter, though a little absurdly, to the powers of attraction and repulsion. You ascribe to matter, however, another essential property, viz. that of extension; which property you do not impute to any power. But why so, Sir? If the properties of attraction and repulsion are each to be ascribed to a peculiar power, why is not that of extension to be imputed to its peculiar power also? Why not ascribe this property, in like manner, to a power of expansion? viz. The mere co-existence

\* "By means of which (to use your own expression) matter occupies a certain portion of space." [Disquisitions, page 25.]—You call the property of occupying the means by which space is occupied. But what do you mean by occupying? The simple property of extension can occupy space only by simply describing its dimensions, and subsisting throughout its whole extent. Your means of occupying, therefore, are nothing more than the power of describing those dimensions; and what is that but a power of expansion?—By *what* matter, you may ask, mere extension, as defined by the Cartesians?—By

existence of two such powers, though no more should exist in the whole expanse of the universe, would necessarily generate a power of *resistance* in each.

Surely, Sir, this would be a more simple and philosophical way of accounting for the resistance of the primary elements of matter, than you have taken; in ascribing it to powers, which, as I shall hereafter shew, are the mechanical result of the reciprocal action and motion of such primary powers of *expansion*!

If you say that, according to this thesis, all space is replete with *expansive powers*; and that, therefore, the resistance of matter being the immediate effect of their co-existence, all space is, in fact, full of *matter*, or a *material plenum*; I have at present no objection. I am not to be startled at words, or dismayed at the opposition of popular hypotheses. Mere space, to which even the imagination cannot set bounds, is an abstract idea; it is a *metaphysical*, and not a *physical* object. Wide as is the expanse of the material universe, we must consider it, and all its phenomena, as commensurable, at least in idea. Setting aside, therefore, both *body* and *spirit*, as *first principles*, I mean to shew that they are *natural phenomena*; to be accounted for, like all others, by *Rational Mechanics*.—For the present, however, I shall take my leave of you, with a slight definition of this science, with which you seem so little acquainted. And this I give the more readily, as, notwithstanding the blunders you have fallen into, I have so good an opinion of your penetration, as to think them chiefly owing to your not having made this science a sufficient object of your attention. You must otherwise have been fully convinced of its affording the only means of arriving at a true theory of physics.

RATIONAL MECHANICS, according to Sir Isaac Newton, is “the *Science of Motions*, resulting from any *forces* whatever, and of the *forces* required to produce such *motions*.”—The same incomparable author observes, a few lines after, that “all the difficulty of philosophy consists in the investigation of the *forces* of nature from the *phenomena* of *motions*, and in demonstrating such *phenomena* to be the result of such *forces*.”\*

Regarding the *phenomena* of nature in this light, they are all *mechanical motions*, resulting from the co-existence and reci-

no means:—It is not only a *power* capable of describing or occupying a portion of space; but it is also moveable, which mere space is not; it is also capable of occupying a greater or less portion of space, whereas the dimensions of mere extension are always the same.

\* See Preface to Sir I. N.'s *Principia*.

procal action of *physical powers*: As such, therefore, I mean to consider and investigate them; hoping, in the course of such investigation, to give some satisfactory account, not only of the nature of *matter* and *spirit* in general, but also of the principal specific properties of the most distinguished *material bodies* and *immaterial spirits*, in particular.

I am, Sir,

Yours, &c.

W. KENRICK.

*The Battle of Hastings, a Tragedy. By Richard Cumberland, Esq. As it is acted at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Dilly.*

“ ENVY will merit, as its shade, pursue,  
But like a shadow prove the substance true.”

So sings the poet, and so we, critics, say after him. It is with peculiar aptness, indeed, these lines recur to memory on the present occasion: no writer of the age, perhaps, having presented so fair a mark to the shafts of malevolence, aimed at him by his less successful, and therefore envious, rivals, than hath 'Squire\* Cumberland. It is hardly to be believed; and yet so inimical have been his numerous enemies, that this incomparable tragedy had scarcely made its appearance on the stage before it was denied to be the 'Squire's own handwriting, and fathered on one Jones, a late journeyman bricklayer, who, in conjunction with the famous Earl of Chesterfield, fabricated the tragedy of the Earl of Essex: just as if no man, unless of the profession of *Ben Johnson*, could have genius enough to construct so egregious a dramatic edifice as is the *Battle of Hastings*! This depreciating, this despicable insinuation, however, was nipt in the bud: an honest printer, who had read the *bricklayer's* performance, ingenuously undeceived the public, by declaring that the *bricklayer's* play bore no resemblance whatever to the 'Squire's. And yet the rascally detractors who were the authors of such insinuation, are still running about town to propagate the report of this writer's plagiarism.

\* The learned, who hold academical dignities in a superior light, may accuse us of degrading *Doctor Cumberland*, by this popular and illiterate appellation of 'Squire. But, as he himself may modestly have his reasons for thus publicly declining his pretensions to literary honours, he cannot be justly offended at being addressed by the title he himself assumes: at least we conceive it proper, on this occasion, to follow poetical example,  
“ O thou, whatever title please thine ear! &c.

But,

But, 'bating the common right that every man has to rob Shakespeare\*, and some other old obsolete authors, we will venture to maintain that the tragedy before us, bears the strongest *internal evidence* (to use 'Squire Soame Jenyns's phrase) of its being written by Mr. Cumberland, and by no other play-wright whatever. In the first place there is the greatest similitude, the most striking likeness between the beauties of *this piece* and the author's *other productions*.

There is the same gentleman-like negligence of stile; the same happy confusion of metaphor, the same elegant equivocality of expression, and privileged departure from precision of idea and probability of fact, which distinguish the elevated genius of this writer, above your precise, plodding, pedantic, pitiful, plebeian play-wrights. It is true that these excellencies were displayed in his former performances, in a different point of view. In his comedies, particularly, they were, as they ought to be, of a ludicrous cast; his *comic* muse was merry and playful as a kitten; his *tragic* is, with equal propriety, moping and melancholy as a cat; agreeably to what he himself acknowledges in his *admirable* prologue:

"What if perchance he snatch'd a playful kiss  
From that free-hearted romp, the *comic* miss;  
That frolick's past, he's *turn'd* to years of grace,—  
Sure you'll not grudge a little sober chat  
With his demure old tabby tragic cat!"

Poor Tib!—But it is a modest copy only of our author's countenance, to pretend she is only *sober* and *demure*. True it is, that she is antiquated enough; but then she is as intoxicated and fantastical as ever was Sibyl prophetess, poetically

\* His thefts this way however consist chiefly in descriptive expressions, such as:

—Your steed is feather-footed, light  
As Gossamour, and you, *methinks*, did ride  
As you'd o'ertake the couriers of the sky,  
Hors'd on the lightest winds.

—Mark  
How lovingly the strumpet winds salute  
These slanting banners, &c.

Shakespeare says, "the bawdy wind that kisses all it meets." Now to convert a *bawdy* into a simple *strumpet* is certainly both a moral reformation and a literary improvement.

There appears a similitude also in some impassioned passages, particularly in the dying speech of Northumberland; whose "did I not, soldier?" seems to be a bold copy of King Lear in nearly the same situation.—There is one stroke of imitation farther in the following speech of Edgar:

I have a vow noted in heav'n's own volume,  
Where saints have witnessed it—

But whether this was suggested by the oath of Shylock the Jew, in the Merchant of Venice, or Uncle Toby's in Tristram Shandy, we will not pretend to determine.

inspired, on the tripod of Apollo.—To adopt his own metaphor, we do affirm, that he appears, from the scenes before us, to stand as fair in the good graces of the *tragic* muse as he ever did in those of the *comic*. *In utrumque paratus*, he brandishes the dagger with as much dexterity as he twitches the mask, and makes us now just as *sad*, as he before made us *merry*.---But let not the reader take our bare word for it. We will give him chapter and verse for the *good things* which render this tragedy, as we have said of its prologue, truly *admirable*. Not that we shall enter into a discussion of the merit of its *characters* or *plot*. As to the former, the best judges may differ; as the most consistent characters do not always act up to their part.\* And as to the plot, we have the very best authority, (*viz.* that of Mr. *Bayes* himself) that the plot of a play is of no other use in the world than to bring in *good things*.—Of these, therefore, we shall give a few instances, sufficiently proving the superiority of this tragedy to all others, whether ancient or modern.

The criterion of good things is, on the same irrefragable authority, their tendency to *elevate* and *surprise*; and this may be effected in two modes, that is, either by having our ideas and expectations raised up to a certain pitch, and then being suddenly hoisted up, with a jerk, ten times higher; or by being as suddenly sunk proportionably low: the surprise being equally great whether a man is preposterously lifted up, or as preposterously let down. Nor is this same *surprise* a jot less admirable, whether it *soar* into the *sublime* or sink into the *profound*.—Of the former let a few short specimens suffice.

\* We should not do justice, however, to the hero and heroine of the piece, particularly the latter, if we did not confess they are as truly matchless as they are well matched.

Edgar, speaking of his attachment to Edwina declares, that

Not upon the peopled earth,  
No, nor above the clouds resides the power  
Can wrench the conscious witness from his heart—  
No, when I league with guilt and yield to fear  
What honour should with-hold, *heaven* shall meet *bell*.—

This, it may be said, is fine talking; but mark Edwina, on Edgar's declaring his intention to share with her his crown.

On my knees  
I yield thee thanks, whilst before heaven I swear,  
Tho' thou hadst nothing to bestow but chains,  
And beggary and want, and torturing stripes,  
And dungeon darkness, still thy poor Edwina  
For thee alone shall live, with thee shall die.

If these be not a pair of true lovers, we know not what true lovers are, unless it be supposed that the "Lady protests too much" to be quite sincere.

The

The following is part of a dialogue between the two heroines of the play:

"*Matilda.* ——— Ours is no life of ease,  
We must awake before the morning dawn,  
Or look to have our slumbers broke to-morrow,  
When those vast armies, which thou feest, shall join;  
Rending heav'n's concave with their rival shouts  
In terrible confliction."

A noise doubtless sufficient to wake the ladies from their morning slumber, and a sufficient reason for their waking beforehand and getting up early in the morning: reflecting on which the pious Edwina breaks into the following sublime exclamation:

"*Edwina.* ——— Power supreme!  
Whose word can bid the gathering clouds disperse,  
Smooth the vext bosom of the furrow'd sea,  
And chain the stubborn and contentious winds;  
When they *unseat* the *everlasting* rocks  
And cast them to the sky, wilt thou permit  
Thy creature man thus to deface thy works;  
Or is he stronger, and in less controul  
Than these fierce elements?

Can any thing be more sublime, that is, more *elevating* and *suprizing*, than this passage? And yet the envious, malignant persons above hinted at; persons that, to our certain knowledge, as Mr. Bayes says, are persons, that of all persons in the world, are the last persons that—but, like him, we will say no more of them—altho' those persons do say that it is ridiculous to raise such a combustion about getting two ladies out of bed in the morning; the only professed motive for introducing this bombastical description, as they call it. They wish to know how an *everlasting* rock can be *unseated* by the winds, and cast up to the sky. It is plain these captious critics know nothing of phraseology and the use of words. Did they never hear of a taylor's *seating* a pair of *everlasting* breeches, to keep out the *contentious* winds, and defend the body from the fury of these blustering elements? Again, mark the hero of the piece.

"*Edgar.* ——— Conduct me to the charge:  
Plant me upon the last forlornest hope,  
Where the fight burns, where the mad furies toss  
Their flaming torches, and wide-wasting Death  
Up to the ribs in blood, with giant stroke  
Widows the nations; thither let me go——"

Drawcanfir himself was a poltroon and a coward compared to the hero who utters these bold lines.

Hear

Hear him again.

"*Edgar*. ————— Behold the Normans fly;  
I see bright Glory flaming in the van;  
Tip-toe she stands in skiey-tinctur'd stole,  
Her head high-rear'd and pointing to the skies,  
With pinions bent for flight: stay, godlike vision,  
And let me fly to *snatch* ———"

There's a stroke of the sublime for you! Snatch at it he who may, but catch it, if he can. — Of the *profound* or *surprise* by *sinking*, we might point out a thousand beautiful passages.

"*King*. ————— Warriors, lead on!  
Tho' HELL assume her thousand hideous shapes,  
Phantoms; and fiends, and fierce *anatomies*,  
To shake me from my course ———  
————— in me is no delay."

What a surprise is here by the way of anti-climax; Hell itself, fiends, phantoms, and fierce *anatomies*. What a dread place must be that Surgeon's-hall!

Of the same kind is the following simile:

"*Matilda*. ————— So the wretch  
With felon steps, on murderous act intent,  
Steals on the sleeping night; when, if at once,  
Launch'd from sulphureous clouds the vollied fires  
Quick-glancing burst upon his ruffian head,  
With dazzling bright suffusion, horror-seized  
Trembling, aghast he starts, lets fall the knife  
Ev'n at the victim's throat and flies—as I do."

There's an *elevating* dazzling bright effusion of epithets, to precede the *surprising* ending in smoke.—Again,

"*Matilda*. ————— Vindictive Edgar,  
Is it your sport to steal away our hearts,  
Like Heathen Jove, beneath a borrow'd form,  
Then reassume the god, ascend your skies,  
And leave the slighted maid to die with weeping?"

What an unfortunate wench, to cry her eyes out on so tragical an occasion! and what a wicked rogue this rake-helly son of Jupiter must be, to destroy the poor girl so cruelly! A girl too so coming kind, even to one of her own sex, that at first sight,

"Affection from her breast burst forth at once  
Matur'd as Pallas from the brain of Jove."

Thus happily does our author make use of the Heathen mythology and classical authority to elevate and surprize the reader. Not that he is in this a servile imitator even of the ancients. Their poets feigned, indeed, that the Sun set in the sea, or went every evening to rest in Thetis' lap. But what does

does Squire Cumberland? Something still more surprizing, and truly tragical. He turns grave-digger, and *inter* the sun in the earth; notwithstanding he cannot but be sensible it must necessarily be dug out of its sepulchre before morning.

"Edwin. ——— if you return not with me,  
The Sun, which rises yonder in the East,  
Goes not more surely to his *evening grave*,  
Than I to mine."

To add to the surprize also, we see Phœbus, with his fiery car, descends even to make a walking-burial of it. But it is not only in whole paragraphs that our author displays his *good things*; we meet with instances of *sublimity*, as well as *profundity*, to elevate and surprize us in half-sentences, and even in single, or (as we should more frequently call them) *double* epithets.

"——— Why dost thou *eye me*——

As thou wou'dst measure me from heel to head?"

says the King to Edgar; and an ordinary reader may find nothing to surprize him in the question; but let him tell us whether Edgar stood *before* the King or *behind* him, when he thus looked on him from top to toe, or whether he walked round him with the inquisitive eye of a recruiting serjeant? he could hardly otherwise look from his *heel* to his head. A great genius, we see, thus strikes miracles out of the minutest trifles to surprize his reader. For instance——

"Edwin. ——— Ye who have bosoms

*Unscarr'd* by sharp *Vexation's* thorny scourge, &c."

Your ordinary readers now will be apt to think that a *scar* must be on the outside of the bosom, and that as *Vexation*, tho' armed with a *thorny scourge*, can affect the inside only, there must be some *impropriety* in this, because truly the cicatrice is invisible: but thus it is for a man of genius to be tried by the vulgar!

"Edwin. Pass'd all things quiet on thy watch this night?"

Raymond. All things were quiet.

Edwin. ——— Far as well as near;

Wide as thine ear could carry?"

Here again a dull critic would be *carping*. But don't we say within *gun-shot*, and thence within *ear-shot*; and is it not in effect the same thing whether the *ear* reaches the *sound* or the *sound* reaches the *ear*? The distance is the same; and as to *fetching* and *carrying*, a true-bred poetical spaniel knows no difference. We are very sorry we cannot enumerate all the beauties of expression we meet with in this *elevating* and *surprizing* piece; we shall just transcribe, however, a few to give the

the critical reader some idea of the poetical propriety we so much admire.—Smart imps, *smart indeed*;—darkling wizzards, *darkish only*;—Heavenly vengeance, for *Heaven's vengeance*;—worshipt East;—worshipt gold;—worshipt sides, *worshipful society*!—a breezy wish, a kind of sigh, we suppose;—Your up-cast eyes cling to heav'n's throne, *clinging eyes, for squinting*;—Take thy defiance back, with death to better it, better and better still;—What but killing meant that monster? rather to be killed undoubtedly;—The poor bird which kills herself to feed her gaping brood was not more pitiful: the pelican; very pitiful indeed!—*flecker'd sky, non intellige, domine*.—If you espouse my daughter, I go forth.—Poor old laxative King! *Licetne, domine exire foras?*—Even to the teeth of death, I will obey thee—very obedient truly;—but we must leave the rest, *quæ nung-præscribere longum est.* W.

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*The History of England from the Revolution to the present Time. In a series of Letters to a Friend. By Catharine Macaulay. 4to. Vol. I. Crutwell, Bath—Dilly, London.*

The friend to whom these letters are addressed, is that well-known patriotic divine, Dr. Wilson, Rector of St. Stephen's Walbrook, and Prebendary of Westminster; to whom Mrs. Macaulay hath here gratefully dedicated a monument, more lasting than that of marble which the Dr. caused to be erected to her in his church of Walbrook. It would be impertinent in us to expatiate on the merit of a writer, whose literary character has been so long established, and whose historical talents are so generally known as are those of Mrs. Macaulay. We could wish, however, that she had not adopted the *epistolary* form of composition, on the present occasion, as we think it in some measure incompatible with the dignity of history\*; a dignity from which the historian hath found it so difficult to depart, that the epistolary form of writing is, in effect, mere form, and reduced to the simple address, repeated with disgusting reiteration, of *my friend*. Setting this peculiarity aside, the letters before us contain a regular and authentic detail of those facts which constitute the history of the period above-mentioned. Not but that they are placed in that peculiar point of view, for which

\* It should seem, by an advertisement annexed to this volume, that the ingenious author is not unconscious of the same inconsistency; as she proposes to fill up the chasm in her history; from the *Restoration* to the *Revolution*, in historical detail, in the manner of the five volumes of her history already published.

the spirited (we had almost said the *manly*) writer is so eminently distinguished.—Of this we have an early specimen in her speaking of the political imperfections of the Revolution at the commencement of the work.

“ The Reformation and the Revolution are the two grand æras in our history, which are celebrated by every political writer, as productive of the most perfect state of civil and religious freedom which human society is capable of enjoying; and yet, my friend, your penetrating sagacity must have led you to discover, that the Reformation was more the result of interested policy, than an honest zeal to restore the primitive purity and simplicity of the Christian system: a purity no longer preserved than whilst the church was totally unconnected with the civil power. But a Reformation on these principles would have ill suited the designs of a Court.

“ The view of Henry the Eighth was to gratify his resentment against the Roman Pontiff, to enrich his coffers with the spoils of the clergy, and to render his power completely despotic by the union of the ecclesiastic with the civil sword. These pious views have been religiously followed by his successors: church government, instead of being new modelled on a plan proper to preserve the freedom of the constitution, and the morals of the people, is rendered a mere ministerial engine; the spiritual kingdom of Christ, a subordinate limb of the state politic; and the regular teachers of Christianity, the professed creatures of government, and the base instruments of wicked policy.

“ It must be owned, that the Revolution gave a different aspect to the constitution from what it carried through the government, or rather the tyrannies, of the Tudors and the Stuarts. The maxim of hereditary indefeasible right, which those princes had principally established by the assistance of the church, was altogether renounced by a free Parliament; the power of the Crown was acknowledged to flow from no other fountain than that of a contract with the people; and allegiance and protection were declared reciprocal terms: yet on this great occasion, when the nation had solemnly renounced their allegiance to the male line of the Stuarts, for their abuse of power, and their repeated attempts to destroy all the balances of the constitution, and render the monarchy purely despotic; when they had adopted into the regal rights a family who had no pretence to the government but that of election; the zeal of the patriots to establish the personal interest of their leader, co-operating with those irrational prejudices which the detestable doctrines of the church had sown very deep in the hearts of the people, occasioned the convention of estates, which established William on the throne, to neglect this fair opportunity to cut off all the prerogatives of the crown, to which they had justly imputed the calamities and injuries sustained by the nation, and which had ever prevented the democratical principles of the constitution from acting to the security

of those liberties and privileges vainly set forth in the letter of the law.

"The plan of settlement was neither properly digested or maturely formed; it was neither agreeable to the regularity of the Saxon constitution which effectually secured every privilege it bestowed; nor did it admit of any of those refinements and improvements, which the experience of mankind had enabled them to make in the science of political security. On the contrary, the new monarch retained the old regal power over parliaments in its full extent; he was left at liberty to convoke, adjourn, or dissolve them at his pleasure; he was enabled to influence elections, and oppress corporations; he possessed the right of chusing his own council, of nominating all the great officers of the state, the household, the army, the navy, and the church; the absolute command over the militia was reserved to the crown; and so totally void of improvement was the Revolution system, that the reliques of the star-chamber was retained in the office of the Attorney-General, who in the case of libels has the power of lodging a vexatious, and even a false information, without being subjected to the penalty of cost or damage.

"Your extensive reading in history, my friend, will not, I believe, furnish you with one exception to this rule; that when the succession in the government is changed, without a substantial provision for the security of liberty, its total destruction is accomplished, by the measure intended for its preservation; and the reason is plain; a military establishment becomes necessary to defend the government from the pretensions of the dethroned sovereign; besides, those who, on principles of patriotism, are the authors of such a Revolution, are imperceptibly warmed into the injudicious heat of partizans; and the dread of pains and penalties attendant on a Restoration, insensibly leads them to concur in strengthening the power of the reigning sovereign, though at the expence of that constitutional freedom they had run the hazard of their lives and fortunes to obtain."

The transactions of times so recent must be too familiar to most of our readers, to justify our making extracts from the narrative. There is a force of thinking, however, as well as power of expression, so peculiar to our author, that we cannot fail of giving some pleasure to the discerning part of them, by citing a few of the more striking passages in her political reflections.

On the custom of borrowing money on national loans, our historian thus expatiates:

"When this expedient of anticipations and mortgages was first put in practice, artful men in office and credit began to consider what uses it might be applied to, and soon found it was likely to prove the most fruitful seminary, not only to establish a faction they intended to set up for their own support, but likewise to raise vast wealth

wealth for themselves in particular, who were to be the managers and directors in it.

"It was manifest that nothing could promote these two designs so much, as burthening the nation with debts, and giving encouragement to lenders; for as to the first, it was not to be doubted that monied men would be always firm to the party of those who advised the borrowing upon such good security, and with such exorbitant premiums and interest; and every new sum lent took away as much power from the landed men, as it added to their's: so that the deeper the kingdom was engaged, it was still the better for them. Thus a new estate and property sprung up in the hands of mortgagees, to whom every house and foot of land in the kingdom paid a rent-charge free of all taxes and defalcations, and purchased at less than half the value; so that the gentlemen of estates in effect were but tenants to these new landlords, many of whom were able in time to force the election of boroughs out of the hands of those who had been the old proprietors and inhabitants: this was arrived to such a height, that a very few years more of war and funds would have clearly cast the balance on the monied side.

"As to the second, this project of borrowing on funds was of mighty advantage to those who were the managers of it, as well as to their friends and dependants: for funds proving often deficient, the government was obliged to strike tallies for making up the rest, which tallies were sometimes (to speak in the merchants' phrase) at about forty per cent. discount; at this price those who were in the secret bought them up, and then took care to have that deficiency supplied in the next session of parliament, by which they doubled their principle in a few months; and for the encouragement of lenders, every new project of lotteries or annuities proposed some further advantage either as to interest or premium.

"The pernicious practice of borrowing upon remote funds, my friend, necessarily produced a brood of usurers, brokers, and stock-jobbers, who preyed upon the vitals of their country; and from this fruitful source, venality overspread the land; corruption, which under the government of bad Princes had maintained a partial influence in the administration of public affairs, from the period of the Revolution, was gradually formed into a system, and instead of being regarded with abhorrence, and severely punished, as in former times, received the countenance of the whole legislature; and every individual began openly to buy and sell his interest in his country, without either the fear of shame or penalty. In addition to this national evil, all the sources of justice were so grossly polluted by the partiality of party, that every misdemeanor of a public nature escaped both censure and punishment; whig and tory reciprocally lending their assistance to the cause, to protect the individuals of their party from the just resentment of their country, and the prosecution of the adverse faction."

On the misconduct of the Commons in making laws, and the heavy burthen of their multiplicity, we have the following just and pertinent reflections :

“ The Commons, instead of acting in their capacity of the grand inquisitors into public grievances, rejected petitions, for these and other abuses ; and so little attentive were they to any of the good and useful purposes of representation, that those laws which were judged necessary to restrain the growing vices of a corrupt commercial state, were drawn up with a negligence which totally defeated all the just ends of coercion : every new statute was followed with another, to clear up its obscurities and correct its deficiencies ; and as the drawing up these statutes was committed to the care of the lawyers, without the attentive inspection and revision of the Commons, the ample volume of the law, instead of containing perspicuous and exact rules for the conduct of society, leaves those who are the most interested in its knowledge entirely in the dark, whilst it continues an inexhaustible source to supply food for the chicanery of its practitioners, and the vexatious prosecutions of the quarrelsome and the litigious.

“ Every law, my friend, relating to public or private property, and in particular penal statutes, ought to be rendered so clear and plain, and promulged in such a manner to the public, as to give a full information of its nature and contents to every citizen. Ignorance of laws, if not wilful, is a just excuse for their transgression ; and if the care of the government does not extend to the proper education of the subject, and to their proper information on the nature of moral turpitude and legal crimes, and to the encouragement of virtue, with what face of justice can they punish delinquency ? But if, on the contrary, the citizens, by the oppression of heavy taxes, are rendered incapable, by the utmost exertion of honest industry, of bringing up or providing for a numerous family ;—if every encouragement is given to licentiousness, for the purpose of amusing and debasing the minds of the people, or for raising a revenue on the vices of the subject ;—is punishment in this case better than legal murder ? Or, to use a strong, yet adequate expression, is it better than infernal tyranny ? ”

On the subject of parliamentary corruption, and particularly the influence of titles, our historian makes some apt animadversions,

“ You know, my friend, that I have always regarded the prerogative of making patent Peers as one of the most noxious parts of the monarchical power in this kingdom : those allurements which promise the gratification of human vanity are from experience more irresistible in their nature than the attainment even of solid advantages ; and in this case a feather is more likely to turn the balance of the mind than the weightiest considerations of interest. There are men who have acted uprightly, even in large concerns of property ; but if there have been any individuals in this country who have

have not bartered their principles and betrayed the public, for the cap and courtesy which titles gain from the vulgar, and for the enjoyment of that enchanting stile of address which *my Lord*, and *your Lordship*, gives, I must own to you they have not yet come to my knowledge."

As an example applicable to these reflections, we shall cite what Mrs. Macaulay says of the late Earl of Bath.

"Of all the nominal patriots who on this important occasion deserted the interest of their country, there were none who attracted the notice, or who caused the speculation of the public, equal to Lord Bath. Mr. Pulteney's great abilities, his oratorical powers, and his extensive knowledge, had placed him, without a rival, at the head of the party: these were days, my friend, when character had weight sufficient with the public to satisfy the most turbulent ambition; and the honours paid by the multitude to the Prince attended Mr. Pulteney whenever he appeared. Where lies the intrinsic value of titles? Do not men regard titles merely for the cap and courtesy which follow them? Yet Mr. Pulteney gave up all these advantages, with the character of the first and the firmest patriot in the kingdom, for an empty title,—a title, indeed, so empty, that he had no sooner accepted it, than, according to what I have heard my father, who was a great admirer of Mr. Pulteney, say, the respectful attention of mankind was turned into a studied contempt and neglect, the acclamations of the public into scoffs and hisses, and every feat Mr. Pulteney touched, as if infected with the plague, was carefully avoided.

"In the pliant manners of these times, which bend to exterior appearances, without any regard to conduct or principle, we can have no idea of the mortifications endured by this quondam patriot: indeed they were so great, that he was accused by the free-thinkers with the want of spirit for the not putting a sudden period to his life; but experience shews that Lord Bath judged better, and he lived to see the time when a full complacency was paid to his fortune and his rank, without any regard, except by a few primitive men, to his former defection: however, my friend, I cannot leave the subject without the following reflection, That the fall of this great man is one of the most remarkable instances which shew that the Almighty Ruler of the Universe will not suffer defective characters to be instruments in so glorious a work as the breaking the yoke of tyranny; nor permit men, who are without the principle of virtue, to enjoy, for any length of time, its never-failing rewards, or even to carry its externals to the grave."

It has been said that our historian had here in view two famous *defective* characters now living. But if she had, we are not to wonder at the strength of her expression in speaking of individuals, when she is equally severe on the two Houses of Parliament, and even the whole body of the British nation. "Oh shame! (says she, on a certain occasion) where is thy blush?"

blush? Indeed, my friend, I know not where;---but I believe it has not been found in either of the two Houses of Parliament for this century past." Again, speaking of the inattention and supineness of the people in general under ministerial oppression, he says, "the people of Great-Britain always are, half stupid, half drunk, and half asleep." We will not say there is no foundation for this severe reflection; but we really think an elegant writer, especially of the milder sex, might have couched it in less revolting terms.

The present volume brings our author's history down to the era of the late Prince of Wales's reconciliation with his father, George II.; about the time of Mr. Pulteney's wilful defection, and Sir Robert Walpole's necessary retreat from the Commons, to take refuge in the House of Lords. Another volume, we conceive, is to compleat the author's plan. *W.*

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*Owen of Carron. A Poem. By Dr. Langhorne. 4to. 3s. Dilly.*

The success which attended Dr. Percy's publication of a Collection of Old Ballads, hath produced such a number of imitative dismal ditties, and lamentable legendary tales, that we are heartily tired of reviewing them. The affectation and puerility indeed that prevail throughout most of them are highly disgusting; nor is Owen of Carron, though last, the least exceptionable. We rather wonder at this, as Dr. Langhorne is well known to have once had a pretty namby-pamby kind of genius for this style of writing. Can his pony Pegasus be already jaded? or is his Muse become maudlin, by exchanging the waters of Helicon for Burton ale?

"On Carron's side the primrose pale,  
 Why does it wear a purple hue?  
 Ye maidens fair of Marlival,  
 Why stream your eyes with pity's dew?  
 'Tis *all* with gentle Owen's blood  
 That purple grows the primrose pale?  
 That pity pours the tender flood  
 From each fair eye in Marlival.  
 The evening star sate in his eye,  
 The sun his golden tresses gave,  
 The North's pure morn her orient dye,  
 To him who rests in yonder grave!

Beneath

Beneath no high, historic stone,  
Tho' nobly born, is Owen laid,  
Stretch'd on the green wood's lap alone,  
He sleeps beneath the waving shade.  
There many a flowery race hath sprung,  
And fled before the mountain gale,  
Since first his simple dirge ye sung;  
Ye maidens fair of Marlivale!"

The prettiness of pathetic, affected in this exordium, reminds us of the beautiful simplicity of the following passage in Milton's *Paradise Lost*, alluding to a similar legend.

Thammuz came next behind,  
Whose annual wound in Lebanon allur'd  
The Syrian damsels to lament his fate  
In amorous ditties all a summer's day,  
While smooth Adonis from his native rock  
Ran purple to the sea, suppos'd with blood  
Of Thammuz yearly wounded.

What a striking difference between this description of the catastrophe of Thammuz of Lebanon and that of Owen of Carron! Between that of the dirges of the Syrian damsels and those of the maidens fair of Marlivale!

In the same Sternhold-and-Hopkin strain, however, Dr. Langborne proceeds through the whole poem; the substance of whose narrative might be comprized in half a page, though swelled out, by repetition and enormous distance of the stanzas, to sixty.\* The tale is simply this. "In the days of William, the Lyon, king of Scotland, lived an Earl of Moray, who had a daughter, Ellen, betrothed to the Earl of Nithisdale, by whom she was got with child; during her pregnancy, her lover was murdered by the contrivance of Earl Barnard, who also admired her. On this accident she left her father's house, was privately brought to bed at the cottage of a shepherd, to whose wife she committed the care of her infant, young Owen; after which, being discovered, she returned to her father's house and married Earl Barnard. To the castle of this earl young Owen, when he grew up, repaired, in order to get a sight of his mother, to whom he sent a letter, which being intercepted by her lord, he seized upon the youth, and without ceremony cut off his head; on which the lady, though it does not ap-

\* Many of them containing but four lines; the whole poem extending only to five hundred and fifty. Indeed we do not remember ever to have seen so small a modicum of poetical substance hammered out to so wide a surface. The texture of the leaves is besides so much the worse, as the gold-beater has frequently substituted Dutch alloy for sterling metal.

pear that she had, "for many an un-mark'd year," troubled her head much about him, "Sunk, to rise no more."

Such is the story of Owen of Carron, which is here told, however, in a style so quaint, with so much studied obscurity and affectation of poetical embellishment, that we cannot recommend it, with a due regard for our own credit, to any reader of real judgment and true taste for poetry. The author affects throughout a strict imitation of the simplicity of the ancient ballad, but no simplicity can justify the meanness and poverty of many of his expressions.

"Earl Barnard was of high degree,  
And lord of many a Lowland hind,  
And long for Ellen love *had he*,  
Had love, but not of gentle kind.  
From Moray's hall her absent hour  
He watch'd with all a miser's care;  
The wide domain, the princely dower  
Made Ellen more than Ellen fair.  
Ah wretch! to think the liberal soul  
May thus with fair affection part!  
Though Lothian's vales thy sway controul,  
Know, Lothian is not worth one heart.  
Studious he marks her absent hour,  
And, winding far where Carron flows,  
Sudden he sees the fated bower,  
And *red* rage on his *dark* brow glows.  
For who is he?—'Tis Nithisdale!  
And that fair form with arm reclin'd  
On his?—'Tis Ellen of the Vale,  
'Tis she (O powers of vengeance!) kind."

If Carron flows no smoother than the lines of the poet, it must be a rough-running stream indeed. The ruggedness of the *red* rage upon the *dark* brow is evidently affected, and is one of those contemptible singularities which distinguish the puerile poets of the present day. The same thought and quaint mode of expression again occurs in the following stanza.

"His tender tale that earl had read,  
Or ere it reach'd his lady's eye,  
His *dark* brow wears a cloud of *red*,  
In rage he deems a rival nigh.

What can the critical reader think of such baldness of invention as the following:

No longer heed the sun-beam bright  
That plays on Carron's breast *he can*,  
Reason has lost *her quivering light*  
And shewn the chequer'd field of man."

**This**

This *quivering light of reason* is a curious expression; but our poet seems not very clearly to see *reason* in any light. The following is a description of the lady's fainting away, and her recovery from the fit!

“ As flowers that fade in burning day,  
At evening find the dew-drop dear,  
But fiercer seal the noon-tide ray,  
When soften'd by the nightly tear;  
Returning in the flowing tear,  
This lovely flower, more sweet than they,  
Found her fair soul, and, wandering near,  
The stranger, Reason, cross'd her way.  
Found her fair soul—Ah! so to find  
Was but more dreadful grief to know!  
Ah! sure, the privilege of mind  
Can not be worth the wish of woe.”

We will not quarrel with our poet for being a poor *naturalist*; and yet one would think he might have known, that however *dear* the *dew-drops* are to the flowers, these are not *softened* but rather *hardened* by nocturnal moisture. But we cannot forbear reprehending him for confusion of metaphor, in saying the *flower found her fair soul*. That *reason* should be *stranger* to a *flower*, is no more *strange* than that a *flower* should find a *soul*; it is obvious, however, that though *reason* might *cross the way* of our *rhymers*, they did not happen here to *meet*. Not that we impute all the *unreasonable* parts of these *rhymes* to the writer; some are shrewdly suspected to be owing to the printer. To instance an epithet repeated in the two subsequent stanzas:

“ Yet has she left one object dear,  
That wears Love's *sunny* eye of joy—  
Is Nithisdale reviving here?  
Or is it but a shepherd's boy?  
By Carron's side, a shepherd's boy,  
He binds his vale-flowers with the reed;  
He wears Love's *sunny* eye of joy,  
And birth he little seems to heed.”

As to the *wearing* an *eye*, as he might be said to do his *head-of-hair* or his *green jacket*, we attribute the allusion to the *effusions* of the poet's fancy; but as to its being a *sunny eye*, we conceive the typographer, or the corrector of the press, to be carelessly or ignorantly culpable. A critical reader, though *wearing* but *half* an *eye*, cannot fail to see it should be *sunny eye of joy*. Can he forget that little Owen is a bya-blow, begot in the frolicsome heyday of the blood, without regard to the dull

formality of lawful matrimony? A child of *fun*, the offspring of a *fille de joye*! Read, therefore, *nostro periculo*,

He wears *Love's FUNNY eye of joy*.

But not to be too scrupulous in regard to *sense*, where *sound* only is to be expected, we shall dismiss this very puerile performance with one quotation more; taking the liberty to subjoin a reflection or two, by way of comment on the text.

“ As the first human heir of earth  
With pensive eye himself survey'd,  
And, all unconscious of his birth,\*  
Sate thoughtful oft in Eden's shade;  
In pensive thought so Owen stray'd  
Wild Carron's lonely woods among,  
And once, within their greenest glade,  
He fondly fram'd this simple song:

Why is this crook adorn'd with gold?

Why am I tales of ladies told?

Why does no labour me employ,

If I am but a shepherd's boy?

A filken vest like mine so green

In shepherd's hut I have not seen—

Why should I in such vesture joy,

If I am but a shepherd's boy?

I know it is no shepherd's art

His written meaning to impart—

They teach me, sure, an idle toy,

If I am but a shepherd's boy.

This bracelet bright that binds my arm—

It could not come from shepherd's farm;†

It only would that arm annoy,

If I were but a shepherd's boy.

And, O thou silent picture fair,

That lov'd it to smile upon me there,

O say, and fill my heart with joy,

That I am not a shepherd's boy.

\* Who this personage is, we are not here expressly told: as the *first-born human heir of Earth* it should be *Cain*; but why *Cain*, a murderer, should be compared to *Owen*, who was murdered, we do not readily conceive. It has been suggested to us, indeed, that our author means, by the *first human heir*, *Adam*, the first man: but this is the first time we ever heard of *Adam's* being *born*; so that it is no wonder he should be, as *Dr. Langhorne* says, *all unconscious of it*.

† Shepherd's hut, as before, would have been better than *farm*; for though *farmers* keep *shepherds*, there are *few*, or *no*, *shepherds* that rent *farms*. But *but* unluckily would not rhyme to *arm*, and so the sleep-tike was made a gentleman-farmer.

On

On the whole, we cannot help looking upon this production as very unworthy its avowed author.—Had it come from a rhyme-struck school-boy, or a poetical miss-in-her-teeths, it might have passed muster among the other juvenilities we are occasionally obliged to peruse: but as the work of a professed poet, a D. D. and, what is more, an M.R.\*, a professed critic, who takes upon himself to censure the works, and condemn the compositions of others, we condemn it as in itself truly contemptible.

K.

\* Monthly Reviewer.

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*Mathematical Principles of Natural Philosophy.* By Sir Isaac Newton, Knight.—Translated into English, and illustrated with a Commentary. By Robert Thorpe, M. A. Volume the First. 4to. 11. 1s. Cadell.

We congratulate the lovers of true philosophy on the appearance of so valuable an acquisition to science as the present publication. At a time, when an universal smattering, both in science and literature, seems to have taken place of profound erudition and real knowledge; when (to use the allusion of an ingenious French author) philosophy seems to have proportionably lost in *solidity* what it has appeared to gain in *surface*\*, the publication of so excellent a *Commentary* on the *Mathematical Principles* of that truly-great philosopher, Sir Isaac Newton, is particularly opportune.—To speak of it, in the words of the author, is to give at once the fairest account of it, and a specimen of that modesty in the scholiast which is usually attendant on real merit.

“ The following Commentary is in a particular manner adapted to the use of those, who, without dedicating their time to the study of the deeper parts of mathematics, are desirous of being acquainted with the principles of Sir Isaac Newton's philosophy, and those clear and convincing reasonings by which they are established in his own writings. The evidence and accuracy of reasoning, the singular perspicuity both of thought and expression, by which these writings, even in their most abstruse parts, are so eminently distinguished, must, to every reader who is furnished with a previous knowledge of the mathematical sciences, render the author himself much clearer than any Commentary that can be written to explain him. But to those who, by their employments, or pursuits of other parts of useful learning, are unable to apply

\* Peut-être la littérature a-t-elle perdu en *profondeur*, ce qu'elle a paru gagner en *surface*; le nombre des vrais sçavans a diminué à mesure que celui des demi-sçavans est devenu plus considérable.—

that attention and time, which are necessary to acquire a complete knowledge of the different branches of mathematics, the uses and advantages of a commentary are apparent; to supply those demonstrations which the author has omitted, on the supposition that they are previously known; to point out the extent and limits of problems; and to shew their practical use and application to the system of the world.

“The editor requires of his readers a clear and accurate knowledge of the geometry of Euclid, of the elementary parts of Algebra, and a few of the primary properties of the Conic Sections. From these principles the reasoning is every where taken up, and carried on through every intermediate step omitted by the author. Whatever immediately relates to the subject by which the argument may be illustrated, except the elementary principles already mentioned, is supplied in the Commentary, as the occasion may require. A variety of corollaries, deductions, and philosophical scholiums are there likewise added; such as cannot fail to elucidate the use and tendency of the most abstract propositions; and, where it is possible, their application to the phenomena of nature.

“The synthetic form of demonstration being best suited to those readers for whose use this work is intended, the geometrical style of the author is adopted also in the Commentary. The doctrine of prime and ultimate ratios (the foundation of his method) is established; so as to remove the various objections which have been raised against it, since it was first published. To the relations of finite quantities alone the reasoning on this subject is confined; and the form of demonstration is shewn to be agreeable to that which was made use of, and always admitted as strictly conclusive, by the most accurate of the ancient geometers. But the synthetic method being first applied, there are moreover added, a few analytical demonstrations of some of the principal propositions by the method of fluxions; which being the invention of the author himself, and established on the strictest and most unexceptionable reasoning, concise in its process, general and comprehensive in its conclusions, cannot fail to give the greatest satisfaction to all mathematical readers. But the present publication not being particularly intended for such, the demonstrations of this kind are few, and may be omitted by other readers.

“The translation is in general as literal as possible; the elegance and accuracy of the original, and the nature of the subject, requiring nothing further. In a few instances, indeed, the editor has departed from this rule; particularly in the meaning of certain terms, such as, *quantitates quam minima, evanescentes, ultima, infinita magna*, and the like; which, though not rendered according to the original import of the words, are yet explained in that sense, and with those limitations, under which the author cautions his readers to understand them. This is the more necessary, as the terms *infinite, infinitesimal, least possible*, and the like, have been  
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grossly misapplied and abused: and it would contribute much to the accuracy required in mathematical knowledge, if they were entirely rejected from all reasonings on such subjects.

“ The substance of many of the notes is taken from *MacLaurin, Saunderson, Keill, Morgan's* notes on *Robault, Excerpta quædam à Newtoni Principiis Philosophiæ Naturalis, cum notis variorum*, and several other writings, in which particular parts of the *Principia* are elucidated.”

To this advertisement succeeds the Editor's *Introduction*; which he begins by obviating the futile objection made to the Newtonian theory, in common with all other systems of philosophy, viz. that they are fashionable systems of speculation, which succeed each other, like all other modes of popular opinion.

“ It might be reasonably expected, says he, that, in a science, founded on the invariable laws of nature, and deduced by strict mathematical demonstration, we should arrive at greater certainty of knowledge, and uniformity of opinion, than in subjects, which from their nature require a different species of reasoning, and whose truth can only be ascertained by an inferior degree of evidence: it might be expected, that deductions in natural philosophy should lead to conclusions, and should establish systems, as irrefragable as that mathematical reasoning by which they are deduced, and as invariable as those laws of nature on which they are founded. If we consult the history of natural philosophy, we find on the contrary various sects of philosophers, each supported by numerous followers, maintaining with equal confidence different and contradictory opinions: we find systems, which have stood the test, and been the admiration of ages, overturned by some later discovery; which, supported and adorned with much labour and speculative ingenuity, at length gives place to the inventions of some succeeding age. The cause of this uncertainty has frequently been attributed to the obscurity of things themselves, or the natural imperfection of the human faculties; which, it has been supposed, were never intended to penetrate into the secrets of nature. But when philosophers, instead of consulting their own imaginations, attended to the real operations of nature; when experimental philosophy had dispelled the fictions of false science; it appeared, that the whole fault was in the reasonings of philosophers themselves; who having assumed, as principles of science, hypotheses which had no foundation in nature, deduced theories repugnant to the most evident phenomena.

“ The object of true philosophy is no less mistaken by those who vainly expect to find the efficient causes of all the operations of nature in the internal constitution of bodies; who pretend that this world might arise out of a chaos by the mere laws of nature; and that the wonderful uniformity of the solar system, and the motions and revolutions of all the planets and comets in that system,

them, might be produced at first, and continued for ever, merely by mechanical causes. They proceed upon a false, though common opinion, that to explain or account for a phenomenon is to assign its primary cause. And not satisfied with tracing the connection of the more immediate causes, which are obvious, and open to their observation, they attempt to deduce mechanically, from the properties of matter, the original sources of all the powers of nature. Such researches can only end in a discovery of their ignorance of the nature of things; the very least part of which is, in this sense, beyond their comprehension; for, upon these principles, it is impossible to explain the most familiar appearance, or assign the primary cause of the most simple motion: much less can they account for either the greater motions in the planetary system, or the more hidden processes of nature in the operations of chymistry, in magnetism and electricity, in fermentation, vegetation, and animal secretion.

“That the human faculties are unable to comprehend a perfect scheme of philosophy, is indeed confessed by all who have made the deepest inquiries into nature. The sense of this truth was turned to the most valuable purposes by Sir Isaac Newton; who from a thorough acquaintance with the extent of the human powers, and a deep insight into nature, was enabled, not only to apply those powers in the most skilful and advantageous manner to the discovery of natural knowledge, but likewise to judge how far he could proceed with certainty. And thus, from a knowledge of the limitation of the human faculties, he has extended our views beyond those bounds, in which they were generally supposed to be confined; and has made it appear, that however unable men may be to comprehend the whole scheme of nature, yet an extensive part of its operations is really placed within their reach; and that their ignorance of this has at all times proceeded, not so much from the imperfection of their faculties, as from the wrong application of them, and from false methods of philosophy. By the most exact observations, and a happy choice of experiments; by a singular penetration, and profound knowledge in mathematics, he has established his philosophy on such certain experience, and uncontrollable demonstration, that no future discoveries can ever overturn it, as long as reason, and the established course of nature, continue the same.”

We are entirely of Mr. Thorpe's judgment in this particular; regarding with indignation, as well as contempt, the pretenders of the present day, to the construction of new hypotheses, in natural philosophy, on the partial plan of metaphysical chimeras, or of undigested chemical experiments; equally wide, though in opposite directions, of the true and genuine principles of natural philosophy.

As a specimen of the Commentary itself, we shall quote the note on the first Lemma, concerning the method of prime and ultimate ratios.

LEMMA I.

*Quantities and the ratios of quantities, which, in any finite time, tend continually to equality; and, before the end of that time, approach nearer to each other than by any given difference, become ultimately equal\*.*

"If you deny it, let them be ultimately unequal; and let their ultimate difference be  $D$ . Therefore they cannot approach nearer to equality than by that given difference  $D$ . Which is against the supposition.

COMMENTARY.

"\* This Lemma contains the foundation of the doctrine of prime and ultimate ratios; or of the limits of the ratios of nascent and evanescent quantities. It is introduced to avoid the prolixity of the method of exhaustions, used by the ancient geometricians; and the inaccuracy of the method of indivisibles, invented by the later ones: and it carries with it all the evidence and accuracy of the former, together with the conciseness and brevity of the latter. Magnitudes are considered as having no limit, either in their increase or decrease: there exists no quantity so great, as not to admit of a greater; nor is there any least possible, or indivisible extension.

"Magnitudes therefore do not consist of indivisible parts, but are generated by motion. Lines, for instance, are described, and in their description are generated, not by the apposition of parts, but by the continual motion of points, surfaces by the motion of lines, solids by the motion of surfaces, angles by the rotation of their sides, time by a continual flowing, and so in other things. These generations really obtain in the nature of things; and are daily seen in the motion of bodies.

"The prime or ultimate ratios of magnitudes, thus generated, are investigated by observing their finite increments or decrements, and thence finding the limits of the ratios of those *variable* magnitudes: not of the ratios to which the magnitudes ever actually arrive, (for they are never, strictly speaking, either prime or ultimate in fact) but those limits, to which the ratios of magnitudes perpetually approach; which they can never reach, nor pass beyond; but to which they approach nearer than by any assignable difference.

"These observations being premised, we now proceed to explain this Lemma more particularly than perhaps might seem necessary, had it not been much controverted, misrepresented, and misunderstood.

"The first condition of the proposition is, that *quantities, and the ratios of quantities approach to equality*. Quantities, in general, and their ratios, may be said to approach to equality, when

their difference, however the quantities themselves may vary, bear continually a less ratio to those quantities. The ratios of quantities are here considered, as a species of quantity. If one quantity is fixed, and the other variable, they may be said to approach to equality, when their difference continually decreases. But, if the quantities are both variable, it is possible, that their difference may decrease, while they themselves do not approach to equality, and the contrary. For instance, let two variable quantities, which are in the ratio of 6 to 12, whose difference is as 6, decrease till they become as 1 and 2, whose difference is as 1; these quantities do not approach to equality, though their difference decreases; for  $6:12::1:2$ . Again, suppose these quantities, which are as 6 and 12, to increase, till they are in the ratio of 93 to 100; they, in that case, approach to equality, though their difference increases.

“ Another condition is, that quantities and the ratios of quantities must *continually* tend to equality. The one must never become equal to, nor pass beyond the other: their difference must never either vanish to nothing, or become negative.

“ Quantities and their ratios must likewise *approach nearer to each other than by any given difference*: that is, their difference must be less, in respect of the quantities themselves, than any part of them, how small soever, that can be assigned.

“ These conditions must be performed in a *finite time*.

“ Unless quantities are thus related, in all these respects, it is possible, that they may continually tend to equality, and yet never approach nearer than by a given difference.

“ For instance; let the curve  $DME$ , referred to its asymptote  $AC$ , be of such a nature, that  $AP$  being the abscissa, and  $PM$  the ordinate,  $AP + PM^2 = 1$ ; it is demonstrable, by the quadrature of curves, that the area  $APMEB$ , indefinitely produced towards  $B$ , can never exceed twice the rectangle  $AM$ . Take a rectangle, greater than twice  $AM$ , and let their difference be  $D$ . The area  $APMEB$ , perpetually increased, approaches to equality with this rectangle, because their difference bears continually a less ratio to either of them: but yet they never become equal, nor approach nearer to each other than by this difference  $D$ .

“ Whenever quantities and their ratios are found related to each other, in the manner here described; when they thus *continually tend to equality*, and before the end of a *finite time*, *approach nearer to each other than by any difference that can be assigned*; then they are said to become *ultimately equal*: or in other words, the limit of their varying ratio is that of equality. For, that we may not be led, from the expression *ultimately equal*, to suppose, that there is an *ultimate state*, in which they are actually equal, we are cautioned in the scholium at the end of this section, in these words, *The ultimate ratios, in which quantities vanish, are not in reality the ratios of ultimate quantities; but the limits, to which the ratios of*

of quantities continually decreasing always approach; which they never can pass beyond, nor arrive at, unless the quantities are continually and indefinitely diminished."

The first volume ends with the end of the first book. Of the merits of the *translation*, and the remainder of the work, we shall speak when the remainder is published. W.

*Disquisitions relating to Matter and Spirit. To which is added, the History of the philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter, with its Influence on Christianity, especially with Respect to the Doctrine of the Pre-existence of Christ. By Joseph Priestley, LL. D. F. R. S.* 8vo. 5s. Johnson.

[Continued from Page 13, and concluded.]

Our correspondent, who thinks our assigning over to Dr. Kenrick the *physical* part of the argument contained in these *Disquisitions*, ought not to excuse our declining to enter into that part respecting the nature of *mind*, and *thinking spirit*, is not aware that Dr. K. includes the nature of *spirit* as well as *body* in the *physical* part of the argument: being of an opinion contrary to that of certain modern metaphysicians, who hold the *mind* to be a simple thinking substance, or Being, *sui generis*; bearing no relation to space, as Dr. P. observes. As in consequence also of this peculiarity of opinion, he proposes, in due order, to treat the subject of *spirit* in his discussion of the properties of *body*; we beg leave here to abide by the resolution before-mentioned, as to confining the present article to the historical part of the work.—We proceed, accordingly, to the author's *Sequel* to his *Disquisitions*; containing, The History of the philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter, with its Influence on Christianity, especially with Respect to the Doctrine of the Pre-existence of Christ.—As an introduction to this history, the writer gives us a sketch of the outlines of the philosophical doctrine concerning the origin of the souls of men. From this introduction we shall cite a passage or two; on which we shall make a few remarks.

"That there is *one God*, who made the world and all things in it, and who governs it by his providence, who loves virtue and will reward it, who hates vice and will punish it, are truths too sublime to have been investigated by human speculation. On the contrary, a various and absurd *polytheism*, leading to the most abominable and horrid rites, was the immediate consequence of the wild, undirected

speculations of men concerning the origin of the world. The religion of the Patriarchs and Jews, which alone contained the great truths above mentioned, was a most seasonable check upon the polytheism of the East, which was of the most flagitious and horrid kind. And it has been owing to christianity, and to nothing else, that the same great and generous principles have now spread into this Western part of the world, overturning the polytheism that prevailed in it before, and bidding fair, according to the prophecies of the gospel, to diffuse their beneficial influence among all the nations of the world.

“The incapacity of mankind, in the early ages of the world, for speculating concerning their own nature, or that of the Divine Being, and therefore the real importance of revelation, is in nothing more conspicuous than in its appearing (now that we are somewhat better prepared to form a judgment concerning these subjects) that the doctrines of revelation only prove to be truly *rational*, and all the ingenious speculations of men, how specious soever, are found to be *all* chimerical and vain; being contradicted by the appearances of nature.

“This is in nothing more evident than in the doctrine concerning *human nature*. The doctrines of philosophy on this subject, even those that have been in some measure subservient to the interests of virtue, will by no means stand the test of sound philosophy; whereas the simple doctrine of revelation stands uncontradicted by any natural appearance whatever; and by this means proves its origin from the *God of all truth*.

“The doctrine of the scripture is, that God made man of the *dust of the ground*, and by simply animating this organized matter, made him that living, percipient, and intelligent being that he is. According to revelation, *death* is a state of rest and insensibility, and our only, though sure hope of a future life, is founded on the doctrine of the *resurrection of the whole man*, at some distant period; this assurance being sufficiently confirmed to us, both by the evident tokens of a divine commission attending the persons who delivered the doctrine, and especially by the actual resurrection of Jesus Christ, which is more authentically attested than any other fact in history.

“On the contrary, the doctrine of philosophy on this subject is that there are *two distinct principles* in man, a *body*, and a *soul*, the latter of which comes from heaven, and returns to it again, when the body dies; and consequently that the body is so far from being the *whole man*, that it is very improperly called a part of him; being, in fact, an incumbrance to the percipient and thinking substance, which alone is *himself*; and we only begin to live to purpose, when we are disengaged from these impediments to our highly active powers.

“Contrary as this system is to all appearances whatever, as I have shewn at large in the preceding treatise, it has been to an attentive study of the scriptures chiefly, and not so much to the consideration

sideration of natural phenomena, that we are indebted for the downfall of it. We there find a total and remarkable silence concerning the *unembodied state of man*. Death is there considered as a state of oblivion and insensibility, and it is only at the general resurrection of the human race, that the rewards of virtue, and the punishments of vice, are expressly said to *commence*.

“ These circumstances are so striking in the system of revelation, that divines (and not philosophers) were first convinced, that, though man has a soul distinct from his body, its powers of perception and action depend upon the body, and that the whole man is in a state of insensibility from death to the resurrection. After this, we discover that natural phenomena entirely favour the same conclusion, and that, had we known nothing of man but what we see of him here, we must necessarily have formed the same judgment; and that death would be followed by the utter extinction of all our perceptive and intellectual powers.

“ This having been the state of opinions for a considerable time, and the soul having served no other purpose *but* that of an *hypothesis* (being deemed incapable of subsisting, or at least of *acting* by itself) we are encouraged to lay aside all prejudice, and examine whether this hypothesis of a soul distinct from the body be favoured by fact and appearances. Finding it not to be favoured by any one fact or appearance in nature, I have ventured to reject it altogether; and here, and here only, I find a perfect consonancy between the doctrines of Revelation, and the dictates of natural reason.

“ Having proceeded thus far, I am tempted to extend my views, and consider the whole philosophical system, of which the doctrine of the soul makes a part; endeavouring to trace it from its source, and to shew the mischievous effects that have followed from incorporating a thing of so heterogeneous a nature into the system of Revelation.

“ The importance of these inquiries must be evident to any person who attends to the progress of knowledge and good sense in the world. For if the general body of christians retain any doctrine as essential to revealed religion, which true philosophy shall prove to be actually false, the consequence will be, that the whole system will be rejected by those who consider that tenet as an inseparable part of it. So greatly doth it behove us that *christian knowledge* should keep pace with *philosophical*.”

It may be necessary to remind the cursory reader, that our author makes here a distinction between the *false philosophy*, which distinguishes *soul* from *body*, and the *sound*, or *true philosophy*, which agrees, *as he says*, with the doctrines of revelation, and makes no distinction.—Purposely avoiding the theological part of the controversy, we leave to the divines, the consideration of our Doctor's asserted consonance between philosophy and revelation in this particular. But be this as it

may, we cannot forbear entering our protest against the philosophical part of the argument. That the *soul* hath served no other purpose than that of an hypothesis, because deemed incapable of subsisting, or at least of acting by itself, we cannot admit. That the action of the soul, when attached to the body, and its action when detached from the body, are distinct and different we readily allow; we may even allow that its parts, like those of the body, are by death dissolved and separated; but that, when they are united, they are not two distinct and different physical objects, we deny. We indeed affirm that they are experimentally and demonstratively so. Not indeed two distinct and different material or immaterial substances; but there are powers in nature that are not substances,\* as well as powers that are substances.

But this consideration would lead us to a species of disquisition, to which our author appears a stranger. From this hint however he may possibly think it prudent to apply himself a little seriously to the science of *ontology*, which will teach him that many things have a distinct existence which cannot with any propriety be called substances, and yet they are not imaginary beings, but bear a strict relation to the physical modes of space and time.—We have a great objection also to the contents of the last paragraph of the above quotation; being well satisfied, that if the doctrines of revealed religion are to be explained away and new modelled according to what our author calls “the progress of knowledge and *good sense* in the world,” genuine christianity will in a few years be elbowed out of the greater part of Christendom. Whom it behoves to make *divine knowledge* keep pace with *human knowledge*, or how it comes about that the former happens, according to our author, to be behind-hand in respect to the latter, we presume not to say; but really the children of this world seem to be, as they always were, much wiser in their generation than the children of light; and if we were not assured, on the best authority, that God hath chosen the foolish things of this world to confound the wise, we should be really apprehensive, as Dr. Priestley affects to be, that *precipitate philosophy* would soon out-run

\* In the illustrations annexed to these disquisitions the author tells us indeed, that “from the manner of expressing our ideas we cannot speak of powers or properties, but as powers or properties of some thing or substance, though we know nothing at all of that thing or substance, besides the powers we ascribe to it.” But if this be so, it is high time that we should acquire a better manner of expressing our ideas, and that we no longer talk of what we know nothing at all about. With this view we would earnestly recommend, even to our author, an attentive perusal of the works of Sir Isaac Newton, particularly as they are now illustrated with the *Commentary* of his most excellent scholiast, Mr. Thorpe.

*slow-paced christianity*, and leave it fairly out of sight. But to proceed to the history; which is divided into seven sections, under the following heads:

SECT. I. Of the Indian, or the proper Oriental Philosophy.

SECT. II. Of the religion of the ancient Persians and Chaldeans.

SECT. III. Of the introduction of the Oriental Philosophy into Greece.

SECT. IV. Of the mixture of the Oriental and Greek philosophy with Christianity.

SECT. V. Of the influence of the philosophical system on the Christian doctrine concerning the person of Christ.

SECT. VI. General arguments against the pre-existence of Christ.

SECT. VII. Of the opinions that have been held concerning Matter, and their influence with respect to Christianity.

From this part of the work we shall quote a passage or two, rather for the learned amusement than the rational instruction of the reader, from the fourth section, concerning the mixture of the Oriental and Greek philosophy with Christianity.

“ That the heaven of this Oriental philosophy was mixed with Christianity, at a very early period, even in the times of the apostles, all antiquity, and even their own writings, sufficiently testify; and it is far from being wholly purged out even at this day. But whether the first introduction of it was directly from the East, or by the medium of the Greek philosophy, is not quite clear. I rather think from Greece, though not long after more was introduced than the Greek philosophy could well supply. It happened, however, that by the influence of the Greek philosophers, who embraced Christianity, and distinguished themselves as writers, a great deal of that which came by this channel was firmly retained, and became incorporated into the system, while much of that which was derived immediately from the East; being more glaringly inconsistent with the christian principles, was rejected, and those who introduced it were condemned as heretics.

“ On the first view of things, we are apt to wonder at the propensity of the primitive christians to adopt a system so utterly repugnant to their own. But it is not more extraordinary than the propensity of the Israelites to idolatry; and both were deceived by very specious reasons, that is, by reasons which could not but appear specious in their circumstances.

“ The Oriental system, besides other flattering allurements, was wonderfully calculated to remove the two great objections that were in those times made to christianity, and at which the minds of men most revolted, viz. the doctrine of a *crucified man* for the founder of their religion, and of a *resurrection from the dead*. The former, we learn from the apostle Paul, was a great stumbling block both to

to Jews and Gentiles; and at the latter all the wise men of Greece absolutely laughed, as a thing utterly incredible.

"How ready then must those who were dazzled with the *wisdom of this world*, more than with the *true*, but *hidden wisdom of God*, have been to catch at the splendid doctrine of the *emanation of souls from the divine mind*, which was already received in the *Gentile world*, and to take that opportunity of advancing their master, the *too humble Jesus*,\* to the high rank of the *first and principal emanation of the Deity*, the *vous* or *λογος* of the *Platonists*, and the *δυνάμειος* under God, in the world.

"More effectually to wipe away the *reproach of the cross*, and make their system more coherent, how natural was it to suppose that this great Being did not really, but only in *appearance* put on *flesh*, and therefore did not really suffer and die, but only seemed to do so?

"Also, when the philosophers of that age sneered at the doctrine of the *resurrection*, with what pride would these weak christians pretend to equal wisdom and refinement with themselves, by alleging that the true christian resurrection was not the resurrection of a *weak body of flesh and blood*, which could only be a burden to the soul, but either a mystical resurrection to a *new life*, or indicated the glorious time when the soul, being freed from all its impurities, would join its bright original, in a vehicle of light, a true spiritual body, and not that carnal one, which had been its punishment here?

"Lastly, the doctrine of the *impurity of matter* has in all ages led to such mortifications and austerities, as, requiring great resolution and fortitude, have never failed to strike mankind with respect and reverence; giving an idea of an extraordinary degree of abstractedness from the world, and of greatness and elevation of soul.

"It is very probable also that, as in later times, and also in our own days, persons who pretended to extraordinary purity, more than they really had resolution to keep up to, by exposing themselves to temptations too strong for them, were seduced into lewdness, and other vicious practices, and then found pretences for continuing in them, as not affecting the *mind*, but the *body only*, which is no part of our *proper selves*, and of small consequence in itself. I am led to think so from what we may collect concerning the first christian sectaries in the writings of the apostles, who always speak of great irregularities of conduct, as joined to a departure from the true faith of the gospel. Perhaps their writings might check those enormities, so that those who retained the same general system of principles would afterwards be more upon their

\* The too humble Jesus!—Out of the fulness of the heart the mouth speaketh. Indeed the behaviour, as well as worldly station of Jesus Christ, was too humble to be adopted by some of his ancient as well as most of his modern followers; whose pride is by no means kept in countenance by his humiliating, though divine, example. *Rev.*

guard against such an abuse of them. For it does not appear that the Valentinians, Manichæans, and others also, in later times, who went the farthest into the Oriental system, were justly reprehensible with respect to their lives and manners.

“ The first trace that we find of any thing like the Oriental system in the New Testament is in St. Paul’s Epistles to the Corinthians, supposed to be written about the year 56. For though the same apostle inculcates the doctrine of a resurrection upon the Thessalonians, in the year 52, what he says upon that subject to them does not imply that they *denied* the doctrine; but only that they had not been well informed concerning it, or had not rightly apprehended it. But what he says to the Corinthians, 1 Cor. 15. shews that some among them had absolutely disbelieved the doctrine. Besides, other hints that he drops in the course of the same epistle, shew that their minds had been infected with some specious system of *philosophy*.”

It is to this infectious and epidemical species of philosophy that, our author thinks, the apostle John refers to, as well in his Epistles as in the Introduction to his Gospel:

“ Where (in direct opposition to the principles of this philosophy, which supposed that the *λογος*, which made the world, was a *Being distinct from God*) he explains what the word *λογος* really means; as when it is said, in the Old Testament, that the world was made by it, viz. the wisdom and power of God himself, and nothing that was distinct from him. *In the beginning, says he, was the λογος*, as the philosophers also said; but the *λογος* was with God, that is, it was God’s own *λογος*, or his attribute, so that the *λογος* was really God himself. This divine power and energy was always with God, always belonged to him, and was inherent in him. *All things were made by it, and without it was not any thing made that was made*. Thus we read in the Psalms, *By the word of the Lord were the heavens made*, &c.

“ Launching beyond the age of the apostles (continues our author) we find ourselves in a wide sea of this *vain philosophy*, partly of Grecian, and partly of immediate Oriental extraction, which, however, as has been seen, was ultimately the same thing. The most distinguished of the christian Fathers, as Justin Martyr, Clemens Alexandrinus, Origen, &c. were deeply versed in this philosophy, and studiously covered the *offence of the cross*, by giving such an idea of the author of their religion, and the tenets of it, as was calculated to strike the philosophical part of the world.”

We cannot help being here struck with the remarkable coincidence in the behaviour and views of the *ancient* and *modern* philosophical Christians, in their earnest and studious endeavours

yours

vours to cover the *offence of the cross*, and to represent Christianity in a light attractive in the eyes of the philosophical part of the world.

As to what our author says of the pre-existence of Christ, and that capital advantage of materialism, in leaving no shadow of support in favour of that doctrine, we must refer the curious reader for satisfaction to the book itself.

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*The Doctrine of Philosophical Necessity illustrated; being an Appendix to Disquisitions relating to Matter and Spirit. To which is added, an Answer to the Letters on Materialism, and on Hartley's Theory of the Mind. By Joseph Priestley, LL. D. F. R. S. 8vo. 2s. 6d. Johnson.*

“Considering the many excellent treatises that have been written on this subject, and with how much clearness and solidity the argument has been handled, it may seem rather extraordinary, that the doctrine of philosophical liberty should have any adherents among persons of a liberal education, and who are at all used to reflection.”——“I the less wonder, however, says Dr. Priestley, at the general hesitation to admit the doctrine of necessity in its full extent, when I consider that there is not, I believe, in the whole compass of human speculation, an instance in which the indisputable consequences, both theoretical and practical, of any simple proposition are so numerous, extensive, and important. On this account, though I believe every person, without exception, would not hesitate to admit all the *premises*, there are very few, indeed, who are not staggered, and made to pause, at the prospect of the *conclusions*: and I am well aware that, notwithstanding all that ever can be advanced in favour of these conclusions, great and glorious as they really are in themselves, it requires so much strength of mind to comprehend them, (that I wish to say it with the least offence possible) I cannot help considering the doctrine as that which will always distinguish the real moral philosopher from the rest of the world; at the same time that, like all other great and practical truths, even those of Christianity itself, its *actual influence* will not always be so great, as, from theory, it might be expected to be.”

We are much of Dr. Priestley's opinion in regard to this subject, considered merely in a moral and philosophical point of view; to which we wish he could be prevailed on to confine it. But it is not our business to controul the genius or opinions of any writers, but to give an account of their productions.—This appendix is divided into *twelve* sections; in the *first* of which is laid down the true state of the question, respecting liberty and necessity. In the *second* is treated the argument

argument in favour of the doctrine of necessity, from the consideration of cause and effect. In the *third* is discussed the argument for necessity from the divine prescience. The *fourth* treats of the cause of volition and the nature of the will. Thus far the author proceeds on the well-known philosophical principles of former writers. The *fifth* section treats of the supposed *consciousness* of liberty, and the use of the term *agent*: and here Dr. Priestley takes an opportunity of replying to what Dr. Price has advanced upon the same subject, in his *Review of the Principles of Morals*. The reader will probably be curious to know the different sentiments of these two popular casuists on so nice a topic. The passage cited from Dr. Price runs thus:

"We have, in truth, says he, the same constant and necessary consciousness of liberty that we have that we *think, choose, will,* or even *exist*; and whatever to the contrary men may say, it is impossible for them, in earnest, to think they have no *active self-moving powers*, and are not causes of their own volitions, or not to ascribe to *themselves* what they must be conscious they *think and do*.

"A man choosing to follow his judgment and desires, or his actually doing what he is inclined to do, is what we mean when we say *motives determine him*. At the same time, it is very plain that motives can have no concern in effecting his determination, or that there is no *physical connection* between his judgment and views and the actions consequent upon them. What must be more absurd than to say that, *our inclinations act upon us, and compel us, that our desires and fears put us in motion, or produce our volitions*, i. e. are *agents*; and yet what is more conceivable than that, they may be the *occasions* of our putting ourselves into motion. What sense would there be in saying that the situation of a body, which may properly be the *occasion*, or the *account*, of its being struck by another body, is the *efficient* of its motion, or its *impeller*?"

"I do not think, says Dr. Priestley, that this objection to the doctrine of necessity can be expressed in a stronger or better manner, and I have purposely made this quotation, in order to meet the difficulty in its greatest force; being confident, that, when the ideas are attended to, it will appear that the writer is, in fact, a necessarian; and though unperceived by himself, is in words only, an advocate for the doctrine of metaphysical liberty."

A very singular observation this! Our author thinks that the above objection cannot be expressed in a stronger or better manner; that it presents the difficulty in its greatest force; and yet he declares that the force of the argument is merely verbal, and that in fact Dr. Price unwittingly betrays the cause he strives to defend. What an instance does Dr. Priestley here give of

Dr. Price's being, as he styles him, an *able metaphysician*? Does he call him so out of derision? or is it merely a compliment; artfully designed to reflect honour on himself for having so adroitly *disabled* so *able* an antagonist?—The truth is, that Dr. Price is not either a very able metaphysician, an acute reasoner, or even an accurate writer. It has been sarcastically observed somewhere, that Dr. Priestley, when he engages with an adversary, prudently takes care to *know his man*. From the same motive, we may venture to say, it will be long enough before he ventures to *meddle with his match*; although, at the time when his mental faculties are professedly arrived at their *achme*, he courageously attacks poor Doctor Price; who, able as he might be at *his achme*, hath given recent proofs that he is now much past it \*. Our author, accordingly, boldly struts up to him, like a baw-cock, on the present occasion, and thus attacks him on his own dunghill:

“ I have no objection to meet Dr. Price upon his *own ground* in this instance, viz. appealing to the established *use of words*, with respect to the proper *cause* of volitions and actions. He says, “ What would be more absurd than to say that our *inclinations* *act upon us*, and *compel us*, that our *desires and fears put us into motion*, or *produce our volitions*.” Absurd as this language appears to Dr. Price, it is, in fact, the common style in which the conduct of men is described, and certainly proves that, if men have any ideas really corresponding to their words, they do consider the motives of men's actions to be, in a proper sense; the *causes* of them, more properly than the mind which is *determined by the motives*. This also is common popular language, and therefore must have a foundation in the common apprehension of mankind.

“ Dr. Price says, “ If our inclinations compel us to act, if our desires and fears put us into motion, they are the *agents*; whereas they are properly only the occasion of our putting ourselves into motion.” But what can this be besides a mere verbal distinction. If it be universally true, that the action certainly follows the motive, i. e. the inclination of the mind, and the views of things presented to it, it is all that a necessarian can wish for; all his *conclusions* follow, and he leaves it to others to ring changes upon words, and vary their expressions at pleasure.

“ Dr. Price, however, is particularly unhappy in what he advances in support of this arbitrary and verbal distinction. “ What *sense* (says he) can there be in saying that the situation of a body, which may properly be the *occasion*, or the *account* of its being struck by another body, is the *efficient* of its motion, or its *impeller* ?” Whereas, according to his own definition of *motive*, it includes both the inclination, or *disposition*, of the mind, and the

\* And yet, we are informed, the good Doctor is going to enter the lists against Dr. Priestley on the present subject.

*Wicks*

quies of things presented to it, and this manifestly takes in both the *impelling body*, and the *situation* in which the body impelled by it is found; which, according to his own description, includes the *whole cause* of the impulse, or every thing that contributes to its being impelled. And of these two circumstances, viz. the inclination of the mind, and the view in which an object is presented to it, it is the *latter* that is generally, and in a more especial sense, called the *motive*, and compared to the *impeller* (to use Dr. Price's language) while the inclination, or disposition, of the mind is only considered as a *circumstance* which gives the motive an opportunity of acting upon it, or impelling it, and producing its proper effect. In this I appeal, as before, to the common sense of mankind.

"But, without regard to popular ideas, which Dr. Price may say are often founded on prejudice, and false views of things, I would consider this matter with him as a *mathematician*, and a *philosopher*; and I think I can shew him that, according to the mode of reasoning universally received by the most *speculative*, as well as the *vulgar*, we ought to consider *motives* as the *proper causes* of human actions, though it is the *man* that is called the *agent*.

"Suppose a philosopher to be entirely ignorant of the constitution of the human mind, but to see, as Dr. Price acknowledges, that men do, in fact, act according to their *affections* and *desires*, i. e. in one word, according to *motives*, would he not, as in a case of the doctrine of chances, immediately infer that there must be a *fixed cause* for this coincidence of motives and actions? Would he not say that, though he could not see into the man, the connection was *natural*, and *necessary*, because *constant*? And since the motives, in all cases, *precede* the actions, would he not naturally, i. e. according to the custom of philosophers in similar cases, say that the motive was the cause of the action? And would he not be led by the obvious analogy to compare the mind to a balance, which was inclined this way or that, according to the motives presented to it.

"It makes no difference to say that the motive does not *immediately* produce the action. It is enough if it necessarily produce the immediate cause of the action, or the cause of the immediate cause, &c. for example, if the motive excite the *desire*, the desire determine the *will*, and the will produce the *action*. For contrive as many mediums of this kind as you please, it will still follow, that the action is *ultimately* according to the motive, *flows from it*, or *depends upon it*, and therefore, in proper philosophical language, the motive ought to be called the *proper cause* of the action."

Our author is undoubtedly right here in his argument: indeed, as a *mathematician* and *philosopher* he might have carried it much farther. He might have gone so far as to shew the *philosophical* impropriety of Dr. Price's expression, *putting ourselves into motion*. For, if he deny that the *occasion* of an action can be properly termed the *cause* of it, because it may not be the *immediate*, *direct* and *sole* cause, it may be denied with equal

truth that even our *will to move* is the direct cause of our *motion*. A little reflection on *occasions, accounts and circumstances* will set this matter clear. An animal is commonly said, indeed, to be possessed of *self-motion*, that is, it can move itself which way, or in whatever direction it will. Admitting this to be true, let us ask how it goes about it: Does its merely *willing* to move in any direction, immediately and actually move it in that direction? By no means: it must be obliged to some other body, which it must endeavour, or *will*, to move in a contrary direction, or itself will not move in the direction it desires or *WILLS* to go. So true it is, that the most nimble animal in nature cannot *move itself*, but requires the assistance of some other body, whose opposition or reaction must move it in the direction it wills to move, or rather in which it wills *to be* moved. An animal, by its volitions, may indeed move its limbs; but the motion of the limbs is, properly speaking, only the *action* of the body; as every limb may be moved without the body's changing its place or moving at all. To make the whole body move, such *motion* of the limbs, or *action* of the body, must be directed against some other less moveable object; in which case the body will be moved a contrary way, with a velocity proportional to the difference of their reciprocal resistance.— If then the *will* of an animal body to move itself in any direction must be exerted in a direction contrary \* to that in which it is desirous, or wills, to go, such *will* is not so immediately the cause of its motion as is the inanimate body or obstacle against which it acts, and whose *reaction* directly *impels* it to move that way its will previously determined it to go.

The sixth *section* is entitled, "Whether liberty be essential to practical virtue, and of moral and physical necessity." In the discussion of these points, also, Dr. Priestley proceeds to give fresh instances of the great abilities of Dr. Price as a metaphysician. "It is, says he, on a mere *verbal distinction* on which *every thing* that Dr. Price has advanced in proof of liberty being *essential to practical virtue*." Dr. Price is surely the first *able metaphysician* that ever dealt wholly in *verbal distinctions*. Dr. Priestley has, of course, greatly the advantage in point of argument here. A short specimen of it may suffice.

"I would farther take the liberty to observe, that Dr. Price's opinion of *liberty being essential to virtue* has led him to adopt an idea of it that it is inconsistent with what he himself has acknow-

\* Agreeably to Borelli's account of the progressive motion of animals; which, though, controverted by some writers, more fond of innovation than improvement, is, in the main, a just one.

ledged

ledged concerning the most perfect virtue, arising from the *influence of motives*, and *affections of mind*. "Instinctive benevolence, he says (p. 318.) is no principle of virtue, nor are any actions flowing merely from it virtuous. As far as this influences, so far something else than *reason* and *goodness* influences, and so much "I think is to be subtracted from the moral worth of any action or character. This is very agreeable to the common sentiments and determinations of mankind." And again, (p. 324) "The conclusion I would establish is, that the virtue of an agent is always less in proportion to the degree in which *natural temper*, and *propensities* fall in with his actions, *instinctive principles* operate, and "rational reflection on what is right to be done is wanting."

"Now what is the difference between *affections of mind*, from which, he says, arises the most perfect and meritorious virtue, and *instinctive benevolence*, *natural temper*, and *propensity*? For my own part, I see no difference, but that the former comprehends the latter. For what is *instinctive benevolence*, or *natural temper*, and *propensity*, but *particular affections of mind*? Also the language of the former paragraph, and not of this, which is the very reverse of it, is, I am confident, agreeable to the common sentiments and determinations of mankind."

We are quite of our author's opinion in this respect. The world in general, do, by no means, regard *virtue* as the legitimate offspring only of *reason*. On the contrary, experience is so far against it, that it is become a maxim with the generality of mankind, that the *most rational* and philosophical part of the world are the *least virtuous*. Dr. Price might possibly have an eye to the singular example of Socrates, whose natural propensities, conformably to the judgment of the physiognomist, were as remarkably vicious as his life and actions were morally virtuous. But this is rather an exception to a general rule, than one of those examples on which a general rule should be founded. Paterculus praises Cato because he was virtuous *de natura, et quia aliter esse non potuit*. And, indeed, we might appeal to all mankind, whether they would not think their confidence more safely placed on the virtue of that man, who is virtuous by nature, and cannot be otherwise, than on him who is *vicious by nature*, and *virtuous only by art*.

Section the seventh treats of the propriety of rewards and punishments, and the foundation of praise and blame, on the scheme of necessity. This is an excellent section; in which Dr. Priestley shews *himself* to be not only an able metaphysician, but an acute logician, and a sensible moralist. It would be to break the chain of his argument to make any partial quotation from it; we shall, therefore, extract only one very pertinent passage, which he has himself taken from Lord Kaimes's Sketches on Man,

"In

“ In none of the works of providence, so far as we can penetrate, is there displayed a deeper reach of art and wisdom, than in the laws of action peculiar to man, as a thinking and rational being. Were he left loose, to act in contradiction to motives, there would be no place for prudence, foresight, nor for adjusting means to an end. It could not be foreseen by others what a man would do the next hour, nay it could not be foreseen by himself. Man would not be capable of rewards and punishments, he would not be fitted either for divine or for human government, he would be a creature that has no resemblance to the human race. But man is not left loose; for though he is at liberty to act according to his own will, yet his will is regulated by desire, and desire by what pleases or displeases. This connection preserves uniformity of conduct, and confines human actions within the great chain of causes and effects. By this admirable system liberty and necessity, seemingly incomparable, are made perfectly concordant, fitting us for society, and for government both human and divine.”

In the *eighth section* is considered how far man's general conduct will be influenced by the belief of the doctrine of necessity. — There is no essential distinction between the subject of this section and the succeeding, unless our author means by men's general conduct, the general conduct of individuals, and not the conduct of men in general. That the latter may be affected by an universal or very general system of belief, we admit; but that the general conduct of individuals is much affected by any particular system of belief peculiar to themselves, we, from both experience and reflection, deny.

*Section the ninth* treats of the moral influence of the doctrine of necessity; that is, we suppose, according to the title of the preceding chapter, the belief in such doctrine. This section commences with the following expressive and pertinent paragraph:

“ It has been seen that the principles on which the doctrine of necessity is founded are equally those of the vulgar, and of true philosophy. Mankind in general have no idea of volition but as preceded and directed by motives; and if they were told of any determination of the mind not produced by motives, good or bad, they would never be brought to think there could be any thing *moral*, any thing *virtuous or vicious* in it, any thing that could be the proper object of *praise or blame, reward or punishment*.

“ All the idea that the generality of mankind have of liberty is perfectly consistent with, and in fact flows from, the principles of moral necessity; for they mean no more by it than a freedom from the control of others, and that their volitions are determined only by their own views of things, and influenced, or guided, by motives operating within themselves. Beyond this their ideas do not go, nor does the business of human life require that they should. They have,

have, therefore, no apprehension of the real and unavoidable consequences of the principles they every day act upon. They would even be alarmed, and staggered, if those consequences were pointed out to them; and perhaps, from their unwillingness to admit the consequences, would be tempted to disguise their daily feelings and experience, imagining them to be different from what they really are. This, I doubt not, is the real source of all the objections that have been made to the doctrine of necessity."

We have a logical objection to our author's confounding the terms *good* and *right* in this section, as if they were synonymous; but we cannot help being particularly pleased with that more-than-Christian charity which he professes for those of his fellow-creatures who are so unhappy as to be wicked.

"I cannot, says he, as a *necessarian*, hate any man; because I consider him as *being*, in all respects, just what God has made him to be, and also as *doing*, with respect to me, nothing but what he was expressly designed, and appointed to do; God being the only cause, and men nothing more than the instruments in his hands, to execute all his pleasure. And by the extinction of all hatred and malice, room is made for the growth and display of every social virtue. If I no longer love men as the proper ultimate causes of the good they do me, I love and respect them as the instruments of it. I also love the amiable disposition from which it flows, both on account of its beneficial influence; and its resemblance to the disposition of the Parent of all good.

"If, as a necessarian, I cease to *blame* men for their vices in the ultimate sense of the word, though, in the common and proper sense of it, I continue to do so as much as other persons (for how necessarily soever they act, they are influenced by a base and mischievous disposition of mind, against which I must guard myself and others, in proportion as I love myself and others) I, on my system, cannot help viewing them with a *tenderness* and *compassion*, that will have an infinitely finer and happier effect; as it must make me more earnest and unwearied in my endeavours to reclaim them, without suffering myself to be offended, and desist from my labour through provocation, disgust, or despair.

"The natures of the most vicious of mankind being the same with my own, they are as improveable as mine, and whatever their disposition be at present, it is capable of being changed for the better, by means naturally adapted to that end; and under the discipline of the universal Parent, they will, no doubt, be reclaimed, sooner or later \*. Looking, therefore, beyond the present temporary scene, to a future period, and their final destination, we may consider them as *brethren*, even in virtue and happiness. Their sufferings, however, in the mean time, will be in proportion to their

\* A more philosopher, however, may reasonably doubt of this. It is by no means clear to him that the dispositions of the *most vicious* of mankind are so reclaimable by any means.

depravity, and, for this reason, I cannot but feel myself most earnestly concerned to lessen it."

There is something exceedingly grateful towards the Deity, and generous towards our fellow-creatures, in this mode of taking a view of mankind; but we are apprehensive it is not altogether consistent with truth. Dr. Priestley, by blending the dictates of reason with the doctrines of revelation, hath confounded the *rectitude* and *justice* of the Deity with his *goodness* and *mercy*: our knowledge of the two *former* is derived from philosophical investigation, that of the two *latter* from divine revelation. Philosophy may teach the necessarian not to hate any man; it may teach him even to pity the worst of men; but, if we go no farther than philosophy will conduct us, we cannot, according to Dr. Priestley himself, proceed beyond the present temporary scene. According to his system, the whole man is extinct in death, and rises again at the general resurrection; of which the Scriptures, and they only, inform us. Our final destination, at a future period, in regard to which we may consider the wicked as *brethren* even in *virtue* and *happiness*, must be deduced then from *revelation*; and doth *that* assure us, as our author declares himself disposed to believe, that all men, without distinction, will be finally happy?

In *section* the *tenth* is examined "in what sense God may be considered as the author of sin, and of the objection to the doctrine of necessity on that account." In the philosophical discussion of the subject on the preceding section, our author observes, that

"Mankind in general have no difficulty in admitting other principles, that are not deduced from their own experience, which yet are equally incompatible with the doctrine of metaphysical liberty. They would not hesitate, for example, to admit that future events, depending upon human resolutions, may be foreknown, and foretold, by a being of competent knowledge, and that there can be no effect without a cause. But when they are told that, in consequence of these concessions, they must admit that nothing *could have been* otherwise than *it has been*, that every thing comes to pass in consequence of an established constitution of things, a constitution established by the author of nature, and therefore that God is to be considered as the proper and sole cause of all things, good and evil, natural and moral, they are staggered, and withhold their assent.—From this place, therefore, says he, the philosopher must be content to proceed by himself."

It would have been with equal propriety, if at the close of that section, he had left the philosopher behind also, and proceeded only as a *divine*.—In the latter capacity it is with propriety he affirms that the Divine Being is perfectly good, and perfectly,

perfectly happy: and on this position he proceeds to shew in the present section, that God cannot be the author of *sin*. But mere philosophy has nothing to do with *sin*, it is purely a theological term; as, indeed, are *goodness*, and *happiness* when applied to the Deity. *Goodness* and *happiness* in philosophy are terms mere *relative*, and totally inapplicable to an absolute and independent being. It is, however, with this commixture of ideas that our author enters on the subject of the present section: nor is he singular in adopting such confusion: Mr. Hume appears to have done the same, and therein has given him an opportunity of a petty triumph. He is mistaken, however, in his reprehension of Mr. Hobbes, who maintains only the *justice* of God; which is all that mere human philosophy, unassisted by divine revelation, can do.

An independent being may be *just* without being *good*. To be *just* it is sufficient that it act rightly, or dispense pain and pleasure in due measure to their respective claims justly made on it. To be *good* it must confer pleasure unmerited, or forbear to inflict pain deserved. By mere philosophy we know nothing of the Deity, but as he is the author of all things; we cannot therefore, ascribe to him any attributes but such as necessarily apply to the cause of the effects which flow from such a cause. Till then it be admitted, that there is more *good* in the world than *evil*, we can draw no philosophical conclusion in favour of the goodness of God. It is nothing to the purpose to say, that a proper distribution of good and evil is to be made, or even that universal and constant good is to be our portion in the next world. Mere philosophy knows nothing of the next world, and the difficulty is insuperable that attends our attempts philosophically to reconcile God's perfect and absolute goodness with the evils of this world. Dr. Priestley, however, conceives he has surmounted it.

"It may be said, says he, and this is the proper answer to the difficulty, that the Divine Being may adopt some things which he would not have chosen *on their own account*, but for the sake of other things with which they were necessarily connected. And if he prefers that scheme in which there is the greatest prevalence of virtue and happiness, we have all the evidence that can be given of his being infinitely holy and benevolent, notwithstanding the mixture of vice and misery there may be in it. For supposing such a necessary connection of things good and evil, the most wise, holy, and good being, would not have made any other choice; nor do I see that it is possible to vindicate the *moral attributes*, or the *benevolence* of God, of which they are only *modifications*, upon any other supposition than that of the necessary connection, in the nature of things, between good and evil both natural and moral."

There needs neither ghost nor conjurer to tell us that good and evil, both natural and moral, are connected by necessary relations; their very existence is necessarily dependant on each other; but it requires another Oedipus to unriddle the mystery of God's constituting, by his will, the very *nature of things*, and then lying under the disagreeable necessity of putting up with some of them which he did not like, for the sake of others that he did. If they are the work of his own hands, surely the Omnipotent Artificer made them all as he chose to have them. Had he bought them, like a trader, at a sale, he might, indeed, have been obliged to put up with a bad bargain, and take the bad ones for the sake of the good. We would be far from speaking irreverently on such a subject; but the absurdity is readily ludicrous, to which these theological philosophers are reduced, when they speak of the *nature of things* as something independent of, or counteracting the will of the Deity. And yet to this absurdity they are necessarily reduced, if they will vindicate the attributes of *goodness, happiness, &c.* in the Deity, on any other grounds than those of divine revelation.

The Scriptures, indeed, tell us, that God made all things, without exception, and that whatever he made was good. Hence we may truly infer the goodness of the Deity. They tell us, also, that God works every thing for the good of those who believe in and diligently seek him. Hence we justly derive the doctrine of God's inflicting present evils for the purpose of producing future good. But, as before shewn, this is not to be deduced from philosophy, as the plan of partial evils naturally effecting the *general* good. We cannot, therefore, subscribe to the truth or propriety of the following reflections:

"The doctrine of necessity certainly enforces the belief of the greatest possible good with respect to the whole system, admitting the goodness of God in general, and cannot well be reconciled with the everlasting misery of any. We are, therefore, naturally led, by the principles of it, to consider all future evils in the same light as the present, i. e. as corrective and salutary, terminating in good, which is also sufficiently agreeable to the language of the Scriptures, with respect to all punishment, present or future. The necessarian, therefore, though he may admit the annihilation of the wicked, yet since they are to have the benefit of the *general resurrection*, together with the righteous, and we have no account of any death afterwards, but are assured on the contrary, that all will be equally immortal, he will lean strongly to the belief the everlasting ultimate happiness of all; and this is an idea most sublime and glori-

ous, and which cannot but have the happiest effect upon the mind at present."

Without objecting to the ultimate good of present pleasing effects, we shall on this head only observe farther, that, as without revelation we have no good grounds to speak of a future state at all, so we must accept the conditions of that state on the terms prescribed by that revelation. If revelation teaches us that all men will be ultimately and everlastingly happy, well and good: God forbid we should entertain an idea to the exception of any!

In *section the eleventh* the author considers how far the Scriptures are favourable to the doctrine of necessity. Here, however, he proves little. Confessing, indeed, that the sacred writers were not *necessarians*, because they were not *philosophers*, he does, in some measure, confess that philosophers, merely as such, have little to do with the sacred writings.

*Section the twelfth*, and last, contains a comparison between the Calvinistic doctrine of predestination, and the philosophical doctrine of necessity; in which he does justice both to the principles and practice of that gloomy sect of good Christians, among whom it seems he was himself educated.

To this tract on *Philosophical Necessity* is added an answer to the Letters on Materialism, and on Hartley's Theory of the Mind: in which the writer triumphantly brandishes his formidable goose-quill over such an antagonist, as we before hinted, he seems always desirous to meet with. K.

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*The History and Antiquities of the Counties of Westmoreland and Cumberland.* By Joseph Nicolson, Esq; and Richard Burn, LL. D. 2 Vols. 4to.

[ Continued from Page 73. ]

In our last number we gave the reader a view of the design and execution of this work, as set forth in the preface. We then likewise promised to entertain him, in a future number, with some of its most curious and interesting articles; but after perusing it from one end to the other (a task which whoever shall perform, will confess to be no very pleasant one) we must frankly own, that we have met with very few things worthy of his notice. There is, indeed, a most minute, and probably a very faithful account of the pedigrees and genealogies of all the eminent families in Cumberland and Westmoreland; and as Addison says of Italy,

“ That not a mountain rears its head unsung—  
“ And ev’ry stream in heav’nly numbers flows.”

So we may say, that there is not a hillock or a rivulet in the above-mentioned counties, but what is most circumstantially described by the industrious Joseph Nicolson, Esq; and Richard Burn, LL. D. ; but whether their descriptions will be as effectual in immortalizing the rivers and mountains in the north of England, as have been those of Virgil, Horace, &c. in perpetuating the names of the rivers and mountains of Italy, may perhaps, with some people, be a matter of doubt.

The fact is, that excepting these descriptions of places, and a short account of the border-laws, almost the whole work consists, of a deduction of genealogies, and the succession of incumbents to ecclesiastical livings; and however interesting these may be to the parties concerned, they will, we apprehend, afford but little amusement to the generality of people. We shall proceed, however, to lay before our readers such curious particulars as have occurred to us in the perusal of this performance.

Speaking of the “debateable ground,” a spot of land contested between the two nations, and the scene of many thefts and robberies, the authors have the following note:

“ The story of King James’s favourite cow is well known, that not liking her accommodations in England, she found her way back to Edinburgh; which the King said he did not so much wonder at, as how she got through the debateable ground without being stolen. Had the singularity of the event been remarked upon, that she was the only one of the King’s train that had any thought of returning, it would have been not unlike him to have answered, with the same kind of humour, *that she was a brute, and knew no better.*”

Our forefathers, it seems, were much more particular and solemn in their oaths than we are at present. Here follows the form of their oath for excusing bills.

—“ You shall swear by heaven above you, hell beneath you, by your part of paradise, by all that God made in six days and seven nights \*, and by God himself, you are whart out sackless † of art, part, way, witting, ridd, kenning, having, or recetting of any of the goods and cattels named in this bill; so help you God.”

It is somewhat remarkable, that, notwithstanding the superior wealth of England above that of Scotland, the booty which

\* By the bye, where did they learn that God was six days and seven nights in making the world? The Scripture says that he made it in six days and six nights, that is, in six natural days. *Rev.*

† That is, wholly guiltless, or innocent. This word is still used in the north of England and in Scotland, though now, we believe, it is rather pronounced as if it were written, *sakelless*. *Rev.*

the English carried out of Scotland was always more considerable than what the Scotch carried out of England. In an estimate formed and subscribed by commissioners in 1587, the value of the booty on either side is thus stated :

Carried out of England,	—	—	—	£. 9,700
Carried out of Scotland,	—	—	—	41,600
Surplus which England hath to answer for to Scotland,	—	—	—	31,900

This was probably owing to the desolate condition of the three northern English counties, which afforded but little opportunity for plunder, and beyond which, except on a few occasions, the Scotch were not able to penetrate.

The reader perhaps will not be displeased with an account of the havock committed in an inroad of the English into Scotland, from which he may judge of the miserable situation of the borderers at that period, and see reason to felicitate himself, that, by the happy union of the two kingdoms, we are now secured against all such scenes of domestic calamity. This inroad was made in 1544, and the sum total of the mischief done is thus stated :

Towns, towers, stedes, barnekyns, † parish churches,	—	—	—	—
bastel houses, ‡ cast down or burnt,	—	—	—	192
Scots slain,	—	—	—	403
Prisoners taken,	—	—	—	816
Nolt (i. e. horned cattle) taken,	—	—	—	10,386
Sheep,	—	—	—	12,492
Nags and geldings	—	—	—	1,206
Goats,	—	—	—	200
Bolls of corn,	—	—	—	890
Infight (i. e. household furniture) not reckoned.	—	—	—	—

In another inroad (or *furray*, as it was sometimes called) made the next year by the Earl of Hertford, between the 8th and 23d of September, the amount of the mischief done is thus computed :

Monasteries and friar houses, burnt or destroyed,	—	—	—	7
Castles, towers, and piles,	—	—	—	16
Market-towns,	—	—	—	5
Villages	—	—	—	243
Milns,	—	—	—	13
Hospitals,	—	—	—	3

What desperadoes these free-booting borderers were, and what licentious lives they led, may be easily judged from the account, given by Sir Robert Cary, the English deputy-war-

† *Barnekyn* was the outermost ward of a castle within which were the barns, stables, and cow-houses.

‡ *Bastel-houses* seem to have been monasteries or hospitals.

den,

den, of one Georgie Bourne, a Scotch borderer, who had been taken prisoner by the English, and condemned to death, though great interest was made to save him. Sir Robert, who was then at Berwick, says,

“ When all things were quiet, and the watch set at night, after supper, about ten o'clock, I took one of my men liveries, and put it about me, and took two other of my servants with me in their liveries; and we three, as the warden's men, came to the provost-marshal's, where Bourne was, and were let into his chamber. We sat down by him, and told him that we were desirous to see him, because we heard he was stout and valiant and true to his friend; and that we were sorry our master could not be moved to save his life. He voluntarily of himself said, that he had lived long enough to do so much as he had done, and withal told us, that he had lain with above forty men's wives, what in England, what in Scotland, and that he had killed seven Englishmen with his own hands; that he had spent his whole time in whoring, drinking, stealing, and taking deep revenge for slight offences. He seemed to be very penitent, and much desired a minister for the comfort of his soul. We promised him to let our master know his desire, who, we knew, would presently grant it. We took our leaves of him, and presently I took order, that Mr. Selby, a very worthy, honest preacher, should go to him, and not stir from him till his execution the next morning: for after I had heard his own confession, I was resolved no conditions should save his life; and so took orders that, at the gates opening the next morning, he should be carried to execution, which accordingly was performed.”

It is worthy of remark, that though the Grames were always considered as a Scottish clan, yet such of them as had lived upon the borders (and most of them, we believe, then lived there) more frequently sided with the English than they did with the Scotch; and this clan in particular had contracted such habits of robbing and stealing, that, by their own confession, they could not lead honest lives while they continued in those parts: they therefore, upon the accession of King James the First, begged to be transported into Ireland, where, to use their own phrase, “ they hoped to live to become new men, and to deserve the royal mercy.” To Ireland accordingly they were transported; but whether there they reformed their lives we cannot take upon us to say. If they did, they certainly formed one exception to this old adage:

*Calum, non animum, mutant, qui trans mare currunt.*

Many people, in reading Robertson's History of America, were surprized to find that the Spaniards had employed dogs in fighting against the Indians, and had even some thoughts of having them regimented, and paid like other troops; but they need not have gone out of their own country to have met with

an instance of such four-legged soldiers; for the *flough-dogs*, employed in hunting the *Moss-troopers* upon the borders, were exactly of this kind. Several parishes were obliged to maintain a certain number of them, and were even compelled to pay a regular tax towards their support.

In talking of the happy effects of the union, the authors have the following passage:

“ From this blessed period, hostilities in the borders have by degrees subsided; and as the then generation, which had been brought up in rapine and misrule, died away, their posterity on both sides have become humanized; the arts of peace and civil policy have been cultivated, and every man lives safe in his possessions; felonies and other criminal offences are as seldom committed in those parts as in most other places of the united kingdoms; and their country, from having been the out-skirt and litigated boundary of both kingdoms, is now become the centre of his majesty's British dominions.”

Upon this passage they give us the following humorous note:

“ There is now remaining only one species of theft peculiar to the borders; and that is, where a man and woman steal each other, they hasten to the borders. The kindred of one side or the other sometimes rise and follow the fray; but the parties fugitive most commonly outstrip them, pass over into the opposite marché, without any hostile attempt, get lovingly married together, and return home in peace.”

That a custom may continue long after the circumstances which gave rise to it have ceased, we have a remarkable instance in a passage that occurs in page tenth of the first volume.

“ Even the very diversions of the children had a reference to this border enmity. The boys to this day have a play which they call *Scotch and English*, which is an exact picture in miniature of the *RAID*, that is, of the inroad by plundering parties. The boys divide themselves into two companies, under two captains, who chuse their men alternately. Then they strip off their coats, the one party calling themselves Scotch, the other English. They lay their cloaths respectively all on a heap, and set a stone as it were a boulder-mark between the two kingdoms, exactly in the middle between their heaps of cloaths. Then they begin to make excursions into each other's territories; the English beginning with this reviling expression: “ Here's a leap in thy land, dry-bellied Scot.” And so they plunder and steal away one from another all that they can lay their hands on: but if they can take hold of any invader within their own jurisdiction, either before or after he catcheth his booty, which they call a *wed* (the same being a Saxon word, *wæd*, *weda*, *wæd*, not yet quite out of use, signifying *cloathing*) unless he escape clear into his own province, they take him prisoner, and carry

carry him to the *wed* or heap of cloaths, from whence he is not to remove till some of his own party break in, and by swiftness of foot lay hold of the prisoner before he himself be touched by any of the adverse party, which if the adversary do he hath rescued his man, and may carry him off without molestation. And thus sometimes one party will so far prevail over the other, what with plundering, and what with taking prisoners, that the other shall have nothing at all left. It is a very active and violent recreation."

A.

[ To be concluded in our next. ]

*Sketch of a Tour into Derbyshire and Yorkshire, including Part of Buckingham, Warwick, Leicesters, Nottingham, Northampton, Bedford, and Hertford-shire.* 8vo. 5s. White.

*Parcegravi metuende stylo*, is the address with which this author hath presented to us a copy of his book. It was not for travellers, however, of his merit and modesty to be under any apprehension from the severity with which we may have occasionally treated the presumption or petulance of others.

"The traveller," says this writer in his preface, "who sets out on a long journey, with the expectation of meeting with the same accommodation on the road that he has at his own house, will soon find himself mistaken. If, under the impressions of his disappointment, he takes up his pen to give his observations, he will complain that the wine was bad, the chicken tough, the bed hard; he will dwell on the barrenness of a heath, and in describing the poverty of a country, strip nakedness of its very fig-leaf. But a man of this temper has no right to trouble the public. If, indeed, in pointing out defects, he pointed out the means of removing those defects, he might do a real service; but if he pretends to no more than to amuse, why weary the reader with his spleen? In a journey of this sort, as in the journey of life, the fretful man communicates his own *tedium* to all about him, and prevents the enjoyment of such pleasures as lie in the way. To take the world as it is, to pass over the disagreeable parts as lightly as possible, and to make the most of every gleam of sunshine, is the way for a man to make the passage easy to himself, and comfortable to those who are his companions.

"The writer of the following sketch, for he does not presume to call it a complete account, wishes to communicate some part of the pleasure he received in the tour, and he thinks the traveller will find in it some information that will be useful, and that will enable him to make the most of his time, a circumstance which he found himself much at a loss about for want of directions. If he succeeds in any degree, or if he shall be the means of exciting one more able,

to

to give a more perfect account, he will not think the time spent in digesting his notes wholly misemployed."

To this modest and unassuming account of the work by the author himself, we have nothing essential to add, but that its professed design is perfectly agreeable to its execution, and that it must therefore prove a proper and useful companion to travellers who make the same tour, whether for business or pleasure, though particularly to the latter. We cannot take leave of it, nevertheless, without making an extract or two as a specimen of the author's style and talent of description, as well as turn for reflection, which are by no means of a low or ordinary class. This we shall select from our traveller's account of Earl Temple's gardens at Stowe.

"On entering the garden, you are conducted to the left by the two Doric pavilions, from whence the magnificent front of the house is full in view. You pass by the side of the lake (which, with the basin, flows about ten acres) to a Temple dedicated to Venus, looking full on the water; and over the lawn, up to the Temple of Bacchus, to which you are led by a winding walk. This last building stands under cover of a wood of large trees. The lawn, which is extensive, is bounded by wood on each side, and slopes down to the water; on the opposite side of which is the very elegant Temple of Venus, just mentioned, thrown into perspective, by being inclined a little from a front view. Over the tops of the surrounding wood is a view of the distant country, terminated by Brill-hill near Oxford, and Quainton-hill near Aylesbury.

"From hence you cross the lawn by the front of the house, which is nearly in the center of the gardens, dividing them, as it were, into two parts. In the latter division the tower of the parish-church, bosomed in trees, the body of it wholly concealed from view, forms one of the first objects, and you are uncertain whether it is more than one of the ornamental buildings. Passing by it, you enter the Elysian Fields, under a Doric arch; through which are seen in perspective a bridge, and a lodge in the form of a castle. The Temple of Friendship is in sight; and within this spot are those of Ancient Virtue and the British Worthies, adorned with busts of various eminent men, and inscriptions mentioning their particular merits. Here is also a rostral column to the memory of Captain Grenville, brother of the present Earl, who was killed in an engagement with a French fleet in 1747. In the bottom runs a stream, which, with the variety and disposition of the trees, dispersed over gentle inequalities of ground, makes this a very lively and beautiful scene.

"Close to this is the Alder-grove, a deep recess in the thickest shade. The water, though really clear, is rendered of a dark-blue colour by the over-hanging trees. The alders are of an uncommon size, white with age; and here are likewise some large and noble elms. At the end is a grotto, faced with flints and pebbles, in

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which

which Lord Temple sometimes sups. On such occasions this grove is illuminated with a great number of lamps; and his Lordship, with a benevolence which does him honour, permits the neighbourhood to share the pleasure of the evening with him and his company, the park-gates being thrown open.

"The Temple of Concord and Victory is a most noble building. In the front are six Ionic columns, supporting a pediment filled with bas-relief, the points of which are crowned with statues. On each side is a beautiful colonade of ten lofty pillars. The inside is adorned with medallions of those officers who did so much honour to their country, and carried its glory to so high a pitch, in the war of 1755; a war most eminently distinguished by Concord and Victory. It stands on a gentle rise; and below it is a winding valley, the sides of which are adorned with groves and clumps of trees; and the open space is broken by single trees of various forms. Some statues are interspersed. This valley was once flowed with water, but the springs not supplying a sufficient quantity, have been diverted; and it is now grass.

"It has been observed that there is a particular moment when this temple appears in singular beauty; when the setting sun shines on the long colonade which faces the west, all the lower parts of the building are darkened by the neighbouring wood. The pillars rise at different heights out of the obscurity; some are nearly overspread with it; some are chequered with a variety of tints, and others are illuminated down to their bases. The light is softened off by the roundness of the columns; but it spreads in broad gleams on the wall within them, and pours full, and without interruption, on the entablature, distinctly marking every dentil. On the statues which adorn the points of the pediment a deep shade is contrasted to splendor: the rays of the sun linger on the sides of the temple long after the front is overcast with the sober hue of evening; and they tip the upper branches of the trees, or glow in the openings between them, while the shadows lengthen across the valley.

"On the opposite side of this vale is the Lady's Temple, on an elevated spot, commanding the distant views. Below is a stream, over which is thrown a plain wooden bridge. On another eminence, divided from this by a great dip, stands a large Gothic building, fitted up in that taste, and furnished with some very good painted glass.\*

"The Temple of Friendship is adorned with elegant marble busts of some, whose friendship did real honour to the noble owner.

"The scenes which have been mentioned are the most remarkable, but though beautiful, it must be confessed are inferior to the exquisite one which presents itself from the Gothic arch at Pains-

\* The reader will not be displeased, if he should find that in this account of Stowe I have made considerable use of a description given of it by one who was intimately acquainted with its beauties, the late Mr. Whateley.

hill in Surry, or to several which are found at Mr. Southcote's, in the neighbourhood. In point of buildings, Stowe is unrivalled. The number of them has been objected; but the growth of the wood, by concealing one from another, every day weakens the objection. Each may be said to belong to a distinct scene; and the magnificence and splendor of them, joined to the elegance of their construction, and blended with the variety and disposition of the ground, will always ensure the admiration and pleasure of the spectator."

As an example of our traveller's mode of occasional reflection, the reader will accept the following. Speaking of the Earl of Northampton's seat at Compton Wynyate, he says,

"In the late general wreck, when this, with other of the Earl's house was stripped, and every thing sold by auction, this bedstead was bought by a farmer's wife for six guineas. Unhappy effect of a rage for parliamentary influence, and for gaming! almost equally destructive to the fortunes of the greatest families. The former is attended with the worst consequences to society: a continued debauchery introduces a habit of idleness rarely got rid of, a disregard and contempt of the most sacred oaths, and a profligacy of manners which fit the unhappy wretches for the commission of every crime. Yet are these encouraged without hesitation by our nobility and men of fortune, often, as in the present instance, to their own ruin. Strange insatiation! that a man of education and reflection, who would start at the commission of most crimes, or even at the supposition of his being capable of them, should, for the sake of a vote, sit on the bench an unconcerned spectator of the illiterate wretch below, calling solemnly on the Almighty to attest the truth of what they both know to be a wilful deliberate falsehood!"

This circumstance is shameful indeed! too shameful for us here to expatiate on.

F.

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*Fugitive poetical Pieces.* By Mr. Jerningham. 8vo. 2s. Robson.

The first of these fugitives from the elegant pen of Mr. Jerningham, is entitled *Margaret of Anjou*, an historical interlude\*, formed, says the author, on the plan of Rousseau's

\* The subject is taken from a remarkable incident in the life of Margaret. That unfortunate Queen flying with her son "into a forest after the Battle of Hexham, saw a robber approach with his naked sword, and finding that she had no means of escape, she suddenly embraced the resolution of trusting entirely for protection to his generosity. The man whose humanity and generous spirit had been obscured, not entirely lost by his vicious course of life, was struck with the singularity of the event, and charmed with the confidence reposed in him, and he vowed not only to abstain from all injury against the Queen, but to devote himself intirely to her safety and protection."

HUME, Chap. xxii.  
Pygmalion

Pygmalion ; a new species of entertainment, consisting of a monologue, that is often suspended by the interposition of music, that sympathises with the passions and feelings of the personage who is supposed to speak. This little drama, we are told, was performed by Miss Younge, on her benefit night, and received from that celebrated actress all the spirit and colouring which excellence of acting can give. We are not informed how it was received by the audience ; and, indeed, we conceive that, notwithstanding the excellence of declamation, with which it might be delivered, there is something too *isolé* in the nature of the monologue to please a modern audience, captivated only with the business and bustle of the scene. To an auditor of sentiment and taste, indeed, it is, no doubt, more pleasing to attend to one good speaker than to a number of bad ones ; so that in a more refined state of the theatre, and before a refined audience, it is not to be questioned that this species of drama, being an improvement on the ancient Greek chorus, might afford a most elegant entertainment : especially if vocal melody were occasionally added to the instrumental harmony, and the monologue were not too strictly adhered to ; as in the piece before us, in which there are three interlocutors, and the *dialogue* is, in fact, introduced.—We would advise, however, all poetical adventurers this way, to beware dwelling too long on inanimate description and declamation on subjects of still life ; which, in any case, should be sparingly introduced and speedily dismissed. Impassioned descriptions and pathetic declamation, the music being also properly adapted, and of the same kind, can only give it sufficient life and spirit to attract an English audience.

Under these cautions, however, it presents an opportunity of exhibiting the talents of a few excellent performers ; without subjecting the auditors to the disgust of attending to the miserable declamation of many others. The language of Milton in *Comus*, were the speeches not quite so long, and the sentiment a little less moralizing and more impassioned, is an excellent model for adoption.

The other pieces contained in this collection, are, A Poem upon *Dreams*, written for the Vase at Bath-Easton.—Albina, a descriptive address to a young lady.—The Indian Chief, founded on the following short story : An English officer being taken prisoner in the last war by the French Indians, he became the slave of an old Indian Chief, who treated him with humanity. One day the Indian took the Officer up a hill, and addressed him as follows :

1

' Twelve.

• Twelve tedious moons hast thou my captive been,  
• I've taught thee how to build the swift canoe,  
• To chase the boar, prepare the beaver's skin,  
• To speed the shaft, and scalp the shrieking foe.  
• Say, does thy father sleep within his grave !—  
• Oh Heav'n forbid ! the feeling youth replied.—  
• Then do his sorrows all my pity crave'  
The Chief return'd !—'Twere better he had died.  
• I was a father once—oh valiant son !  
• Thy loss each low'ring morn and eve recall.  
• To shield my years, to danger's path he run ;  
• These eyes beheld the gallant warrior fall :  
• And glory saw him fall with wounds o'erspread,  
• Bold on his bosom ev'ry wound he bore :  
• I rent the forelock from his murderer's head  
• And left him breathless on the crimson shore.  
• Since that sad day my hours no pleasure share—  
The Indian Chief now paus'd with sorrow fraught,  
Wrapt in the awful silence of despair ;  
At length in words he cloath'd his mournful thought.  
• Behold that sun ! how bright it shines to you !  
• Since that sad day to me it looks a cloud :  
• How gay yon blooming roses meet your view !  
• To me grief drops o'er Nature's breast a shroud.  
• Go virtuous stranger, to thy father go,  
• Wipe from his furrow'd cheek Misfortune's tear :  
• Go, bid the sun to him his splendor shew,  
• And bid the flow'r in all her bloom appear.'

The remaining pieces are entitled, On seeing Mrs. Montagu's Picture—Inscription for a Reed-house, at Cosley, the seat of Sir William Jerminham—The Venetian Marriage—The Mexican Friends : this last an episode from a more extensive poem.

W.

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*An Ode to Peace ; occasioned by the present Crisis of the British Empire.* 4to. 1s. Almon.

“ Blessed are the peace-makers !” says an authority which cannot be disputed ; an authority on which the present writer founds the propriety of his performance : which, though occasioned, as he says, by the present crisis, is not the less intended for the advantage, on the very natural presumption that the hostile spirits of the present age will not listen to his notes of pacification.

“ However

"However ineffectual, says he, the still gentle voice of Peace, at present, amid the tumult of faction, and the confusion of parties, it will assuredly be heard by a listening, patient, and grateful posterity. Posterity taught wisdom from our folly, and taught the just value of the greatest blessing upon earth, from our most unworthy appreciation of it. To posterity the bard of Peace would speak, long after the now living steer-men at the political helm have been no more, buried with their arbitrary and impolitic schemes in the grave of oblivion; provided any production of his be destined to survive the threatening and too probable disasters of the present times. At any rate he will have the comfort of the following scripture, not condemning the admonition even of children at the market-place. *But whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows, saying, We have piped unto you, and you have not danced: we have mourned unto you, and ye have not lamented.*"

Of our patriot's poetry, the importance of the subject requires that we give our readers a specimen.

"Unknown to Peace, Improvement stands

Like water-pools on barren lands,

The scourings of each hill,

Stagnate, infectious, useless still;

Nought in advance beside those arts

Which Belial's policy imparts,

Arts horrible—to maim and kill,

Earth's guiltless womb with graves to fill;

Each echo lab'ring with the plaints

Of wounded hosts expiring:

While smould'ring carnage ev'ry riv'let taints,

One scarlet blush to distant seas retiring.

Till Peace extend her social smile,

Trade stretches forth no canvas wings,

While the fresh breeze propitious springs,

And gives a world in tribute to our isle:

Golconda's gems, Potoff's ores,

The wealth of Asiatic looms,

Lie perishing and soil'd on foreign shores,

Pearls, spices, balsams, furs, perfumes;

Save when become the greedy captor's prize,

Whose kindling thunders dare to mock the skies:

Right turn'd to violence, and law

Extended on the prowling panther's paw\*,

\* The indexing finger need not be pointed more particularly here. One part of the British empire destroying the trade, and pirating on the productions, of the other, is an unparalleled—what shall I call it!—The deed has not a name in the annals of civilized nations, not to mention the archives of a Protestant country!—Every victory, on either side, is a defeat to Great-Britain, on the whole; and every defeat a victory to our

While Peace, with rapture's eye,  
 Complacency's soft mien,  
 And countenance serene,  
 Presides in mildness o'er the plains;  
 Beneath the genial sky,  
 Behold the village swains,  
 How merrily they sing away their toil,  
 In turning to the sun the glist'ning soil.  
 Such make the monarch truly great,  
 And give him all his awful state,  
 A wire-danc'd figure else of wooden joints;  
 His sceptre and his crown,  
 To which all human aspiration points,  
 Ambition's hand, ambition's brow,  
 Owe all their lustre to the simple clown,  
 The crumbling harrow, and the sidelong plow.

But when, revers'd the jocund scene,  
 War to ferocious sternness moulds his face,  
 And agitates his mien;  
 Gathers his bullying hosts around,  
 With drums and trumpets deaf'ning sound;  
 Distraction reigns in every place,  
 Culture forsakes the smiling plain,  
 In arms to dare the camp and main;  
 By the rough soldier's heedless foot trod down  
 (Greedy of military food—renown)  
 The waving golden labours of the swain:  
 Of russian rapine, russian plunder,  
 Nought sacred from the rude intrusion;  
 All social compact burst asunder,  
 All order chang'd to wild confusion;  
 The strongest bully's arm, in bloody fight,  
 The longest butcher's sword, sole judge of right."

They must be bad times, indeed, in which *butchers* change  
 their *chopping-knives* for *swords* and *bullies* their verbal *blustering*  
 for the actual exercise of their fists in *bloody fight*! But we  
 leave the poetical propriety of this Ode to Peace to other  
 critics. \* \* \*

our common enemies, France and Spain. Our Generals can gain no ho-  
 nour, but what results from the unprovoked slaughter of com-patriots and  
 fellow-citizens: recollecting their services will not be thanking them;  
 and immortality will insult them. O shame, everlasting shame, to Chris-  
 tians, Protestants, and Britons!

*The Theatrical Bouquet: containing an Alphabetical Arrangement of the Prologues and Epilogues, which have been published by distinguished Wits, from the Time that Colley Cibber first came on the Stage to the present Year.* 12mo. 2s. 6d. Lowndes.

Having more than once made occasional quotations, that bore hard on our English Roscius as a manager and a man, we cannot, in common justice, refuse to cite such eulogium on his character, as an actor and an author, as appears to us to be equally well founded. The dedication of this volume is a well written address of this kind; which we shall, therefore, present to our readers.

T O D A V I D G A R R I C K, E S Q.

S I R,

“ When the *Connoisseur* and the *Artist* meet in the *Patron*, it is presumed to be with equal propriety that master-pieces, of the art, in which he excels, lay claim to his protection.—A *Selection* of modern *Prologues* and *Epilogues*, cannot, therefore, be more properly sheltered, than under the patronage of Mr. Garrick.

“ That flowing vein of wit and facetious turn of humour, which enter into his numerous compositions of this kind, display a fund of most exquisite pleasantry; which sets him above every competitor in this species of writing.

“ Not only master of the whole disposition of that little world, the theatre; but, possessed of talents, the most distinguished, for observation on men and manners in general, an intimate knowledge of the world at large became early familiar to him.

“ Hence that admirable facility, with which, he assumed, like a *Proteus*, the resemblance of others; or, rather, like the *Dæmon*, whose soul could take possession of inanimated bodies, he inspired them with life, and exhibited them to the age in their true form and proffure. Hence it is, also, that Mr. Garrick’s excellence, in respect to these appendages to the drama, constitutes but a part of the merit of his literary character.

“ A dramatic genius, formed on the same plan as was that of our immortal Shakespeare, could not fail of sharing a considerable portion of the powers of *poetical description*, as well as of *personal action*. Congenial faculties evidently directed them both to the same pursuits, urged them in the same career; and, if both did not equally succeed in the different walks of their profession, it is doubtless for the reason assigned by the philosopher.

Two sciences will no one genius fit;

So wide is art! so narrow human wit!

“ To the honour of both, however, it will be remembered, that the *Poet* as much excelled the *Actor* in the one, as the *Actor* excelled the *Poet* in the other; in his own excellence each equally inimitable! To say this, of Mr. Garrick, to himself, may carry with it the appearance of adulation; but, whatever the appearance,  
flattery

attery is a meanness, of which, none, who know, will accuse, the author of the present address.

I am, Sir, yours, &c.

THE EDITOR."

If we are not mistaken in our guess at stile, this very just, and highly-finished eulogium comes from the very pen, whence have issued the most bitter sarcasms and severe reflections on Mr. G.'s managerial and moral character.—If the dedicator thinks his satire and panegyric equally merited, we must conclude him to be a very impartial judge in the executive distribution of censure and applause.—We wish we could, without departing from our own impartiality, commend the editor's taste and judgment in the selection of the several pieces here collected. But, setting aside his having admitted some, he ought to have rejected, and left out more, that he ought to have admitted, we dislike altogether the mode of his alphabetical arrangement, which is that of the initial letters of each prologue or epilogue; and not, as it ought to have been, according to the initial of the play to which these adjuncts belong.—This defect, however, might be remedied by the addition of a proper index. This volume affords, otherwise, a great fund of entertainment for readers of a theatrical turn.

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*Saberna. A Saxon Eclogue. 4to. 1s. Bew.*

To this piece is prefixed the following apology :

" In this little poem, neither mechanism of event nor novelty of catastrophe will be found to surprise;—the practice of those excellencies are left to such as prefer invention to simplicity, and intricacy of circumstance to natural pathos.—The allusions, sometimes made to the manners of our Saxon ancestors, may account for the epithet of Saxon Eclogue.—The air of the piece claims that distinction; and the principle may be justified by forcible support: the example of the author of the Ode to the Passions.—His *Oriental Eclogues*, finely marked by a softness of expression, and delicacy of description, are so well suited to our ideas of Eastern simplicity, that were any other track of the universe named as the scene of action, the beauty and spirit of the poetry would evidently be suspended.—Warton, in his celebrated poem which relates to the discovery of King Richard's captivity by a provincial Bard, whom that monarch had formerly honoured with his services, most aptly hits off the romantic notions and religious ardours which tempered those times of chivalry and zeal. The breathings of the Runic Minstrel through the piece are equally striking; and from that success alone our approbation increases."

VOL. VII.

U

We

We wish we could pay the same compliment to the author of *Saberna*, as he pays to Messrs. Collins and Warton: but there is too much quaintness in the author's manner to accord well with true simplicity. The following stanzas are part of *Saberna's* lamentation.

- ' A scene alone, uncheary, vast, and dark,
- ' Expands along the wrathful space of night;
- ' Save where these weeping eyes, cast backward, mark
- ' Rocks and disorder'd clouds that start affright.
- ' What perils strike! perchance the airy swell,
- ' That howls with bitter sweep from brumal skies,
- ' Bears in its course the wolf's terrific yell.
- ' —My apprehensions with the dangers rise!
- ' Now may he prowl along yon edging-land,
- ' Where raves the turbulent and anger'd sea,
- ' Lur'd by the wrecks that strew the rugged strand,
- ' The wretch from oceans scap'd his hapless prey.
- ' Ha! shriller blows the blast! —Thou savage wind,
- ' In pity spare a poor unshelter'd head!
- ' Rudely thy hurricanes my locks unbind,
- ' And rend the raiment o'er these shoulders spread.
- ' Dishevel'd! disarray'd! storms loud and deep!
- ' Circled in shades that give a soul to fear;
- ' Yet wilder wrath my breast in tumults keep,
- ' A sabler hue than night my sorrows wear!
- ' Rest, thou distracted heart! still ev'ry strife!
- ' A fav'ring veil be o'er my frailties thrown,
- ' Unhing'd the heavy hours that hang on life,
- ' Nor legend make my tale of trespass known.

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*New Discoveries concerning the World and its Inhabitants. In Two Parts. With Maps and Prints. 8vo. 6s. Johnson.*

This Compilation is divided into Two Parts, the *First* containing a circumstantial Account of all the Islands in the South Sea that have been lately discovered or explored; the Situation, Climate, and Soil of each; their natural Productions, including many Species of Animals and Vegetables hitherto unknown; the Persons, Dresses, extraordinary Manners and Customs, Manufactures, Buildings, Government, and Religion of the various Inhabitants; their domestic Utensils, and Weapons of War; their Ingenuity, mental Endowments, Skill in Navigation, and other Arts and Sciences. Comprehending all the Discoveries made in the several Voyages of Commodore (now Admiral) *Byron*; Captains *Wallis*, *Carteret*, and *Cook*, related by *Dr. Hawke*-*worth*,

worth, Sydney, Parkinson, Mr. Forster, and Captain Cook, Together with those of M. De Bougainville. The whole compared with the Narratives of former celebrated Navigators, viz. Mendoza, Quiros, Tasman, Le Maire, Schouten, Dampier, Roggewein, Anson, and Others.

The *Second Part* contains a summary Account of Captain Cook's Attempts to discover a Southern Continent, in 1773, 1774, and 1775. Also the Voyage of the Honourable Constantine John Phipps (now Lord Mulgrave) towards the North Pole in 1773.

These general divisions of the compiler's subject are again subdivided into chapters and sections; by which it appears that the matter is well selected and properly digested from the ample materials which lay before him. The Plates consist of, 1st. A map of the world in three sections, describing the polar regions, extended as far as each tropic: in which are laid down the tracts of Captain Cook towards the South, and of Lord Mulgrave towards the North, Pole; also the new discoveries in the South Sea in the tropical regions.—Plate the 2d. is a map of the new discoveries in the South Sea, with the tracks of the several navigators.—The 3d plate is a general map of the South Sea.—The 4th exhibits a well-grouped view of the various inhabitants of the South Sea Islands.—The 5th, a view of the Race-Horse and Carcass, two ships under the command of Lord Mulgrave, when on his expedition towards the North Pole.

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*Transmigration. A Poem. 4to. 2s. 6d. Bew.*

Price two and six-pence!—It is well known that when commodities are scarce, they not only fetch a high price, but that the worst of the kind are apt to be rated as high as the best. To judge by this rule, poetry must at present be in general scarce, and good poetry very rare indeed, when less than fifty pages of loosely-printed doggrel, in which we do not meet with a single line of true poetry, are here sold for half-a-crown. This imposition is so much the worse, as our transmigrator sets out with a pompous title-page and preface, citing Pope and Addison and Horace, as if he was a poet of the first rank, and one of their familiar acquaintance. We look upon this trick as little better than the low arts practised by swindlers and other cheats, who make use of respectable names and pretended connections to obtain money on false pretences. Indeed, did not we think our penal laws already too numerous

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and severe, we should have no objection to the passing an act to punish such *literary swindlers* as well as others. The impudent rogue of an author, now before us, deserves, in particular, singular castigation for his effrontery. Not contented with giving his readers nothing, or what is much the same, nothing's worth, for their money, he plumes himself upon his honesty, in not having stolen his trumpery from others. It serves, says he,

“ ——— only to detect the thief,  
To pilfer here and there a bit,  
Just as his subject it may fit;  
I scorn such mean, such abject ways,  
Of wearing others' wither'd bays !”

Commend us truly to such probity ! To rob Peter, to pay Paul, would be better than to rob Peter and Paul too. It were better to have *bays* of any kind for our money than mere *birch broom*. And yet this arrant town-swindler has the face to take an honest country gentleman rudely to task for publishing his travels over the Welch Mountains, as follows :

“ Think not the public thus to pillage,  
With Tours and Memoirs of a Village ;  
No longer hope to cheat the town,  
With pittances for half a crown ;  
But take thy doom—on barren land  
A finger-post for ever stand :  
There by some stupid justice plac'd  
To shew his judgment and his taste,  
So high thy arm shall be extended,  
That none by thee can be befriended.”

Admitting the propriety of the doom here pronounced, we cannot help thinking that the poetical justice, for which this poetaster contends, would be greatly heightened, if on the same hand-post, though elevated as high as the gibbet of Haman, our *transmigrator* himself were to be in like manner suspended.—*Par pari refertur.*

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*An Enquiry into the Nature of the Common Laws ; with a View to the new Corn Bill proposed for Scotland.* 8vo, 5s. Mundell. Edinburgh.

This pamphlet, written by Mr. James Anderson of Monk's-hill, is dedicated to the Lord Advocate of Scotland, and appears to contain observations that are the proper result of reasoning and experience.

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As

*An Address to the Public.* 12mo.

This little publication is, we believe, distributed *gratis* by that humane and truly-worthy member of community, Mr. W. Hawes, of Palsgrave-place, one of the institutors of the society for the recovery of drowned persons. It contains three distinct pieces; the *first* relative to the uncertainty of the signs of death, opposing premature interment. The *second* is a letter from Mr. Renwick of Berwick upon Tweed, who seems apprehensive that such caution may be carried too far, if deceased persons are not to be buried till the signs of putrefaction appear. The *third* is Mr. Hawes's reply to Mr. Renwick, in which he endeavours to quiet Mr. Renwick's apprehensions, and to obviate the difficulties, he starts, respecting the supposed danger.

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*Two Cases of the Hydrophobia; with Observations on that Disease.*  
By T. Vaughan, M. D.—To the above Cases and Observations is annexed an Account of the Cæsarian Section, as it was lately performed at Leicester. 8vo. 1s. Payne and Son.

Dr. Vaughan gives here two cases relating to the hydrophobia, both ending in death. To which he hath added sensible and scientific observations, particularly meriting the notice of the faculty. The Cæsarian section, an account of which is annexed, was performed on a poor woman about the age of forty, who survived the operation but a short time, though the child taken from her proved a healthy fine boy, and in all appearance likely to live.

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*A Sermon preached at St. Clement Danes on Sunday March 9th, and at Christ Church, Spital-fields, on Sunday June 29, 1777. for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by drowning. By Robert Markham, D.D. Rector of St. Mary's, Whitechapel.* 8vo. 6d. Rivington.

A persuasive and proper address to the generous and humane Christian to contribute to the support of an institution, whose utility is too conspicuous to need or admit of illustration.

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*The*

*Silva: or a Discourse of Forest-Trees, and the Propagation of Timber in his Majesty's Dominions. By John Evelyn, Esq. F. R. S.\* With Notes by A. Hunter †, M. D. F. R. S. 4to. 2l. 12s. 6d. boards. Cadell.*

Mr. *Evelyn's Silva* is so well known to the naturalists, that it needs no commendation to such readers as those for whom it was written. *Watson*, in his *Reflections on ancient and modern Learning*, says of it, that "it may be esteemed a small character of the discourse of forest-trees, to say that it outdoes all that Theophrastus and Pliny have left us on the same subject; for it not only does that, and a great deal more, but contains more useful precepts, hints, and discoveries, upon that now so necessary a part of our *res rustica*, than the world had till then known, from all the observations of former ages."—Dr. Hunter, the editor of this new edition, observes,

"That since the *first* edition of the work in 1664, many improvements have been made in planting, and in every branch of natural knowledge. It therefore became my indispensable duty to bring down the improvements to the present time. These make the subject of the *notes*, which are drawn from most respectable authorities. I assume no merit beyond the arrangement of the materials, having in all places preserved the author's own words, excepting in cases where the sense was obscured by an impropriety of expression. To join the sentiments of so many different writers, so as to appear with the uniformity of one author, required at first a considerable degree of attention, but the composition grew more easy in proportion as the subject became more familiar. To the following authors I stand particularly indebted: Sir Charles Linnaeus, Dr. Stephen Hales, the Rev. Mr. Hart, Mr. Bradley, the Rev. Mr. Hanbury, Mr. P. Miller, M. Duhamel, and Professor Kalm.—The philosophical transactions of London, have, in many instances, been of singular service to me; and I have had frequent occasions to introduce extracts from my own *Georgical Essays*."

"The liberties, says Dr. Hunter, which I have taken with the text, in a variety of places, are warranted from a careful collation of the five editions, with some original manuscripts, without which I could not possibly have proceeded with any degree of satisfaction; for, of all the books in the English language, there are, perhaps, none so corrupted as the two last editions of the *Silva*: the one printed in 1704, the other in 1729."

\* The first institution of the Royal Society was, indeed, greatly indebted to Mr. Evelyn, who was one of its *first* fellows, and member of its first council.

† Of York, author of the *Georgical Essays*.

According

According to our editor's account, the public are highly indebted, indeed, to the author of this performance, on whoſe firſt publication, he ſays,

"The ſpirit for planting increaſed to an high degree; and there is reaſon to believe that many of our ſhips, which, in the laſt war, gave laws to the whole world [the hyperbole is, perhaps, a little too high] were conſtructed from oaks planted at that time. The preſent age muſt reflect upon this with gratitude; and it is to be hoped, that we ſhall be ambitious to receive from poſterity the ſame acknowledgments that we at this moment pay to the memory of our virtuous anceſtors."

Annexed to this edition is an account of the life of the author, extracted from the Biographical Dictionary, with his head, excellently engraved by Bartolozzi. This work is illuſtrated alſo by a number of fine engravings, exhibiting a view of the principal trees deſcribed. B.

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*Poor Vulkan, a Burletta, in Two Acts, as performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. Kearsley.

A truly-comic performance in its kind; abounding in genuine ſtrokes of humour, worthy of the celebrated pen of Mr. O'Hara, author of *Midas*, the *Golden Pippin*, &c. to whom it is attributed.

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*Evelina.* 3 vol. 12mo. 7s. 6d. Lowndes.

The hiſtory of a young lady expoſed to very critical ſituations. There is much more merit, as well reſpecting ſtile, character and incident, than is uſually to be met with among our modern novels.

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*A Deſcriptive Account of the Iſlands lately diſcovered in the South-Seas; with ſome Account of the Country of Chamchatca.* By the Rev. Dr. John Truſſer. 8vo. 5s. boards. Baldwin.

If the Reverend Doctor John Truſſer had learnt a little of his ſiſter *Seed-cake's* art of paſtry-cookery\*, his compilations would not be ſuch doughy, unleavened, ill-taſted, haity-pudding performances as thoſe which he daily throws in the teeth of the public; of which the preſent is one of the deareſt and the worſt.

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\* Miſs T. is ſaid to be the beſt ſeed-cake maker of any old maid in Chriſtendom. The Doctor's crude pudding-pies are not, therefore, manuſactured, &c. to Truſſer.

*Alfred,*

*Alfred, a Tragedy, as performed at the Theatre Royal in Covent-Garden.* 8vo. 1 s. 6 d. Becket.

“The success of a dramatic piece on the stage, says this writer, after Voltaire, depends upon accidental circumstances, but the day of publication decides its fate.” From this observation the reader may gather that Alfred was a little unfortunate in representation; a circumstance, however, which, under the present theatrical management of the town, by no means reflects dishonour on the author. We are apt, nevertheless, to wonder at its indifferent reception; as, if we are rightly informed, it was written by Mr. Home, author of the favourite tragedy of Douglas, and other pieces tolerably well received. One would have imagined the national partiality of his countrymen would have supported his play at the theatre, as there is no doubt of its doing at the press. It is true, that such nationality, in our North-British brethren, does not so cordially extend to the *shew-folks*, as doth that of our western friends, the Hibernians. Had the *Home* been an Irishman, his performance might have come on and gone off with as much eclat as the dramatic plagiarisms and crudities of a Murphy, a Bickerstaff, a Kelly, or a Cumberland. Be all this, however, as it may, the tragedy (as tragedies now go) is not without its merit: although we conceive the author’s too great departure from the commonly-conceived character of his hero was fatal to the piece. He has endeavoured, indeed, to justify, or at least excuse, it in his preface; but, had he succeeded in this attempt, as we think he has not, the exculpation comes too late. However ready we may be, as critics, to accede to the grant of poetical licence, contended for by our author, we will venture to say, that if Shakespeare himself had deviated in drawing the characters of his historical heroes from the common chronicles and vulgar traditions of his time, he would not have succeeded to that eminent degree for which he is so renowned. We have, heretofore, had occasion to rally this writer for his strange commixture of stile, in blending the heroic and the familiar together. We find the present piece somewhat less defective in that particular: “*belike thou knowst it*”—“*speed your swords*,” and a few other *low* expressions, being all of that kind we have noticed. On the whole, however, if we compare the several dramatic pieces of this writer together, beginning with Douglas and ending with Alfred, we shall be apt to conclude that he begun at his *acme*, and like many other modern writers has been writing himself gradually, as the cow’s-tail grows, downwards.

\* \* \*

*Lælius :*

*Lælius: or, An Essay on Friendship. By Marcus Tullius Cicero. With Remarks by William Melmoth, Esq. 8vo. 5s. Doddsley.*

"This excellent treatise, says Mr. Melmoth, seems to have been drawn up with a particular view to the state of public affairs at the time it was written, as well as for the more general and extensive purpose of moral instruction; several passages evidently alluding to the very critical circumstances of the commonwealth at that period. It was published immediately after the assassination of Julius Cæsar; when some of the most respectable partizans of that ambitious chief, were indirectly endeavouring to turn the popular odium upon the cause and the persons of the conspirators, by the public honours they exhibited to his memory: a conduct which they attempted to justify by the duties of private friendship. At a conjuncture, therefore, when the restoration of the republic in some measure depended upon the notions that were entertained concerning those obligations; to ascertain the true principles of that connection, and mark out the just limits of its claims, was a design worthy of Cicero, no less in his patriotic than his philosophical character. Many of the ancients, indeed, maintained very extravagant opinions upon those points: and for this reason, perhaps, it is, that there is scarcely a single ethic writer of eminence during the philosophic ages of Greece, (of whose works any account has been preserved) who does not appear to have discussed the question, as a necessary and important branch of his moral system. It is probable, that the substance of what the most judicious of those philosophers had delivered in relation to that inquiry, is wrought into the present performance: it is certain, at least, that Cicero has considerably availed himself of Aristotle's dissertation inserted in his ethics; as he may be traced likewise in the few fragments that still remain of a discourse on the same topic, composed by Theophrastus. In fact, he hath so accurately sketched the principal outlines of his subject, as to have left little more to those who might resume it after him, than to pursue his principles, extend his reasonings, and apply his maxims. Accordingly, Bishop Taylor in our own language, and the very ingenious Mons. Sacy in the French, (the only modern authors of distinction who have written treatises professedly on friendship) have added nothing essential to the admirable draught he has delineated."

The very masterly manner in which Mr. Melmoth hath translated some other pieces of Cicero, particularly his Familiar Letters, and his Essay on Old Age, is so generally acknowledged and admired, that it is a sufficient recommendation to the present performance to say, that it hath afforded us great pleasure in the perusal, and is, in all respects, worthy of its author.

\* \* \*

*The Extensive Practice of the New Husbandry, exemplified on various Sorts of Land for a Course of Years; and the Importance of that Husbandry to Britain, shewn from long Experience of several eminent Husbandmen. With an Appendix, containing particular Directions to those who desire to practise this Husbandry in the best Manner, and with Success. By Mr. Forbes, a Practiser of the said Husbandry. 8vo. 6s. Payne and Son.*

We are told, in the Editor's preface to this work, that its publication has been delayed on account of the death of the author.

"The design of it, says he, is to extend the practice of Mr. Tull's Horse-hoeing husbandry, according to the genuine method of that gentleman, upon his latest improvement of it.

"To obtain this end, Mr. Forbes had also prepared for the press an accurate edition of Mr. Tull's Essay, containing the final rules he drew from the whole course of his experience, and his many valuable remarks, that lie almost smothered in the polemical appendixes, &c. to which Mr. Tull was provoked by those literary vermin, that are as injurious to the agriculture of England, as the fly is to our turnips. And this work will not be lost to the public, should a charitable disposition, to a poor widow and distressed family, sufficiently prevail among the friends to rational agriculture."

With the double view of extending useful knowledge, and exciting the curiosity of the reader to extend his benevolence to the distressed, we shall give an abstract of the contents of this work:

"The different methods of cultivating land in the old and new husbandry for corn.—The food of plants; different opinions concerning it. Plants receive it principally by their roots, and from the earth; but common earth is not that food; it is communicated to the earth from the atmosphere, in proportion to the quality of the soil.—The first hints of the new husbandry taken from the vineyards in Languedoc, by Mr. Tull, the first inventor of the drill-plough, and new system of vegetation.—His success in the culture of wheat upon ordinary land, without manure, for thirteen years, by means of deep hoeing. The causes of this effect.—Not necessary for farmers to know the nature of the vegetable food; but very useful for them to know that it is derived from the atmosphere.—The different methods of hoeing, and the instruments adapted to each described.—Hoeing with a plough superior to all others, and the reasons.—Objections to this husbandry considered and answered; particularly those made by Mr. Harrison, and the author of the Farmer's Kalendar.—The use of manure in the old husbandry admitted, and to many hoed crops: but not necessary for wheat and other corn, proved from Mr. Tull's success, and from the success of several eminent cultivators in Britain, who have practised

practised this husbandry extensively, and upon various sorts of land, from eight or nine to near thirty years.—The profit of this beyond the common husbandry shewn.—Dung and manures of great use, when applied properly; otherwise very prejudicial to the farmer. A striking instance of this given.—Land well horse-hoed requires no rest. Greater crops of turnips obtained thereby than by hand-hoeing, shewn by an accurate comparison.—The alternate husbandry described, and shewn to be much inferior to the new husbandry with respect to profit.—The hoeing husbandry of universal use, applicable to plants in general, and in all climates, exemplified in the culture of the sugar-cane; may be practised to great advantage, where little or no manure can be had, either on light land or very strong land, of difficult culture in the old husbandry.—The superior advantages of the new husbandry, in several respects, to the farmer and to the public.—Other examples given of the comparative advantages of the old and new husbandry, and the new proved to be the most profitable, from a series of crops of eight years continuance, and the new shewn to be the least expensive.—The new proved to be the most advantageous, from a comparison with the most improved culture in the old husbandry in Suffolk, near Scarborough, and in Switzerland. Some mistakes in the practice of the new, in England, pointed out, and remarkably in Ireland.—A very late and valuable author a favourer of the new husbandry. Some observations upon his method, and the instruments he recommends, with improvements.—Many remarkable experiments made in France and Italy, which confirm the principles of the new husbandry; but, throughout this essay, are fully proved by practical examples in Britain, from persons of undoubted credit and character, of very extensive practice on various sorts of land, and for a course of years.—And the objections of some modern authors answered, and shewn to be erroneous and inconclusive.”

To the Treatise itself is added an *Appendix*, treating of the method of cultivating wheat by the horse-hoe, calculated particularly to guard the cultivator from the mistakes he might otherwise be apt to fall into on first entering upon the practice.

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*Plan of Re-union between Great-Britain and her Colonies.* 8vo. 3s. 6d. sewed. Murray.

In the multitude of counsellors it is said there is safety. If this be universally true, we are safe enough, with regard to the present projected reconciliation between the Mother Country and America; we are fearfully apprehensive, however, that out of the multiplicity of plans suggested, there may not one be so properly adapted to circumstances as to be successfully adopted.

For never can true reconciliation grow  
Where wounds of deadly hate have pierc'd so deep. *Milton.*

## CORRESPONDENCE.

To the LONDON REVIEWERS.

Gentlemen,

Writing, as you must well know, on the liberal principle of a *gentleman*, and not from the mercenary motive of *scribblers by profession*, I take the hint, your Editor dropped, in his first letter to Dr. Priestley, respecting the advantage, a fugitive piece might acquire, of being universally read, by being published in your Review. I have, in consequence, sent you the first canto of an original poem, never before printed; to which if you think proper to give a place, I will shortly send you the conclusion.

I am, Gentlemen,

Your constant reader,

*Knightbridge,*  
Feb. 20th, 1778.

M. MACGREGGOR.

## THE BUSTLE AMONG THE BUSTS;

OR, THE

## POETS-CORNER IN AN UPROAR.

Occasioned by the Appearance of Dr. GOLDSMITH'S Monument in Westminster-Abbey. A Poem in Two Cantos.

By M. MACGREGGOR, Esq.

"Yes, 'tis a general truth, and strange as true;

"Kenrick shall prove it in his next Review."

MACGREGGOR'S EPISTLE TO SHERRIFF.

## CANTO THE FIRST.

IN the dead of the night, when your ghosts rise and walk,  
And the figures, on tomb-stones, find tongues, with to talk,  
The bards in the Abbey, like birds of a feather,  
At roost, with their coxcombs all nodding together;  
A goose of a gander, ne'er plum'd by the Graces,  
His head popping in, peck'd his nose in their faces.

"Who, the deuce, have we here?" cried they, flait, in amaze,  
As they all started back at the goose-cap to gaze;  
Then round him they gather'd, and ask'd whence he came,  
His country, condition, and what was his name.—

"How! what! don't you know, then," he cried, "in a rage,  
The poet, philosopher, wit, of the age,  
Thi' historian, the critic, physician, what-not,  
Had not those *James's* powders soon sent me to pot?  
I'm Oliver Goldsmith!—Why look you so queer?  
As much as to say, What the devil do you here?"

That

That you all are curs'd envious, I see by your look,  
 And grudge me so lofty a place in your nook.  
 But no matter for that; Nol cares not a damn;  
 You may scowl as you please; by the Lord, here I am.  
 To shine thus among you, when living, 'tis true,  
 I expected as little as any of you;  
 A drudge at all work, when, from morning to night,  
*Carnan* and *George Kearsley* compell'd me to write,  
 God knows, about things which, a body may say,  
 I knew, though a *De Flor*, no more of than they.  
 But, whate'er I was, I would have you to know  
 That I'm now one of you, and am here *statu, quo*  
 My figure was plac'd by the bricklayer and mason,  
 For children, and fools; and old women to gaze on;  
 With a head-piece of stone, that, as good as the best,  
 Is as hard, and will last me, as long as the rest;  
 Exalted on high in a central niche;  
 Where you now, if you like it, may all kiss my breech.  
*Johnny Gay*, who beneath me, here, lies at his ease,  
 It is plain I could piss on, if so I should please,  
 And as for *James Thomson* and *Nicholas Rowe*,  
 In the corner they're thrust, as at best but so, so.  
 Nay, even for you, Sir, who strut there so big,  
*Will. Shakespeare*, I value you not of a fig.  
 At comedy, tragedy, pastoral, play,  
 Your comb I could cut any hour of the day.  
*Old Falstaff's* eclips'd by my young *Tony Lumpkin*,  
 And your clowns all outwitted by my country *bumpkin*.  
 Next for you, Master *Milton*, that stand there behind,  
 In your ear I could whisper a piece of my mind;  
 And tho' cyder-*Philips*, your bully, stand nigh you,  
 At versification I boldly defy you.  
 Your blank-verse inditers are generally those,  
 Who cannot write rhyme, and so scribble in prose;  
 Like wise Monsieur *Jordain*, that provident cit,  
 Who left off his trade to set up for a wit.  
 A thousand such lines as such poets indite,  
 While I stand on one leg, like a crane, I could write.  
 For you *Chaucer*, *Spenser*, and *Drayton* and *Cowley*;  
 You are match'd and o'ermatch'd by our modern old *Roxley*:  
 And as for your *Priors*, your *Shadwells* and *Bustlers*;  
 Let 'em go and write posies for goldsmiths and cutlers."  
 "Impertinent puppy!" quoth proud *Matthew Prior*,  
 Who, piqu'd at his insolence, instant took fire,  
 "Were my night-cap but loose I would throw't in your phiz—"  
 "Do, *Dryden*, do, crack that vain coxcomb of his."  
 Dry, hot as himself, strait went to't ding-dong;  
 And their heads rung as each had been rhyming a song;  
 When, as it so happened, there lay in the lurch,  
 A *London Reviewer* lock'd into the church;

Who,

Who, hearing the noise and beholding the scene,  
Opportunely the combatants stepp'd in between.

"For God's sake, good folks," said he, "why all this rout?  
Do you know where you are, and what 'tis you're about?  
Your noddles, tho' hard ones, may yet get a fraction,  
Without fear or wit, if you thus come to action.  
By me be advised, put an end to the fray,  
And listen a little to what I've to say.

*Noll Goldsmith* is right, and, altho' new and trim,  
You should not all keep such a carping at him:  
When his new coat's as rusty as yours, he'll be quiet,  
And you be no longer dispos'd thus to riot:

If *be* be unworthy a place in your dome,  
What think you of *H—ll*, and of *H—le*, and of *H—?*  
With a long train of others—nay, faith I'm not *bumming*—  
All just as good poets, that hither are edoming?  
For know that no bard such a blockhead can be,  
But he has admirers, great blockheads as he;  
And tho' none of these a stone statue might raise him,  
His blockheaded bookseller needs must bepraise him.  
The bust well engraved, in a proper position,  
Is a sure card to puff off another edition.

The *stone mason's* bill, to whatever amount,  
With the *printer's* and *stationer's*, brought to account:  
Then kindly make room to consort with their betters,  
Our modern pretenders to genius and letters."

At this the deaf auditors prick'd up their ears,  
Their features, though fix'd, all expressing their fears.  
"How's this?" and "what's this?" and "what says he?" went  
round,

Above, and about, and beneath holy ground;  
So jealous they were of their honour and glory;  
While thus Aristarchus went on with his story.

"In the first place, good people, make room for *Hugh Kelly*:  
At least for his *beak*, if you can't for his *belly*.

I wonder, indeed, he was not here before;  
As the bucket he kick'd, now, a twelvemonth, or more.  
He needs must exhibit a singular head,  
Who wrote ye more volumes than ever he read.  
Next make room for *Paul*, or you'll all have a jostle;  
*Paul W—d*, more proud than was Paul the apostle.  
In a corner too fix him, to humour his pride,  
Lest his name-sake, the Laureat, be chumm'd by his side.  
Above him make room for a prouder than he,  
(If; dead or alive, any prouder can be)

A very phenomenon!—Heaven's our protector!—  
A bard that was, also, an *India Director*;  
*Rara avis in terris*, so like a black swan,  
By *K—ur—t's* keen goose-quill cut-up; dead and gone,

Poor

Poor H—k—sb, th' advent' rer, of whom *Jemmy Twitcher*  
 The vanity tickled, by tickling his pitcher;  
 A milk-sop, that dar'd, as is left on record,  
 His God to give up, to get drunk with a *Lord*.  
 A similar sopling in fatten and silk,  
 Next comes Molly Gr—, with his measure of milk,  
 His Muse, aping *art*, in the fulness of pride,  
 Frizz'd in *ton* with but *nature's* nine hairs on a side.  
 Place this pretty bard, if you will, in the *porch*,  
 His cradle a church-yard, his coffin a church.  
 Room next for th' *Adelpbi*, *unnatural* brothers,  
 Belov'd by themselves, as detested by others;  
 With a kick and a lick from a *foot* or a *staff*,  
 Tumble these in some hole to make *decency* laugh.  
 Hey! who have we here? Lo! on tip toe he comes;  
 As he walks on his toes, he may sit on his thumbs;  
 Whether dead or alive there's no mortal can tell,  
 As he slipp'd through a noose betwixt heav'n and hell;  
 Observe how he looks, like a sanctified prig,  
 A corded Adonis with colliflower'd wig,  
 A niche he demands as a servant of God,  
 If the devil don't come to demand Doctor D—."

These last words had hardly come out of his mouth,  
 When a hurricane blew from the north to the south;  
 With the east and the west it appear'd too to grapple,  
 And threatened King Henry the Seventh's crazy chapel:  
 When *Shakespeare*, with countenance stern, yet benign,  
 Wav'd his hand with an energy truly divine;  
 Bade silence around, when the parties divided,  
 And the tempest, tho' rais'd by the devil, subsided.

"Can this," quoth the bard, "I've been hearing, be true?  
 Are *we* to be pester'd by such a vile crew?  
 By dotards, and dunces, and petulant prigs,  
 That only are known by their caps and their wigs?  
 God knows how the dean and the chapter may class us,  
 With the tag-rag and bob-tail of modern Parnassus.  
 Ere I will associate with rascals so shabby,  
 I'll pack up my alls, and good-by to the Abbey:  
 To Stratford-on-Avon, on ten toes, I'll trot,  
 Content with my bones in oblivion to rot."

So saying, he cast round his eye with a frown,  
 As if from his pedestal just stepping down:  
 When *Jonson* popp'd up from the pavement his head,  
 Where snug he has lain ever since he was dead.  
 A simple square free-stone plac'd over his grave,  
 With, "O rare *Ben Jonson*," his name just to save;  
 Contented to crumble in silence to dust;  
 While behind the back-door, in the dark, stuck his bust.  
 "Dear Will," quoth old Ben, his friend *Shakespeare* in view,  
 "What is't, my good comrade, you're going to do?"

'Tis cruel to leave your old friends in the lurch  
 In the aisle of an old, cold, cathedral church ;  
 E'en let the vain fools that are coming have room ;  
 The memento's but short that depends on a tomb.  
 Consider, their writings will all be forgotten  
 Before their jump-bone or their trotters are rotten ;  
 Let 'em all have a busto, if that will content 'em ;  
 While *are perennius* is our *monumentum*.  
 Besides, while the rabble you mean to avoid,  
 You may fly from a *Churchill*, a *Thornton* and *Lloyd* ;  
 Ere long *David Garrick*, if death do not wrong us,  
 Will beg, steal or purchase a place here among us ;  
 And *he*, who once stole your Promethean fire,  
 Dead *Falstaff* again with true life to inspire,  
 When his own is departed, will hither repair ;  
 And, if *Shakespeare* is gone, my good God ! how he'll stare !  
 Then slay, my dear fellow, nor leave your high station,  
 That does us an honour, as well as the nation."——

" Brother *Ben*, replies *Shakespeare*, you're much in the right,  
 On this provocation I'll not take my flight ;  
 In hopes that some worthies, among such a number,  
 May make us amends for such villainous lumber.  
 'Tis pleasant I own, to behold by my side  
 Mrs. *Pritchard* as modest and meek as a bride :  
 To *Garrick* a niche I could spare very well,  
 But give him an inch and he'll soon take an ell :  
 Not fonder of money than absolute rule,  
 He'd elbow e'en *me*, ere 'tis long, off my stool,  
 So vain and conceited the jubilee eil,  
 He'd set up at once for *Will Shakespeare* himself !—  
 Of all imitators, and I have had many,  
 That *K—nr—k*, 'tis true, comes the nearest of any ;  
 And he's no mean archer, *Ben Jonson*, you know,  
 That aims my long shafts, and can bend my strong bow :  
 But let him go make mathematical rules,  
 While he swears that all poets are natural fools ;  
 Ungratefully slights the sweet fancies of nature ;  
 To seed on the thistles of science and satire.  
 In the progress of time, yet, there still may come others,  
 Whom you and I, *Ben*, may bid welcome, as brothers ;  
 So, I think, on considering duly the case,  
 I will tarry awhile, as I stand, in my place ;  
 At least 'till to *PHOEBUS* we make application,  
 For him to determine each author's true station :  
 Meantime let the dean and the chapter stand neuter,  
 That none such a dust may kick up for the future."

The bustos all bow'd, and in silence departed,  
 Each man to the back-ground from which he had started :  
 Respectfully waiting the doom of *Apollo*,  
 Regarding the rank of the writers that follow.

*The End of the First Canto.*

# T H E LONDON REVIEW.

FOR MARCH, 1778.

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A FOURTH LETTER to J. PRIESTLEY, LL. D. F. R. S. on the  
Nature of Matter and Spirit. By W. KENRICK, LL. D.

S I R,

In conformity to your own suggestion, “that all the properties of bodies are the effect of certain elementary powers,” and to the definition of natural phenomena, laid down by Sir Isaac Newton, “that they are *motions* resulting from certain *forces*,” I shall proceed to the illustration of some of the principal of those *phenomena* or *motions*, and the investigation of their generative *forces* or *powers*.

To begin with the phenomenon of *body*, or *matter* in general, The ancient atomists, as well as the modern mathematicians, agree in supposing the primary particles, or ultimate component \* parts, of bodies to be of some definite extent † and determinate form. Even you, Sir, though imputing the resistance of such particles to physical powers, proceed on the same postulat<sup>um</sup>. ‡ But this is to consider the phenomenon of body mathematically, and not mechanically. It is arbitrarily to suppose that which we should rationally account for. The form and magnitude of body must, according to rational mechanics, be considered as generated by motion; for there are no such things, or elements, in nature, as the Atomists or Corpuscularians suppose, viz. such as are of determinate form and definite magnitude, by whose apposition, attraction, or cohesion, palpable bodies are compounded. “Magnitudes (to make use of the words of Sir Isaac Newton’s latest Scholiast) do not consist of indi-

\* I use, Sir, for fear of cavil, your own expression.

† By *definite* is here meant certain, positive, actual, not increasing or diminishing by expansion or compression.

‡ An atom, by which I mean an ultimate component part of any gross body, is necessarily supposed to be perfectly solid, wholly impervious to any other atom; and it must be round or square, or of some determinate form.

Disquisitions, page 5 and 6.

visible parts, but are generated by motion: lines, for instance, are described, and in their description are generated, not by the apposition of parts, but by the continual motion of points, surfaces by the motion of lines, solids by the motion of surfaces, angles by the rotation of their sides, and in the same manner, all other things."—"These generations," adds he, "*really obtain in the nature of things, and are daily seen in the motion of bodies.*"—Again, the same writer, speaking of the application of mathematics to natural philosophy, says, "Instead of comparing quantities already formed, as in common geometry, they may be conceived either as *produced from nothing*, or as increased or diminished to any degree of magnitude by *motion*. Their relations being deduced from the manner of their generation, *our knowledge of them is thus derived from the very first principles of things, and those motions by which they are described.* This conception is agreeable to nature, and corresponds with the *real motions* of bodies, which we continually see describing all kinds of lines and figures." You will, perhaps, here ask, Sir, "Is then that, which is generally taken for *matter* in the composition of bodies, nothing but *motion*?" Certainly the greatest part of it is nothing else: but why object to this? Don't you yourself tell us, that what was formerly supposed to be *solid matter*, is for the most part *void space*? "The principles of the Newtonian philosophy were no sooner known, say you, than it was seen how few, in comparison, of the phenomena of nature, were owing to *solid matter*, and how much to *powers*. It has been asserted, and the assertion has never been disproved, that all the solid matter in the solar system might be contained within a nut-shell: there is so great a proportion of *void space* within the substance of the most solid bodies."\*—We need now, Sir, only appeal to some of the most

\*To this you add, Sir, "Now, when *solidity* had apparently so very little to do in the system, it is really a wonder that it did not occur to philosophers sooner, that perhaps there might be nothing for it to do at all, and that there might be no such thing in nature!"—Occur *sooner*, Sir!—Sooner than *when*? Do you mean to say sooner than it occurred to *you*?—Is it possible you can be ignorant that there are philosophers, both at home and abroad, who have been constantly inculcating this doctrine for more than 30 years past? You may find it repeatedly insisted on, near twenty years ago, even in so popular a publication as the *Monthly Review*.—But, I beg your pardon, I had forgot—you "cannot be supposed to read *periodical publications*, especially such as are *anonymous*."—And yet it were not amiss for writers on any particular subject to enquire industriously after every thing that hath been published in any shape on that subject. Had you done *this*, even respecting your *chemical experiments*, which have lately made so much noise in the world, you might have stumbled on the recently republished tract of Dr. *Jean Rey*, or on the processes of *Moitrel d'Element*; in which, if I am not misinformed, you would have found the most curious parts of your  
own

common experiments to shew the difficulty, and sometimes the impossibility, of distinguishing *matter* from *motion*; whence it happens, that what frequently appears to be a *great* quantity of *matter* at *rest*, is but a *small* quantity of *matter* in *great* *motion*.

The simple experiment, mentioned by Sir Isaac Newton, of whirling round a lighted fire-brand, which appears, in such case, to be a continued flaming circle, is notorious. Here we have a *point* generating a *line*. Of the same nature is that of stretching an elastic string across a table and putting it into quick vibration across the line of its tension, the interval of time between the vibrations being too short to permit them to be distinguished, the string will seem to cover the whole space between the extent of its vibrations on each side that line. Here we have a *line* generating a *surface*. Again, suspend on its centre a wheel, constructed with spokes, between which there is a much greater void space than is contained in the surface of such spokes. Turn such a wheel round with considerable velocity, and the interstitial spaces will disappear, and the wheel appear a continued surface or unperforated plane. Nor is this a mere *deceptio visus*; for while the wheel is thus agitated, strike a tennis-ball perpendicularly against the supposed continued surface, and it will rebound as if it had been really struck against the side of a wall, or any other continued plane. Here we have a *circle* generated by the rotation of the *sides* of *angles*. Take farther two pendulums, and cause them to vibrate in lines perpendicular to each other, at such intervals, either of space or time, as that they may not interrupt each other's motion, and they will describe a continued square superficies, whose dimensions are described by the vibrations of the pendulums. If to these be added, with the same cautions, two similar pendulums, so constructed that they shall move *vertically* in the same manner and with the same velocity as the others do *horizontally*, the united motions of all four will describe a cube or *solid* body, whose *resistance* or *hardness* will be proportional to the velocity of the vibrations of the moving parts

own apparatus for making experiments on the different kinds of air. Not that I say this to detract from the merit of the discovery, or to intimate that it is the less *yours*, because it was made before. Discoveries of the same kind may be made by different persons at a great distance, both of time and place, from each other. I do not myself consider the discovery of what is vulgarly called the perpetual motion the less *mine*, because it was undoubtedly discovered by *Orffyreus*: but I should be a little ashamed if I were ignorant of such a circumstance, or if I were not in possession of *Orffyreus's* description of it; notwithstanding that, to obtain the latter, I ransacked public and private libraries, and commissioned book-hunters for many years before I made the acquisition.

constituting such a body. You cannot possibly, Sir, have any objection to this method of accounting for the phenomena of solid bodies, while you admit, as before observed, the prodigious vacuity there is between the matter composing the most solid of such bodies. If, as you say, all the matter contained in the solar system might, in actual contact, be contained in a nut-shell, the matter contained in a plane of five foot diameter cannot be more than will cover the point of a needle, which to a common eye is invisible. Now admitting that, by being indefinitely divided, it might leave not an interstice in the whole plane larger than of any determinate minuteness, it would not itself *cover* more space when so divided than before it was divided: considering such subdivided parts therefore no otherwise related than by mere apposition, they could not be rendered more visible, being so much less, than was the whole matter before it was divided.—How comes it about then, that such plane is seen at all? If bodies are so very *porous*, how comes it that any of them are *opaque*?—Pressed by the force of this argument, you may ask, “whether they would be rendered more so by such minute parts being in motion than if they were at rest?”—I answer, Yes; for a reason I will hereafter give: in the mean time, however, let it be observed that I do not conceive there is so *little matter* (though there is *more motion*) in the composition of palpable bodies, as is supposed, Sir, by you and other Atomists.

The question which naturally suggests itself here is, “What then is that *matter* which is presumed to be without form or magnitude, and yet is capable of describing both by *motion*?”—It is the *power of expansion*, which I mentioned in my last letter. In that letter indeed I made use of the plural number; speaking of *expansive powers* aggregately describing the whole extent of space, in order to accommodate my expression to the common notions of the Atomists, who conceive that even the most subtle and tenacious *fluid* is originally composed of solid and separately detached particles.\* But it will be made fully appear hereafter, that there is no more impropriety in conceiving a *solid* to be formed by the *internal motion* of a *fluid*, than in conceiving a *fluid* to be formed by the *external apposition* of *solids*. Meantime the *postulata*, assumed, require that we look upon *matter*

\* It might also be conceived, that a power of expansion emanating from a centre, it required that there should be an indefinite number of such centres distributed throughout all space, otherwise such a power, emanating from one centre, would vary in its intensity in a certain proportion to the distance from that centre. For the reasons above given however, I chuse to consider such power as single and of equable intensity throughout the space it would occupy if destitute of internal motion.

as something that has no determinate form or magnitude; for what determinate form or magnitude can belong to a *power of expansion*? There appears to me also a greater propriety in considering this *power* or *matter* (for we may with equal propriety call it by either name) as a single substance, than as an assemblage of a plurality of powers or substances: for, admitting the aggregate to be composed of individuals, by what mode is their individuality distinguished? By what is the expansive energy of each defined and limited? What is to mark the outlines of their mutual contact? The energy of *all* being homogeneous, would they not (if by any means divided) when coming again into contact, instantly and intimately unite, as two drops of any homogeneous fluid, brought into contact, immediately coalesce and become one?—Not that it will make any difference in the mechanical consequences, whether such *expansive power* be considered as one *divisible perfect fluid*, or as the aggregate of a *plurality of divided imperfect solids*. A mathematician therefore, whose comprehension is attached to geometrical points, lines, and figures, may, if he chuses, consider such a fluid as composed of such figures, lines, and points. He may confound the *action* of the *generative power* with the *direction* of the *motion generated*. He may object to the idea of a *power* exerting its energy, or acting, in *all* directions. Making no distinction between *physical action* and *mechanical motion*, he may wish to form an idea how one mathematical point, however energetic, may affect or *act* upon the next to it, without *moving* in the line of direction, which must necessarily divide them.\* That a point, however moveable, cannot move in two directions at once, is obvious: if therefore, I say, he would form an idea in what manner an energy might be exerted, or action described, without proceeding to *motion*, he may indulge his imagination by conceiving that such energy of action proceeds *spirally* from the acting point toward the point acted upon: in which case, the first would act successively in all directions, before its energy reached the second.—Conceiving this process to be carried on, not only toward one adjacent point, but toward every circumjacent point, it is plain that a *physical* point of some extent, tho' not of *determinate* magnitude, would be generated by the *action* of each of such supposed powers. All this, however, may, or may not be, chimerical: it is not the *metaphysical*, but the *mechanical* principles of philosophy

\* Necessarily; because, if they were not separated by *some distance*, they would not be *two* points, but *one*; and if separated by any distance, that distance must constitute a *line*, how short soever.

I would

I would investigate. It is the *effect* of the action of the primary powers, therefore, and not the *mode* of the *action* itself, that is the object of consideration. Recurring with this view to the *expansive medium* before described, I consider it, for the reasons given, as a perfectly elastic fluid; from the internal motion of whose parts\* result all the phenomena of magnitude, figure, with every other property and adventitious circumstance attending the phenomena of bodies.—Having thus given a general idea of the nature and merely-potential essence of *matter*, I come now to consider the nature and cause of *motion*; which, though frequently undistinguishable from *matter*, and essentially the same, considered as the energy or action of a physical power, is yet specifically different, in that the energy of matter is exerted equally in all directions; whereas the cause of *motion* acts by impulse in a single direction. The *quantity* of *motion* is thus estimated by the *impetuosity* with which the *motive power* acts, or the celerity with which it describes any determinate line; while the *quantity* of *matter* is estimated by the *intensity* with which the *material power* acts, or the expansive force with which it describes or occupies any portion of space. From *matter* and *motion* thus considered, necessarily results that universal law which obtains throughout all the phenomena of bodies, viz. the perfect equality between their *action* and *reaction*; for (*matter* being merely an *expansive power*, and therefore to be considered in every respect as a perfectly elastic substance, whose resisting force is proportional to its compression) the compression, caused by motion or the impulse of motive powers, must generate a resistance proportional to the quantity of such impulsive force. As no force is lost also in the collision of elastic bodies, so no motion, generated by the action of motive powers within such an elastic fluid as above described, would be diminished or destroyed. The directions of such motions might indeed be indefinitely diversified, and their quantity of force indefinitely divided. They might again unite and again be separated in an indefinite variety of divisions and directions; but the sum total of their *impetus* would still remain the same:† their separations and coalitions, however indefinitely varied, would be also the mechanical and regular result of the primary *directions* of the motive powers; originally proceeding from the great directing power, the source of all others, the *will* of the Creator.—

\* By the *parts* of such a medium is meant partial quantities merely *divisible*, and not parts actually divided.

† Agreeable to the theory of the *Cartesians*; which, however controverted, has not in this particular been disproved; the pretended demonstrations of its fallacy being altogether erroneous or inapplicable.

That.

That *motion* is as divisible as *matter*, may be shewn by the simplest experiment;—let a very elastic ball, for instance, strike two others, of half the quantity of matter in each, exactly between both, and you will see the striking ball remain at rest, and the two others move in different directions, with the same velocity; the momentum of the motion being equally divided between them. That several bodies, moving in different directions, may also combine to communicate their motion to one body, and cause it to move in a single direction, is to be demonstrated by a thousand experiments equally simple;\* and yet, though so palpably to be divided and united, to be compounded and decomposed, we cannot with any propriety call *motion* a *substance*. Its existence in nature is yet as evident and permanent as is that of *matter*. What objection then can be made to our giving it the name of *spirit*? But not prematurely to puzzle the cause with the adoption of uncouth terms, I shall at present proceed to speak of this *spirit* under the name of *motion*, and to reply to an objection which I foresee will arise to its *permanency* being equal to that of *matter*. I do again however affirm, that *motion* can no more be destroyed or annihilated than *matter*. It is a mistake, into which modern mathematicians and experimentalists have fallen, to say that two contrary motions of equal momentum destroy each other. The inference they draw from the percussion of compound bodies is false, when applied to that of their simple elements. Sir Isaac Newton observes, that, according to the experiments of *Wren* and *Huygens*, two equal and perfectly hard or solid bodies meeting each other in contrary directions, would rebound from each other with the same velocity with which they met. But this is directly contrary to Sir Isaac's doctrine, according to which two such perfectly solid bodies, so meeting, would destroy the motion of each other, and remain at rest. Sir Isaac indeed owns, that perfectly-elastic bodies would so rebound on striking against each other: from which different conclusions the true state of the case may be gathered. Two perfectly hard and incompressible bodies so meeting might destroy the motion of each other; but no such bodies exist in nature; on the contrary, some of the hardest, or apparently most solid, bodies in nature are in fact extremely elastic, and such were those on which Sir Christopher Wren and Huygens certainly

\* The collection or accumulation (if I may so call it) of the impulse or directing power of various motions is no where so conspicuous as in the union of the converging rays of the sun in the focus of a speculum or burning-glass, where the intensity of their power is wonderfully remarkable.

made

made their experiments. Sir Isaac Newton, on the other hand, drew a contrary conclusion from making experiments on bodies that were soft and unelastic. By the collision of such bodies, however, their form is destroyed, and frequently their parts separated; a proof that their motions do not destroy each other by reciprocal re-action in their encounter; as their force is plainly employed in compressing or breaking such bodies to pieces. In this case the two contrary *directions* only of motion are destroyed, and not the impetus or momentum of such motion; the moving power itself is only divided into less portions, and dissipated or divided among other bodies in various directions. A very simple experiment will serve to illustrate the truth of this assertion: suspend two spherical ivory balls, each at the end of a pendulum, having previously dipped them into melted wax, and by that means stuck on them a number of small seeds on every side. Let them, thus prepared, be made to strike against each other, and the seeds will fly off in all directions, with a velocity proportional to the celerity with which the balls themselves met. It is hence plain that the motion of the percutient bodies is not destroyed by their collision, but only divided among the component parts of such bodies, and thence communicated to the seeds in various directions. It is even possible to cause two iron balls to strike against each other till their component parts are put into such violent agitation as to make such balls become red hot; a circumstance that affords more than a sufficient proof that the force, with which they mutually strike against each other, is not destroyed by their collision. I am not to learn that (in order to controvert the doctrine of Descartes, respecting the quantity of motion contained in the universe being always the same) certain zealous Newtonians have attempted to prove that motion might be both generated and destroyed; quoting, from the writings of our great master, the following passage: "From the various compositions of two *motions* it is manifest there is not always the same quantity of motion in the world; for if two balls joined together by a slender wire revolve with an uniform motion about their common centre of gravity, and at the same time that centre be carried uniformly in a right line drawn in the plane of their circular *motion*, the sum of the motions of the two balls, as often as they are in the right line drawn from their common centre of gravity, will be greater than the sum of their motions when they are in a line perpendicular to that other: whence it appears that *motion* may both be *generated* and *lost*."—The fallacy of the above assertion appears to me so obvious, that I am astonished how it escaped so great a mathematician; especially

as it directly militates against what he lays down in his *Principia*, where he represents the quantity of motion to be, as the quantity or weight of any body (or system of bodies) multiplied by the velocity with which the centre of gravity of such body, or system of bodies, is moved. Now, in the above-cited case, the motion of the common centre of gravity of the two bodies is, by his own rule,\* neither promoted nor retarded by their equable motions toward contrary sides; so that the sum of their motions cannot alternately grow greater and less, as above supposed. The illustration of this case however I leave (as I do all *geometrical* questions) to abler mathematicians. Proceeding however in the *mechanical* line, I maintain that, as the impulse or force of a *motive power* cannot be finally *destroyed* (but only diverted and divided) by *decomposition* into various directions, so no such impulse or force can be now first created.—A number of them can only be collected and combined into one *particular direction* by *composition*, or by the union of such powers acting before such union in *various directions*.† The *generation* (as it is called) of a particular motion, is not, I say, the *creation* of *motion*, for that would include the *creation* of a new *motive power*. It is only the new modelling the line of *direction* of a motive power or powers already in being. The well-known *increase* of motion in a particular line of direction, by the percussion of a *small*, or, more properly speaking, *light* elastic body striking against a *larger* or *heavier*, may seem to contradict this affirmation; but though the collection and combination of motion in this case be not so obvious as in the case of converging rays of light above specified, such collection really obtains in the percussion of such elastic bodies, and is made by the increase of the internal motion of the parts of the greater body, resulting from the *reaction* of the surrounding medium. The mechanical process of this combination of impulse will receive further elucidation when I come to explain the manner in which palpable solids are compounded. I shall be satisfied if, at present, I find means to convey a clear idea of what I conceive a created *directing impulse* or *motive power* to be.‡ That I can no otherwise define the

\* See Corollary IV. on the laws of nature.

† As in the case before exemplified of the union of the converging rays of the sun in the focus of a *speculum*.

‡ I hope the *mathematicians*, who are accustomed to the precision of expression peculiar to *lines* and *figures*, will here excuse me, if I fail in arriving at an equal precision in the necessary use of vague and *indeterminate appellations*. I have the same apology to make to such of the ingenious as chuse to distinguish themselves by the name of *metaphysicians*, who cannot be insensible of the difficulty of expressing new and peculiar ideas, by old and *prostituted words*.

mode of its action than by its effect, is no philosophical objection to its existence. It is too simple a cause to admit of such explication; for, as Mr. Cotes justly observes, "No mechanical explication can be given of the most simple cause; for, if there could, the cause would not be the most simple."—"Causes, says that able mathematician, proceed in a continued chain from compound to more simple; and when you have arrived at the most simple cause, you can proceed no farther. If these most simple causes may yet be called occult and rejected, we may with equal reason reject those causes which immediately depend on them, and those also which depend on those last, and so on till philosophy be divested of all causes whatever."\*

Admitting all *this*, you will perhaps still say, "*motion* cannot exist independently of the *thing moved*; which latter must therefore enter into the very constitution of motion, and be an essential part of it."—Certainly *motion*, the *effect*, is not simply the *motive power*, which is its *cause*; the latter consists merely of *impulse* and *direction*, in consequence of which it acts on *matter*, whose *reaction* determines the actual velocity of the motion.† It does not hence follow, however, that the force or action of a *motive power* is dependent on the reaction of the *material power*, or that it has not a distinct and separate existence; for though actual motion does not follow from the energy or action of a motive power, unless that energy or action be exerted on some reactive material power, it is yet evident that the energy of a *motive power* is not individually attached to any particular portion or definite part of such *material power*, which it would be if its existence depended on the thing moved. An impulse or *motive power* not only acts on, and accompanies, each particular moving body, but is capable of being communicated from one body to another, by which means we see such impulses propagated to the greatest distances, through certain bodies, without actually moving such bodies to the extent of such propagation. Now, Sir, in such *impulses*, or *motive powers*, there appears to be the true and genuine property of *spirit*; notwithstanding their mode of existence or essence as physical causes comes not within the boundary of physics. Acting in certain particular directions on merely passively resisting power, they appear to all intents and purposes

\* See his preface to Sir Isaac Newton's *Principia*.

† A distinction, however, should be made here between the *impetuosity* of an *impulse*, or the force of the motive power, and the *celerity* of the *actual motion* caused by it.

as so many directing powers, proceeding, as before said, from the direction or will of the Creator, conformable to his design in the formation and government of the universe.\* But this again only by the way.—That I may be the better understood, while investigating the mechanism of bodies, I shall abide still longer by the terms *matter* and *motion*, of the nature of which I hope I have given intelligible and rational ideas.—In my next letter I propose to do the same respecting the *vis insita*, the attraction of cohesion and the gravitation of palpable bodies; all which I mean mechanically to deduce from the motions, generated by the motive powers acting on and in such a material medium as I have before described, occupying the expanse of the universe.

I am, Sir,

Yours, &c.

W. KENRICK.

- \* If we deny the physical existence of secondary directing powers derived from this first cause, because they are immaterial spirits, of no substantial form or figure, we may as well deny the existence of that first cause itself, for the same reason.

[Letter the Fifth in our next.]

*The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. By Thomas Warton, B. D. Fellow of Trinity College, Oxford, and of the Society of Antiquarians, Volumes First and Second.*† 4to. 2l. 2s. Doddsley.

In an age, says Mr. Warton, advanced to the highest degree of refinement, it is that the species of curiosity commences, which is busied in contemplating the progress of social life, in displaying the gradations of science, and in tracing the transitions from barbarism to civility.

“ That these speculations, continues he, should become the favourite pursuits, and the fashionable topics, of such a period, is extremely natural. We look back on the savage condition of our ancestors with the triumph of superiority; we are pleased to mark the steps by which we have been raised from rudeness to elegance;

† The first volume of this curious and valuable publication appeared before the commencement of the London Review. To render our review of it therefore the less incomplete, we have judged it expedient to give an account of the first volume, previously to the second.

and our reflections on this subject are accompanied with a conscious pride, arising in great measure from a tacit comparison of the infinite disproportion between the feeble efforts of remote ages, and our present improvements in knowledge.

“In the mean time, the manners, monuments, customs, practices, and opinions of antiquity, by forming so strong a contrast with those of our own times, and by exhibiting human nature and human inventions in new lights, in unexpected appearances, and in various forms, are objects which forcibly strike a feeling imagination.

“Nor does this spectacle afford nothing more than a fruitless gratification to the fancy. It teaches us to set a just estimation on our own acquisitions; and encourages us to cherish that cultivation, which is so closely connected with the existence and the exercise of every social virtue.

“On these principles, to develope the dawning of genius, and to pursue the progress of our national poetry, from a rude origin and obscure beginnings, to its perfection in a polished age, must prove an interesting and instructive investigation.”

But a History of Poetry, he observes, must for another reason, though on the same principles, be productive of entertainment and utility.

“I mean, says he, as it is an art, whose object is human society; as it has the peculiar merit, in its operations on that object, of faithfully recording the features of the times, and of preserving the most picturesque and expressive representations of manners: and, because the first monuments of composition in every nation are those of the poet, as it possesses the additional advantage of transmitting to posterity genuine delineations of life in its simplest stages. Let me add, that anecdotes of the rudiments of a favourite art will always be particularly pleasing. The more early specimens of poetry must ever amuse, in proportion to the pleasure which we receive from its finished productions.”

As to the manner in which Mr. Warton has executed this design, he has chosen to exhibit his subject in a chronological series, not distributing his matter into detached articles of periodical divisions or of general heads. He has not, however, adhered always so scrupulously to the regularity of annals but that he has often deviated into incidental digressions, and hath sometimes stopped in the course of his career, for the sake of recapitulation, for the purposes of collecting scattered notices into a single and uniform point of view, for the more exact inspection of a topic which required a separate consideration, or for a comparative survey of the poetry of other nations. The method he hath pursued appears to us, as it did to him, on one account at least, preferable to all others, viz. in that it exhibits without transposition the gradual im-

provements of our poetry, at the same time that it uniformly represents the progression of our language.

To the first volume of this work are prefixed two dissertations; the one on the origin of romantic fiction in Europe, the other on the introduction of learning into England. The professed design of the dissertations is to prepare the reader, by considering apart, in a connected and comprehensive detail, some material points of a general and preliminary nature, and which could not either with equal propriety or convenience be introduced, at least not so formally discussed, in the body of the book; to establish certain fundamental principles to which frequent appeals might occasionally be made, and to clear the way for various observations arising in the course of future enquiries.

The *first* of these dissertations respects the *matter*, as the *second* does the *manner* of English Poesy; for *Fiction*, which flows from the source of the imagination, is not only the spirit but the substance of true poetry. Now, notwithstanding the mythological romance of ancient Greece and Rome enters, perhaps too much, into modern European poetry, the peculiar species of fiction, which bears the name of *romantic*, obtains in it, if not equally, much more pleasingly, and still more strikingly from its *novelty*, when compared with the fiction of the ancients. Our author's idea of the manner and period of its introduction into the popular belief, oral poetry and literature of the Europeans, is the subject of the first dissertation. "It is an established maxim of modern criticism, says he, that the fictions of *Arabian* imagination were communicated to the western world by means of the crusades;" but though he admits that those expeditions greatly contributed to propagate this mode of fabling in Europe, he conceives such fancies were introduced at a much earlier period. This he places at the beginning of the eighth century, when the Saracens and Arabians first took possession of Spain.

"The ideal tales, says he, of these eastern invaders, recommended by the brilliancy of description, a variety of imagery, and an exuberance of invention, hitherto unknown and unfamiliar to the cold and barren conceptions of a western climate, were eagerly caught up, and universally diffused. From Spain, by the communications of a constant commercial intercourse through the ports of Toulon and Marseilles, they soon passed into France and Italy."

From France their transition to Britain was natural and easy; and it may not contribute a little to the consequence of our London citizens, and the dignity of their Guildhall, to be assured, that

"The

"The books of the Arabians and Persians abound with extravagant traditions about the giants Gog and Magog. These they call *Jajouge* and *Majouge*; and the Caucasian wall, said to be built by Alexander the Great from the Caspian to the Black Sea, in order to cover the frontiers of his dominion, and to prevent the incursions of the Scythians,\* is called by the Orientals the Wall of Gog and Magog.† One of the most formidable giants, according to our Armorican romance, which opposed the landing of Brutus

\* Compare M. Petit de la Croix *Hist. Genghisem*, l. iv. c. 9.

† Herbelot. *Bibl. Oriental.* p. 157. 291. 318. 438. 470. 528. 795. 796. 811. &c. They call Tartary the land of *Jajouge* and *Majouge*. This wall, some few fragments of which still remain, they pretend to have been built with all sorts of metals. See *Abulfaraj Hist. Dynast.* edit. Pococke, p. 62. A. D. 1573. It was an old tradition among the Tartars, that the people of *Jajouge* and *Majouge* were perpetually endeavouring to make a passage through this fortress; but that they would not succeed in their attempt till the day of judgment. See *Hist. Général. des Tartars*, d'Abulgazi Bahadut Khán, p. 43. About the year 808, the caliph Al Amin having heard wonderful reports concerning this wall or barrier, sent his interpreter Salan, with a guard of fifty men, to view it. After a dangerous journey of near two months, Salan and his party arrived in a desolated country, where they beheld the ruins of many cities destroyed by the people of *Jajouge* and *Majouge*. In six days more they reached the castles near the mountain *Kokaiya* or *Caucasus*. This mountain is inaccessible steep, perpetually covered with snows and thick clouds, and encompasses the country of *Jajouge* and *Majouge*, which is full of cultivated fields and cities. At an opening of this mountain the fortress appears; and travelling forwards, at the distance of two stages, they found another mountain, with a ditch cut through it one hundred and fifty cubits wide; and within the aperture as there gate fifty cubits high, supported by vast buttresses, having an iron bulwark crowned with iron turrets, reaching to the summit of the mountain itself, which is too high to be seen. The valves, lintels, threshold, bolts, lock and key, are all represented of proportionable magnitude. The governor of the castle above-mentioned, once in every week mounted on horseback with ten others on horseback, comes to this gate, and striking it three times with a hammer weighing five pounds; and then listening, hears a murmuring noise from within. This noise is supposed to proceed from the *Jajouge* and *Majouge* confined there. Salan was told that they often appeared on the battlements of the bulwark. He returned after passing twenty-eight months in this extraordinary expedition. See *Mod. Univ. Hist.* vol. iv. B. i. § 2. pag. 15. 16. 17. And *Anc.* vol. xx. pag. 23. Pliny, speaking of the *Portz Caucasiz*, mentions, "*ingens natura opus, montibus interruptis repente, ubi fores obdita serratis trabibus,*" &c. *Nat. Hist. lib. vi. c. 2.* Czar Peter the first, in his expedition into Persia, had the curiosity to survey the ruins of this wall: and some leagues within the mountain he found a skirt of it which seemed entire, and was about fifteen feet high. In some other parts it is still six or seven feet in height. It seems at first sight to be built of stone; but it consists of petrified earth, sand, and shells, which compose a substance of great solidity. It has been chiefly destroyed by the neighbouring inhabitants for the sake of its materials; and most of the adjacent towns and villages are built out of its ruins. Bentink's notes on *Abulgazi*, p. 714. Eng. edit. See *Chardin's Travels*, p. 176. And *Struys's Voyage*, B. iii. c. 20. p. 226. *Olcari's Travels of the Holstein Ambassad.* B. vii. p. 403. *Geograph. Nubiens.* vi. c. 9. And *Act. Petropolit.* vol. i. p. 405. By the way, this work probably preceded the time of Alexander: it does not appear, from the course of his victories, that he ever came near the Caspian gates. The first and  
fabulous

In Britain, was Goemagot. He was twelve cubits high, and would unroot an oak as easily as an hazel wand; but after a most obstinate encounter with Corineus, he was tumbled into the sea from the summit of a steep cliff on the rocky shores of Cornwall, and dashed in pieces against the huge crags of the declivity. The place where he fell, adds our historian, taking its name from the giant's fall, is called Lam-Goemagot, or Goemagot's Leap, to this day."\*

This is a wonderful story, but, to the honour of our cockneys, their tales of the London 'Prentice and Wittington and his Cat, invented within the sound of Bow-bell, make no such bad figure in the comparison with those of Gog and Magog, engendered in your Saracens heads or imported by your outlandish Arabians. But to be serious:—this system of our author's, according to which the Saracens, either at their emigration into Spain, or at the time of the crusades, were the first introducers of the romance among the Europeans, militates against the hypothesis of the learned and ingenious Dr. Percy, who assigns it another source and an earlier date.

"Our old romances of chivalry, says the Doctor, may be derived in a lineal descent from the ancient historical songs of the Gothic bards and scalds.—Many of those songs are still preserved in the north, which exhibit all the seeds of chivalry before it became a solemn institution.—Even the common arbitrary fictions of romance were most of them familiar to the ancient scalds of the north, long before the time of the crusades. They believed the existence of giants and dwarfs, they had some notion of fairies, they were strongly possessed with the belief of spells and enchantment, and were fond of inventing combats with dragons and monsters."†

Our author does not altogether reject this hypothesis of Dr. Percy's, but endeavours to reconcile it to his own system.—Of the peculiar deference paid to the fair sex in modern times, in comparison to what was paid them anciently in the east, and even in Greece and Rome, Mr. Warton traces the following origin:

"There is no peculiarity which more strongly discriminates the manners of the Greeks and Romans from those of modern times, than that small degree of attention and respect with which those nations treated the fair sex, and that inconsiderable share which they were permitted to take in conversation, and the general commerce of life. For the truth of this observation we need only appeal to the classic writers; in which their women appear to have been devoted to a state of seclusion and obscurity. One is surprised that barba-

barbarous history of the eastern nations will perhaps be found to begin with the exploits of this Grecian hero.

\* Lib. i. c. 16.

† Percy on Ancient Metr. Rom. i. p. 3. 4. edit. 1767.

rians should be greater masters of complaisance than the most polished people that ever existed. No sooner was the Roman empire overthrown, and the Goths had overpowered Europe, than we find the female character assuming an unusual importance and authority, and distinguished with new privileges, in all the European governments established by the northern conquerors. Even amidst the confusions of savage war, and among the almost incredible enormities committed by the Goths at their invasion of the empire, they forbore to offer any violence to the women. This perhaps is one of the most striking features in the new state of manners, which took place about the seventh century; and it is to this period, and to this people, that we must refer the origin of gallantry in Europe. The Romans never introduced these sentiments into their European provinces.

“ The Goths believed some divine and prophetic quality to be inherent in their women; they admitted them into their councils, and consulted them on the public business of the state. They were suffered to conduct the great events which they predicted. Ganna, a prophetic virgin of the Marcomanni, a German or Gaulish tribe, was sent by her nation to Rome, and admitted into the presence of Domitian to treat concerning terms of peace. Tacitus relates, that Velleda, another German prophetess, held frequent conferences with the Roman generals; and that on some occasions, on account of the sacredness of her person, she was placed at a great distance on a high tower, from whence, like an oracular divinity, she conveyed her answers by some chosen messenger. She appears to have preserved the supreme rule over her own people and the neighbouring tribes. And there are other instances, that the government among the ancient Germans was sometimes vested in the women. This practice also prevailed among the Sitones or Norwegians. The Cimbri, a Scandinavian tribe, were accompanied at their assemblies by venerable and hoary-headed prophetesses, apparelled in long linen vestments of a splendid white. Their matrons and daughters acquired a reverence from their skill in studying simples, and their knowledge of healing wounds, arts reputed mysterious. The wives frequently attended their husbands in the most perilous expeditions, and fought with great intrepidity in the most bloody engagements. These nations dreaded captivity, more on the account of their women, than on their own; and the Romans, availing themselves of this apprehension, often demanded their noblest virgins for hostages. From these circumstances, the women even claimed a sort of precedence, at least an equality subsisted between the sexes, in the Gothic constitutions.

“ But the deference paid to the fair sex, which produced the spirit of gallantry, is chiefly to be sought for in those strong and exaggerated ideas of female chastity which prevailed among the northern nations. Hence the lover's devotion to his mistress was increased, his attentions to her service multiplied, his affection heightened, and his solicitude aggravated, in proportion as the difficulty of obtaining her was enhanced; and the passion of love acquired

acquired a degree of delicacy, when controlled by the principles of honour and purity. The highest excellence of character then known was a superiority in arms; and that rival was most likely to gain his lady's regard, who was the bravest champion. Here we see valour inspired by love. In the mean time, the same heroic spirit which was the surest claim to the favour of the ladies, was often exerted in their protection; a protection much wanted in an age of rapine, of plunder, and piracy; when the weakness of the softer sex was exposed to continual dangers and unexpected attacks. It is easy to suppose the officious emulation and ardour of many a gallant young warrior, pressing forward to be foremost in this honourable service, which flattered the most agreeable of all passions, and which gratified every enthusiasm of the times, especially the fashionable fondness for a wandering and military life. In the mean time we may conceive the lady thus won, or thus defended, conscious of her own importance, affecting an air of stateliness: it was her pride to have preserved her chastity inviolate, she could perceive no merit but that of invincible bravery, and could only be approached in terms of respect and submission."

From the various observations contained in this ingenious and elaborate dissertation, our author draws the following general and comprehensive conclusion:

"Amid the gloom of superstition, in an age of the grossest ignorance and credulity, a taste for the wonders of oriental fiction was introduced by the Arabians into Europe, many countries of which were already seasoned to a reception of its extravagancies, by means of the poetry of the Gothic scalds, who perhaps originally derived their ideas from the same fruitful region of invention. These fictions, coinciding with the reigning manners, and perpetually kept up and improved in the tales of troubadours and minstrels, seem to have centered about the eleventh century in the ideal histories of Turpin and Geoffrey of Monmouth, which record the supposititious achievements of Charlemagne and king Arthur, where they formed the ground-work of that species of fabulous narrative called romance. And from these beginnings or causes, afterwards enlarged and enriched by kindred fancies, fetched from the crusades, that singular and capricious mode of imagination arose, which at length composed the marvellous machineries of the more sublime Italian poets, and of their disciple Spenser."

On taking leave of this dissertation, we cannot help paying the author a compliment on his zeal for genuine erudition; at the same time we can as little help reprehending him for an improper expression, which appears casually to have escaped him. *Literature*, he says, is not only the certain attendant, but the parent of true religion and civility. Surely this is being rather a little too civil to literature! We imagined true religion to be derived from a more sacred source.

In the second dissertation, treating of the Introduction of Learning into England, our literary historian begins with the state of it in Europe, soon after the irruption of the northern nations into the western empire in the fourth century.

"Europe, says he, on this great event, suffered the most memorable revolutions in its government and manners, and from the most flourishing state of peace and civility, became on a sudden, and for the space of two centuries, the theatre of the most deplorable devastation and disorder. But among the disasters introduced by these irresistible barbarians, the most calamitous seems to have been the destruction of those arts which the Romans still continued to successfully to cultivate in their capital, and which they had universally communicated to their conquered provinces. Towards the close of the fifth century, very few traces of the Roman policy, jurisprudence, sciences, and literature, remained. Some faint sparks of knowledge were kept alive in the monasteries; and letters and the liberal arts were happily preserved from a total extinction during the confusions of the Gothic invaders, by that slender degree of culture and protection which they received from the prelates of the church, and the religious communities."

Of the scarcity of books, which prevented the dissemination of letters, even after the revival of the arts of peace had awakened public curiosity, our author gives us some striking instances.

"In the sixth century, says he, Europe began to recover some degree of tranquillity. Many barbarous countries during this period, particularly the inhabitants of Germany, of Friesland, and other northern nations, were converted to the christian faith. The religious controversies which at this time divided the Greek and Latin churches, roused the minds of men to literary enquiries. These disputes in some measure called forth abilities which otherwise would have been unknown and unemployed; and, together with the subtleties of argumentation, insensibly taught the graces of style, and the habits of composition. Many of the popes were persons of distinguished talents, and promoted useful knowledge more by example than authority. Political union was by degrees established; and regular systems of government, which alone can ensure personal security, arose in the various provinces of Europe occupied by the Gothic tribes. The Saxons had taken possession of Britain, the Franks became masters of Gaul, the Huns of Pannonia, the Goths of Spain, and the Lombards of Italy. Hence leisure and repose diffused a mildness of manners, and introduced the arts of peace; and, awakening the human mind to a consciousness of its powers, directed its faculties to their proper objects.

"In the mean time, no small obstruction to the propagation or rather revival of letters, was the paucity of valuable books. The libraries, particularly those of Italy, which abounded in numerous and inestimable treasures of literature, were every where destroyed

by the precipitate rage and undistinguishing violence of the northern armies. Towards the close of the seventh century, even in the papal library at Rome, the number of books was so inconsiderable, that pope Saint Martin requested Sanctamand, bishop of Maestricht, if possible to supply this defect from the remotest parts of Germany. In the year 855, Lupus, abbot of Ferrieres in France, sent two of his monks to pope Benedict the third, to beg a copy of Cicero de Oratore, and Quintillian's Institutes, and some other books: "for," says the abbot, though we have part of these books, yet there is "no whole, or complete copy of them in all France." Albert, abbot of Gemblours, who with incredible labour and immense expence had collected an hundred volumes on theological and fifty on profane subjects, imagined he had formed a splendid library. About the year 790, Charlemagne granted the unlimited right of hunting to the abbot and monks of Sithiu, for making their gloves and girdles of the skins of the deer they killed, and covers for their books. We may imagine that these religious were more fond of hunting than reading. It is certain that they were obliged to hunt before they could read; and at least it is probable, that under these circumstances, and of such materials, they did not manufacture many volumes. At the beginning of the tenth century books were so scarce in Spain, that one and the same copy of the bible, Saint Jerom's Epistles, and some volumes of ecclesiastical offices and martyrologies, often served several different monasteries. Among the constitutions given to the monks of England by archbishop Lanfranc, in the year 1072, the following injunction occurs. At the beginning of Lent, the librarian is ordered to deliver a book to each of the religious: a whole year was allowed for the perusal of this book: and at the returning Lent, those monks who had neglected to read the books they had respectively received, are commanded to prostrate themselves before the abbot, and to supplicate his indulgence. This regulation was partly occasioned by the low state of literature which Lanfranc found in the English monasteries. But at the same time it was a matter of necessity, and is in great measure to be referred to the scarcity of copies of useful and suitable authors. In an inventory of the goods of John de Pontiffara, bishop of Winchester, contained in his capital palace of Wulvetey, all the books which appear are nothing more than "*Septendecem pecie librorum de diversis Scienciis.*" This was in the year 1294. The same prelate, in the year 1299, borrows of his cathedral convent of St. Swithen at Winchester, *Bibham bene Glossatam*, that is, the Bible, with marginal Annotations, in two large folio volumes: but gives a bond for due return of the loan, drawn up with great solemnity. This Bible had been bequeathed to the convent the same year by Pontiffara's predecessor, bishop Nicholas de Ely: and in consideration of so important a bequest, that is, "*pro bona Biblia di'ni episcopi bene glossata*, and one hundred marks in money, the monks founded a daily mass for the soul of the donor. When a single book was bequeathed to a friend or relation, it was seldom without

many

many restrictions and stipulations. If any person gave a book to a religious house, he believed that so valuable a donation merited eternal salvation, and he offered it on the altar with great ceremony. The most formidable anathemas were peremptorily denounced against those who should dare to alienate a book presented to the cloister or library of a religious house. The prior and convent of Rochester declare, that they will every year pronounce the irrevocable sentence of damnation on him who shall purloin or conceal a Latin translation of Aristotle's physics, or even obliterate the title."

O tempora! O mores! Aristotle's Physics! a book which our modern philosophers will not condescend to read. And yet, in defiance of the dabbling experimentalists of the present day, we will venture to assert, that even Aristotle's Physics, which those few of them who can, yet will not read, contains a number of philosophical suggestions, which even their own experiments, without their knowing it, tend to elucidate and confirm.—Of the scarcity of books, even after the invention of paper, so late as the reign of Henry the sixth, we have the following account:

"It is in the statutes of St. Mary's college at Oxford, founded as a seminary to Oseney abbey in the year 1446. "Let no scholar occupy a book in the library above one hour, or two hours at most; so that others shall be hindered from the use of the same." The famous library established in the university of Oxford, by that munificent patron of literature Humphry duke of Gloucester, contained only six hundred volumes. About the commencement of the fourteenth century, there were only four classics in the royal library at Paris. These were one copy of Cicero, Ovid, Lucan, and Boethius. The rest were chiefly books of devotion, which included but few of the fathers; many treatises of astrology, geomancy, chiromancy, and medicine, originally written in Arabic, and translated into Latin or French: pandects, chronicles, and romances. This collection was principally made by Charles the fifth, who began his reign in 1365. This monarch was passionately fond of reading, and it was the fashion to send him presents of books from every part of the kingdom of France. These he ordered to be elegantly transcribed, and richly illuminated; and he placed them in a tower of the Louvre, from thence called, *la tour de la libraire*. The whole consisted of nine hundred volumes. They were deposited in three chambers; which, on this occasion, were wainscotted with Irish oak, and ceiled with cypress curiously carved. The windows were of painted glass, fenced with iron bars and copper wire. The English became masters of Paris in the year 1425. On which event the duke of Bedford, regent of France, sent this whole library, then consisting of only eight hundred and fifty-three volumes, and valued at two thousand two hundred and twenty-three livres, into England; where perhaps they became the ground-work of duke Humphrey's library just mentioned. Even so late as the year 1471,

when

when Louis the eleventh of France borrowed the works of the Arabian physician Rhasis, from the faculty of medicine at Paris, he not only deposited by way of pledge a quantity of valuable plate, but was obliged to procure a nobleman to join with him as surety in a deed, by which he bound himself to return it under a considerable forfeiture. The excessive prices of books in the middle ages, afford numerous and curious proofs. I will mention a few only. In the year 1174, Walter prior of St. Swithen's at Winchester, afterwards elected abbot of Westminster, a writer in Latin of the lives of the bishops who were his patrons, purchased of the monks of Dorchester in Oxfordshire, Bede's Homilies and saint Austin's Pfalter, for twelve measures of barley, and a pall on which was embroidered in silver the history of saint Birinus converting a Saxon king. Among the royal manuscripts in the British museum there is Comestor's Scholastic History in French; which, as it is recorded in a blank page at the beginning, was taken from the king of France at the battle of Poitiers; and being purchased by William Montague earl of Salisbury for one hundred marks, was ordered to be sold by the last will of his countess Elizabeth for forty livres. About the year 1400, a copy of John of Meun's Roman de la Rose, was sold before the palace-gate at Paris for forty crowns, or thirty-three pounds six and six-pence."

But these anecdotes occasion the author to digress from his historical narration, which he reassumes, conducting his relation through the succeeding interval, a long night, as he terms it, of confusion and gross ignorance, till England, at length, in the beginning of the eleventh century, received from the Normans that cultivation which it has preserved to the present times.—We are sorry that we cannot spare more room for extract from these entertaining and instructive dissertations, of which we must for the same reason take abrupt leave, reserving our account of the History of English Poetry itself to our next Review.

W.

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*Letters to the Rev. Dr. Worthington, in Answer to his late Publication, intitled, An Impartial Enquiry into the Case of the Gospel Demoniacs. By Hugh Farmer. 8vo. 4s. Buckland.*

Of Mr. Farmer's Essay on the Gospel Demoniacs, we gave an early account in the very first number of our Review. Dr. Worthington's Impartial Enquiry came under our inspection, in the course of the fifth volume;\* to which we refer our readers, who may not be possessed of the tracts themselves.

\* Page 434.

The present publication consists of six letters; in the first of which Mr. Farmer very justly reprehends his zealous antagonist for his want of candour and politeness in his treatment of the advocates of the anti-demoniac system :

" You represent, says he, the author of the Essay, and those who broach the same opinions, as *acting the part of confederates with the devil*, as being *the emissaries whom he employs to argue, and banter us out of our belief of possessions*, and as persons who *may have the devil at their elbows*; and you also earnestly intreat them to consider whether this may not be the case. When the lower part of mankind reproach one another with having *the devil at their elbows, and with having the devil in them*, you think it right to reprove their profaneness. But when you see fit to adopt their language, we must consider it as the effusion of piety and benevolence. You assure the world, after expressing your concern lest I should be guilty of the irremissible sin, that *if any brother be guilty of the sin that is not unto death, he hath your most earnest prayers to God, that it may not be imputed to him*. This is kind; almost beyond belief. It is indeed a new phenomenon in the history of the human mind, for which our moral philosophers will find it difficult to account, that you should be able at the same instant, both to bear the same person so much ill-will, as studiously to load him with false accusations, and so much good will as to pray most earnestly to God for his pardon. *Doth a fountain send forth at the same place sweet water and bitter?* In this censorious age, many perhaps may be too forward to suspect, that in some cases airs of piety are assumed to impose upon weak minds, and that prayer itself is nothing more than a commodious vehicle for slander. Inconsideration is the only apology that can be made for such a strange mixture of malevolence and Christian charity."

It is somewhere observed by the bishop of Carlisle, that " to the honour of the present age, controversy is carried on with more *decency* and good manners than in any former period of time that can be named."—We could wish that the compliment, which the good prelate pays the present age, were better founded than some notable examples of late years prove it to be. But we are apprehensive that, so long as men differ in opinion on matters so very problematical,\* the influence of prejudice and passion (from which Mr. Farmer observes scarce any are totally exempt) will so distort the human understanding, as to make things appear quite different from what they really are.

\* In which case the disputants on both sides may almost always say to each other as Dr. Worthington did to Dr. Gray, "The whole ground of your quarrel with me, is, that I have presumed to differ from you."

In letter the second, Mr. Farmer enters on the discussion of the argument, giving the following concise state of the matter in dispute.

"What the author of the *Essay* undertook to prove was this: "That the possessing demons spoken of in the New Testament, were the deities of the Heathens, or such human spirits as, after the dissolution of their bodies, were supposed to be converted into demons." On the other hand, you, in your *Inquiry*, refer possessions to the devil; you assert, that "he is the chief author of them;" and attempt to justify the English translation in rendering the Greek word *demons* by *devils*. By devil you understand the *chief* of the fallen angels. You affirm, "That as God is the author of all good, so the devil is the author of all evil; and that "he is justly to be reckoned the evil principle,"

"In support of his opinion, the author of the *Essay* observes, that the Scripture never describes more than one evil spirit by the word devil; and never represents any persons as possessed by the devil, or by devils, not even in a single instance, notwithstanding the great frequency with which the evangelists speak on the subject of possessions. In all the instances in which the term *devils* occurs in the English translation of the New Testament, the original word is *demons*, and not that from whence comes the English word *devil*. In order to determine who these demons were, it was shewn in the *Essay*, that the ancient Heathens and Jews, and the primitive Christians, did all agree in representing them as no other than human spirits. From these premises, the following conclusion was drawn, viz. "That the sacred writers, having given us no notice of their using the word in a new or peculiar sense, did certainly employ it in reference to possessions, in the same sense in which all other persons did." To suppose the contrary, would be to suppose, that they intended to deceive their readers. It is the more necessary to allow, that the Evangelists, when speaking of possessing demons, did not refer to any other than human spirits, as they knew to such spirits the term demons was applied by the Heathens, and by the authors of the Septuagint. Nay, they have themselves used it to describe such dead men as the superstition of the Heathens deified, and corrupt Christians have proposed as objects of worship. It can bear no other meaning in any of the passages in the New Testament, in which it occurs without having any relation to possessions; as was shewn by a distinct examination of each."

Our Letter-writer proceeds then to consider Dr. Worthington's objections to the foregoing account of possessing demons, which he endeavours to obviate on arguments deduced, *first*, from the writings of the Heathens; *2dly*, from the writings of the Jews; *3dly*, from the language of Christ and his Apostles; and *4thly*, from the sentiments of the primitive Christians.—Mr. F. goes on to defend himself against the accusation

accusation of having *made away with the devil*,\* brought against him by Dr. W. and others.

"You are pleased to tell the world, "that I have made short work with the devil and his angels; and have done more than all the exorcists put together ever pretended to: that I have laid the devil, and all other evil spirits, banished them out of the world, and in a manner destroyed their very existence." There may be much wit, but indeed, Sir, there is no truth, in this language. I have never denied, nor could I, without great absurdity, take upon me to deny the existence of evil spirits originally of a rank superior to mankind. And, as we are ignorant of the laws of the spiritual world, it would be great presumption to take upon us to determine the sphere of their operation. That they have no dominion over the natural world, which is governed by fixed and invariable laws, is a truth attested in the amplest manner by reason, by revelation, and by our own experience. But the question is, whether possessions are referred to fallen angels, or to human spirits. To say they are referred to the latter, is by no means to banish the former out of the world. I do not remember that Mede, or Sykes, or Lardner, were ever charged with, or even suspected, of what you impute to me, and what you might, upon the same grounds, have imputed to them.

"But you go farther still, and affirm that "I seem to be persuaded, that Beelzebub and all other demons are non-entities; and that I have laboured to prove their non-existence and absolute nullity." You add, "that if these demons, or deified human spirits, are all annihilated, all other human souls, after they have left the body, may be reduced to nothing." And you ask with seeming concern, *what becomes of the doctrine of a future state?* To the *Essay*, and other writings of the same tendency, you impute the revival and growth of the *Sadducean creed*, that there is neither *angel nor spirit*.

"But is it impossible for human spirits to exist, unless they are turned into demons? Does not Dr. Worthington himself allow, that the souls of men survive the dissolution of the body; and, at the same time, deny their power of possessing mankind? If the doctrine of the *Essay* favours the *Sadducean creed*, that of the *Inquiry* does the same. But you say, the author of the *Essay* has laboured to prove the non-existence and absolute nullity of demons. What he really attempted to prove, is, that those reputed demons, to whom possessions were referred, had no more power to produce these effects, than if they had no existence in nature. But at the same time he contends for the reality of a separate state, and for the existence of those very spirits which were falsely believed to be changed into demons, of whom St. James speaks under their vulgar denomination, and of whom he says, that they believe and tremble."

\* See London Review, vol. I. page 20.

In the third letter Mr. F. considers Dr. W.'s account of the nature of demoniacal possessions; stating his own notions of them, and shewing why possessions are distinguished from bodily diseases and from lunatics. On this latter head he observes, that

"When possessions are distinguished from diseases; by the latter, the ancients meant such diseases as affect only the *body*, or imply some disorder in the corporeal system; while the former supposed an alienation of *mind*, such as did not proceed from any disorder in the corporeal system, but from the immediate presence and agency of a demon. This supposed difference in the two cases, is the obvious ground of the distinction originally made between possessions and diseases: a distinction, however, that the New Testament does not always observe. For it sometimes comprehends possessions under diseases, or speaks of the latter as a distinct species of the former.

"As to the distinction made between possessions and lunacies, there is no difficulty in accounting for it. Amongst the moderns, indeed, madmen and lunatics are the same; but they were not so amongst the ancients. Both were considered as cases of possession; both likewise were cases of insanity; nevertheless they were contradistinguished from each other on account of their different symptoms. By demoniacs, such as were emphatically so called, and without any farther description, the ancients always meant madmen, or possessed madmen. By lunatics they meant epileptics. The latter denomination expressed the peculiar symptoms of their disorder; the former was given them, because the paroxysms and periods of it were supposed to be regulated by the moon. As the fits of this disorder were ascribed to possession, so the patients were thought to be more subject to the incursion of demons at the changes of the moon, than at any other time.

"From these circumstances it is evident, that, in the opinion of the ancients, every demoniac was not a lunatic or an epileptic person; though the latter had a demon no less than the former. Their respective disorders were different in their own natures, and attended with different symptoms. The Evangelists, therefore, might as reasonably distinguish between demoniacs and lunatics, as the moderns do between madmen and epileptics. The objection we have been considering, frequently as it has been urged, is excusable only in an English reader; being built entirely on the false supposition, that lunacy had the same meaning affixed to it by the ancients, as it bears in our own language."

In letter the fourth, our author examines into Dr. W.'s proofs of the demoniacal possessions; replying to his principal argument, (*viz.* their being attested in the New Testament as facts) that the possessions and dispossessions of demons (as explained by Dr. W.) even supposing them to be real facts, are not in their nature objects of sense, and therefore cannot

be supported by the testimony of sense. In the *second* place, he maintains that the reality of possession and dispossession neither was, nor could fitly be, established by Christ and his apostles; observing *thirdly*, that the language of the New Testament relative to possessions did always imply certain outward and sensible symptoms and effects, or the disorder and cure of demoniacs; that this language was used principally to express those symptoms and effects, and commonly without any other intention; and that it must have been so used by the Evangelists. Lastly, however, he shews that the Evangelists might describe the disorder and cure of demoniacs by possessions and dispossessions, without making themselves answerable for the hypothesis on which this language was originally founded. For this he assigns several reasons; from all which he concludes that he is unjustly charged by Dr. W. with professing one thing and believing another; with impeaching the character and credit of Christ and his apostles, and with abusing the scriptures.—In letter the *fifth*, Mr. F. enters farther into Dr. W.'s arguments and objections, impeaching particularly the truth of the Doctor's account of Simon Magus.—In the *sixth* and last letter, Mr. F. considers the proof of demoniacal possessions on arguments drawn from reason, experience, tradition, and revelation; to the latter of which he affirms the anti-demoniac system does no manner of prejudice.—In this letter our author takes an opportunity to make a reply to an objection we ourselves started in our Review of his Essay, viz. that it may be doubted whether the laws of nature are sufficiently known to warrant our determining in all cases, whether a *possession* be contrary to those laws or not.\*

“ It has been objected, says he, that we have not a sufficient knowledge of the laws by which the human frame is governed, to enable us positively to determine, whether possessions be contrary to those laws. I freely acknowledge, that had the question concerned any secret influence of spiritual invisible agents on the human mind, I could not pronounce such an influence miraculous, because I could not prove that it was contrary to the laws of nature, having no knowledge of those laws by which the world of spirits is governed. But the question concerns outward and sensible effects, maniacal and epileptic symptoms (always included in possessions) which are often attended with blindness, deafness, and other bodily disorders. Now these disorders are known to proceed from a bad habit of body, and other natural causes. And therefore were they to be produced by the supernatural agency of demons, superseding the operation of natural causes, they would be undoubted miracles.”

\* See London Review, No. I. Vol. I.

But we must here take leave of this argumentative Essay, leaving the reader to determine whether Mr. Farmer's reply be or be not a satisfactory reply to our objection.

IV.

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*A Philosophical Survey of the South of Ireland, in a Series of Letters to John Watkinson, M. D. 6s. Cadell.*

"There is, perhaps, no country dependant on the British Crown (says the author of these instructive and entertaining Letters\*) which Englishmen know less of than Ireland; and yet it may safely be affirmed, there is none which has a fairer and a stronger claim to their attention. If civilization has not there been carried to that degree of perfection, which it has attained in England;—if commerce does not flourish;—if manufactures do not thrive;—if agriculture be yet in a rude state;—if a spirit of discontent and emigration prevails;—in a word, if the connection between the two islands has not been productive of the greatest mutual advantages, it can only be imputed to a general want of information, and to those mistaken politics, which have, in consequence, influenced the councils of this nation. But the time seems to be approaching, when the value of Ireland will be better understood, and when the maxims, on which it is now governed, will be found to be too narrow, if not illiberal. To hasten that period is the design of the following letters, and the favourite political wish of the writer."

As to the execution of the letter-writer's design in this laudable correspondence, he speaks of it himself, at the close, in the following terms:

"If rejecting the common *sentimental* aids, I have been sometimes dull, and often tedious, you are partly to blame, for you tell me I have made you see some things in a new light, and express a wish that I had said more even upon *turf-bogs*. *Laudari a laudato viro* is, you must confess, an animating consideration. I do not know how I may have communicated my ideas relative to this country, but I know they are very different from what they were when I saw you last: and I am persuaded, that in England we know less of Ireland than of the more remote parts of the empire. We look upon it as a spot over-run with lakes and bogs, where nothing is worth notice but a Giant's-causeway, a Killarney, a Dargle, or a Salmon-leap. If such objects had fallen in my way, I should

\* In which the *utilitas juvandi*, however professedly preferred by the ingenious and judicious writer, appears to travel *passibus æquis* with the *utilitas placendi*!

only have considered them as not unworthy observation; as a citizen of the world, *altiana peto*. I look upon Ireland as one of the most important political objects which an Englishman can behold, who at once wishes the aggrandisement of the British empire, and the happiness of human nature at large. We frequently squander much blood and treasure in the extension of territory, while we neglect to improve, to the best advantage, that territory we possess; as individuals purchase new estates, without taking care to cultivate their old ones."

This last reflection is just as it is severe, and unhappily too applicable to the present political state of Great-Britain, regarding as well her Eastern as her Western settlements.—The number of letters contained in this publication is exactly *forty-five*; the first six of which chiefly relate to the city and environs of Dublin, where, as the writer observes, he moves in a very beaten path. In his future progress, however, he entertains his readers with matters of more importance, or at least of more novelty; taking his route to Kildare, Castle Dermot, Carlow, Kilkenny, and thence to Cashel; where we shall beg leave to detain him till we have extracted a part of the observations he makes on that city and the neighbouring country.

## L E T T E R    X V.

Cashel.

"MY short stay here has afforded me frequent opportunities of conversing with the common people; who, having observed me measuring one of the monasteries, would sometimes follow me at a distance, and sometimes throw themselves in my way, in order to get or give information.

"Their native humour was entertaining, and their remarks upon men and manners shrewd and sagacious; but nothing could be more ridiculous and absurd than their traditional tales. Asking them for the reason of the name of the Hore Abbey, they told me, that one of their queens, who in her youth had been a great *worrier*, founded it for the salvation of her *poor* soul.

"Their curiosity was strong to know whence I came, and where I was going, and what could be my motive for taking the dimensions of such old walls. It contributed not a little to remove their reserve towards me, that I was unknown by every body; yet they did not, without an artful and wily address, discover their sentiments as to the White-bays. They always took care to say, that they were wrong in what they were about, at the very time they were insinuating that others were more in fault than they.

"Yesterday there was a horse-race, and at night an assembly. Too busy for the course in the morning, I was glad of an opportunity to change the solitude of an inn for such gaiety in the evening. And never was I more surprised than at the multitude and politeness

nels of the company. Some nobility, and all the gentry from far and near, were collected together. We had no less than two sets of dancers, and three or four card tables. The ladies were not only well but elegantly dressed, in the *ton* of a winter or two since in London.

“Of what extremes is this country composed? Here every thing wore the face of festivity and pleasure; it looked as if Amalthea had emptied her horn in this spot. I had heard of vivacity, and I had seen it individuals, but never, till last night, did I see it universally pervade so large a mass. The women vied with the men in the display of animal powers.

“You have seen Stubbs’s picture of the Chariot of the Sun; and you may remember how the wheels blaze, and how the horses are maned with flame; every thing seemed in the nascent state of conflagration. It was just so here. You would have said they breathed fire. We frog-blooded English dance as if the practice were not congenial to us; but here they moved as if dancing had been the business of their lives. The *Rock of Cashel* was a tune which seemed to inspire particular animation,

“These people have quick and violent spirits, betraying them sometimes into sudden starts of indecorum, which the severity of punctilio would not fail to censure, while candour would only consider them as the venial flashes of mirth and good-humour. I have seen the whole room in a convulsion of laughter at a false step made by one of the dancers. Nor does penury repress those ebullitions among the lower ranks: for though four centinels, with their bayonets fixed, were stationed at the door, the mob rushed in, and rendered the room very offensive.

“How different are the effects of the same sensibility in another line? I had been strolling through the market, in order to see what commodities were sold, and to observe the humours of the people; when I observed a poor woman, who had lost her purse, containing but two or three shillings. The poor creature wept aloud, and the women about her joined in the lamentation; which had such an effect, that a general outcry was the consequence, so piteous and so doleful, that the men themselves could not refrain the sympathetic tear.

“In this market I observed a great number of little bags, which men carried in upon their shoulders, and set down for sale. Upon examination, I found them filled with wheat; some of them contained ten or twelve pounds, some a stone and a half, some more and some less. It is hardly necessary to review the face of the country in order to learn the state of its agriculture; this single fact reflects it as a mirror.

“Were I to devise an emblematical figure of Ireland, in her present state, it should not be a Minerva-like figure, with her spear and harp; nor should it be a Diana with her wolf-dogs coupled, and the moose deer in the thicket of the back ground. For that species of deer has been extinct here longer than the records of Irish

Irish history reach; the wolves too being all destroyed, and the dogs therefore useless, it looks as if nature intended that their species should fail also, for I never could see one of them. But my picture of Ireland should be *mulier formosa superne*, a woman exquisitely beautiful, with her head and neck richly attired, her bosom full, but meanly dressed, her lower parts lean and emaciated, half covered with tattered weeds, her legs and feet bare, with burned shins, and all the *squalor* of indigent sloth.

"But to return to our assembly; where, tho' unknowing and unknown, I met an instance of that civility to strangers, for which this country is so justly famed. I had indeed hitherto withdrawn myself from all possible occasions of meeting with it, as I had little time to spare for this purpose, and was rather desirous to learn the true state of the country and people in other respects; their character for hospitality being already sufficiently established. But as this was the first opportunity I ever took, of experimenting in this way, I cannot, in justice to true politeness pass it over.

"A gentleman, whom I since learn to be a physician, seeing me a stranger, accosted me in a manner which bespoke the liberality of literature and travel; and after offering all his services in conducting me to whatever might gratify my curiosity in his country, he asked me whether I would chuse to dance or play cards, that he might introduce me, &c. I need not tell you which I chose. He got me an agreeable partner for one set, and the next I chose for myself. Their conversation was as spirited as their dancing. One of them had a person that would be gazed at in St. James's. These people were upon the whole, so free, so easy, and so engaging, that I cannot help feeling myself interested in their national prosperity.

"My new acquaintance the Doctor, whose name is Carroll, made known, or rather indeed he made several gentlemen known to me; for as yet, he did not know my name. Several polite invitations were the consequence; one of which I accepted from a gentleman, who, as my conductor, the Doctor tells me, is son to a Roman Catholic of large property and great influence, descended from the once royal family of the Macarty's. This will be a scene of novelty. I shall not forget to let you know all that shall befall me among these descendants of Hibernian kings. Farewell."

Our author's next letter is dated *Tipperary*; which we shall likewise extract, as a pleasing sample of his agreeable and entertaining method of writing.

## L E T T E R XVI.

Tipperary, September 20, 1775.

"SINCE my last, I have spent some days most agreeably at Mr. Macarty's of Springhill; where hospitality was displayed in its best manner, divested of those qualities which of old tarnished the

the lustre of that virtue in Ireland. There was no constraint in the article of wine, nor indeed in any other. There was as much ease as in the house of an English Duke.

“ However, least from the little I have seen, so repugnant to what I have heard on this subject, I might lead to a misconception of the ruling manners at present, I must observe, that this ancient family have seen much of the world. The eldest daughter is married to a colonel in the Imperial service, who is also an officer of state at court; the eldest son, whom I met at the assembly, is an officer in the same service, and Miss Macarty is but lately returned from visiting her sister. You will not be displeased to hear, she preferred England to every other country she had seen; which to me still more endeared her,

—— who had every grace, and every charm,  
To win the wisest, and the coldest warm.

“ Here we were at meals, even on a Sunday, regaled with the bag-pipe, which, to my uncultivated ear, is not an instrument so unpleasant as the lovers of Italian music represent it. After supper, I for the first time drank whisky punch, the taste of which is harsh and austere, and the smell worse than the taste. The drinkers of it say it becomes so palatable, that they can relish no other; which may very possibly be the case, for I suppose that claret is not relished by any palate at first.

“ The spirit was very fierce and wild, requiring not less than seven times its own quantity of water to tame and subdue it. They told me there was a sort much stronger, distilled with aromatic substances, at a guinea a bottle, called *usque-bagb*, which is literally *eau-de-vie*; as whisky or *uisge* is emphatically the water.

“ This was the *liqueur*, which the czar Peter the Great was so fond of, that he used to say, “ of all wines *Irish wine* was the best.”

“ Here I met with Mr. Baker, a clergyman, and a man of letters, who gave me a cordial invitation to his house, promising to introduce me to Mr. Armstrong, minister of Tipperary; a gentleman curious in the antiquities of his country, and furnished with one of the best libraries in the kingdom. I had no difficulty in accepting this invitation, but that it separated me from the agreeable family at Spring-hill.

“ In Mr. Baker I found a young-looking man, but of ancient plainness, and simplicity of manners. His words were few, but those were correct, and all his sentiments shewed that he thought for himself. His wife of an elegant person, was rather under the common size, but the stature of her mind was of the first magnitude. She is sister to Mr. Jephson, author of *Braganza*, which had such a run the last winter. If this lady writes as well as she speaks, she would certainly figure in the *Belles-Lettres*. She has such a purity of diction, such elegance of sentiment, and such warmth of imagination as would amaze you. Yet these shining qualities serve only to shed

shed a lustre upon the goodness of her heart; those make her an admirable, this renders her an amiable, woman.

“ Tipperary is a small, but thriving village, with little or no manufacture. An effort has been made to establish the linen manufacture, and for this purpose a colony of northern weavers was settled there about forty years ago. But this proved ineffectual; for the children of those weavers, like the other natives, neither weave nor spin; and in every thing but religion, are undistinguishable from the general mass. Such is the resiliency of all nature to its original state.

“ General and inveterate habits of sloth must be removed upon systematic principles, before a way can be made for the introduction of the arts of industry; a few examples are not sufficient to excite an imitation of better things. We are all by nature abhorrent of labour, for labour gives pain. Sloth must prevail, till the incentives to diligence overpower the propensity to idleness: which can never be the case, till artificial wants become, at least, as numerous as those which are really natural. If an Irishman feels no inconvenience from walking barefoot, he will hardly be induced to work for the price of brogues.

“ The manner in which the poor of this country live, I cannot help calling beastly. For upon the same floor, and frequently without any partition, are lodged the husband and wife, the multitudinous brood of children, all huddled together upon straw or rushes, with the cow, the calf, the pig, and the horse, if they are rich enough to have one.

“ Their houses are of several sorts; but the most common is the sod-wall, as they call it. By sods you are to understand the grassy surface of the earth, or the *cepses* of the Latins. Some build their houses of mud, as we do: others use stone without mortar, for two or three feet from the ground, and sod or mud for two or three on the top of that; their side-walls being seldom above five or six feet high.

“ Sometimes you may see an ingenious builder avail himself of the side of a ditch, which serves for a side-wall, and parallel thereto, he rears a wall in one or other of the modes I have described, as his own fancy; the facility of the method, or abundance of materials may lead him.

“ Another will improve upon this plan, and make the grip or fosse of the ditch serve for the area of his habitation, by a little paring to widen the space; he being thus saved the labour of erecting side-walls, and only having the trouble to erect his gables; for the which his prompt invention has a noble succedaneum in the hip roof.

“ Their mode of roofing is not less ingenious. They take the branches of a tree, the largest of which they use as principals and purlins, and the remainder they lay parallel to the principals for support of a thin paring of the grassy surface of meadow ground, like the sods, only much broader, tougher, and thinner. These they

they call scraws, meaning to be sure scrowls, seeing they are rolled up in that form as they are pared. But they would be better called *bides*, for they are flayed off the earth. With these, however, they cover the small branches or wattles, and over all they fasten a coat of straw, or, in default of straw, they cover with rushes or the haum of their beans or potatoes, and in mountainous tracts with heath.

“ Sometimes they have a hole in the roof to let out the smoke, and sometimes none. For to have a chimney, would be a luxury too great for the generality. The consequence is a house full of smoke, at least in the upper region, where it floats in thick clouds, the lower part being pretty clear of it. To avoid the acrimony of which you are obliged to stoop down, and the poor man of the house immediately offers you a low stool, that you may be, what he calls, out of the smoke: and this is probably the only stool in the house: for the children nestle round the fire almost naked, with their toes in the ashes. Even the women, though not so naked, sit upon their hams in the same way. But in spite of their general adhesion to the ground, the old people are, for the most part blear-eyed, with pale and sooty faces.

“ The only solace these miserable mortals have is in matrimony; accordingly, they all marry young. Most girls are, one way or another, mothers at sixteen; and every house has shoals of children. Not that I suppose women are by nature more prolific here than in England, yet their early marriages, and necessary temperance, furnish more frequent instances of fecundity.

“ Nor is this country without instances of extreme longevity. Mr. Russel of Cloneen died, April 1770, at the age of 145. But such are not found in the sooty cabins, whose wretched owners do not grow to the size of well-fed men, and consequently cannot extend their lives to their natural term. People may say what they please about the wholesomeness of a mere potatoe diet, but shew me a set of men, with such a rosy hue of health, as the butchers of England.

“ From the promiscuous way these people lie together, a suspicion naturally arises in a stranger's mind, that incest is unavoidable amongst them; yet upon the strictest enquiry, I find the fact to be otherwise. They are bred up in such an abhorrence of the turpitude of this crime, that I am inclined to think it as infrequent here, as among more civilized nations. The better sort of people seemed rather surprised that I should entertain such an opinion; which only shews, that what we see practised from our infancy, though ever so unnatural, makes no impression.

“ A little reflection, however, will remove even the grounds of suspicion. Bred up from childhood together, their wonted and innocent familiarity is carried on step by step, without impure emotions being excited. One of these poor souls is no more inflamed by the nude bosom of a sister, than in a more affluent state he would be on seeing it covered with gauze.

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"There is no indecency in mere nakedness. Would drapery add to the modesty of the Medicean Venus? The chastest eye may gaze upon the naked figures of the graces; but emotions will arise on seeing *the lady stepping over the stile*. Yet nothing is seen that our madonnas do not disclose. It is the imagination too dainty, from mistaken refinements, that annexes modesty or immodesty to dress, or to the want of it.

"There are certain adjuncts peculiar, neither to the concealment nor display of beauty, capable of exciting ideas either gross or refined. And as the artist, by availing himself of these associations, may paint modesty naked and lewdness wrapped up, so the nakedness of savage nations may not tend to immorality, whilst the dress of civilized people may be panders to sensuality. Was there not an ancient legislator, who, in order to lessen the influence of women over the men, exposed them naked? It was far otherwise in the state of innocence and pure love,—

Then was not guilty shame, dishonest shame  
Of Nature's works; honour dishonourable?  
Sin-bred! How have ye troubled all mankind,  
With shews instead, mere shews of seeming pure;  
And banish'd from man's life, his happiest life,  
Simplicity, and spotless innocence?  
So pass'd they naked on, nor shun'd the sight  
Of God or Angel, for they thought no ill."

From the above specimens of these letters, we make no doubt of having sufficiently excited the desire of our readers to peruse more of them; but having so many unsatisfied claims on us from other publications, we must, for the *present*, take leave of them. We shall with pleasure, however, resume our account of the remainder next month. H.

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*A View of Society in Europe, in its Progress from Rudeness to Refinement: or, Inquiries concerning the History of Law, Government, and Manners.* By Gilbert Stuart, LL. D. 4to. 15s. Bell, Edinburgh—Murray, London.

A History of Law, Government, and Manners cannot fail to attract the attention of every reader of discernment and taste; nor can we easily decide whether the topics of inquiry it presents are more curious than useful. Human nature, even in her more common and trivial exertions, forms an interesting object of attention; but her efforts are peculiarly instructive and important when they regard the constitution of society, and the regulations of which it is susceptible. These afford scope for the most illustrious exhibitions of the powers of the mind,

mind, yet we observe with surprize the slow progress by which the combined wisdom of succeeding ages proceeds in the refinement of manners, and the improvement of government and law. When we survey the civilization of the present times, when we consider the freedom of the government and purity of the laws under which we live, notwithstanding the acknowledged high polish of the former, and the envied perfection of the two latter, we cannot easily persuade ourselves that they have advanced by such tardy steps, have consumed so many centuries in ripening to their present state of maturity, and many of our most remarkable arrangements and usages may be traced to their origin in the forests of Germany. Without a knowledge therefore of the manners and civil government of those savage tribes who over-ran the western part of the world, subverted the Roman empire, abolished almost every vestige of ancient customs and policy, and introduced a new æra of legislation and manners; and without investigating the effects of this revolution in its progress through the darkness and barbarity of the succeeding ages till the revival of learning and civility, the study of our present constitution and laws is disgusting and unintelligible. By attending to the history of this progress, the study of government, and even of law itself, is rendered not only instructive, but delightful.

Beautiful and rich as the flowers are which may be collected in this large field of inquiry, the commencement of its cultivation is to be ascribed in a great measure to the inquisitive and enlightened spirit of the present age. The illustrious Montesquieu first turned the general attention of philosophers towards this object, and astonished Europe by a production of a small part only of the copious and curious stores it contained. His example was quickly followed by several writers of our times most conspicuous for genius and erudition, and a Kames, a Dalrymple, and a Hume have respectively attempted and illustrated with success many important topics in the history of the middle ages. But after all the investigations of these authors much remained to be achieved. They had circumscribed too much their enquiries, or having undertaken them with a view to the illustration of some favourite subject, had pursued them under the partial influence of a system. For these reasons, though they present us with many curious and instructive researches, which throw much light on the progress of improvements during the dark and barbarous ages, there was still wanting an inquirer who should traverse the field in its utmost extent; who, armed with patience, industry, and ability, and provided with leisure and enthusiasm

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for the subject, might embrace the investigation as a lover of truth, disengaged from partial views and unseduced by system. As such an inquirer, we will venture to pronounce the author of the performance before us. Dr. Stuart proposes in this and some future publications to take the most comprehensive survey of the progress of society during the middle ages. His disregard of authority, however respectable, unless supported by proof, his ability and industry, but chiefly his early attachment and successful application to the subject, manifested by a very ingenious and original publication\*, afford us the most flattering hopes of the amusement and instruction to be expected from his labours.

The course of the author's researches in this performance is directed by the progress of the German arms during the incroachments made by that people on the northern provinces of the Roman empire, in consequence of which they founded settlements, and diffused their laws, government, and manners in all the kingdoms of Europe. It is obvious that the groundwork of every investigation on this subject must be laid in the original state of these tribes before they relinquished their native country; and as the materials in this quarter are much more authentic and satisfactory than might have been expected, by the fortunate preservation of a treatise written on the subject by one of the most celebrated historians and politicians† of antiquity, the author with propriety seizes the advantage, and commences his inquiries with an account of the "Institutions, government, and character of the Germanic tribes before they left their woods."

The institutions and manners of the Germans afford a conspicuous proof of the general principle that in all ages and countries the condition of human nature in similar circumstances is the same. They remained in a savage state, and retained all the sentiments and practices of savages. They entertained no idea of the property of individuals, and were ignorant of the use of money. The great objects of their political associations were those of the first dictates of nature, namely, protection against oppression, or the defence of the common property of the tribe; and the best recommendation to stations of eminence and power were superior strength or superior enterprise. They subsisted by the spontaneous productions of nature, the spoils of the chase, or the milk of domestic animals. The perils and abstinence of the chase pre-

\* History of the British Constitution.

† Tacitus de moribus Germanorum.

pared them for the achievements of war, in which they were ambitious to distinguish themselves; and, like the savages of other times and countries also, they spent their intervals of action in riots and intoxication, which frequently terminated in outrage and blood.

"But the circumstance in the customs of these nations the most valuable, and which, like all their more remarkable features, arose from their unacquaintance with property, was the passion they entertained for independence and liberty. Every person who was free, considered himself in the light of a legislator. The people prescribed the regulations they were to obey. They marched to the national assembly to judge, to reform, and to punish; and the magistrate and the sovereign, instead of controlling their power, were to respect and submit to it. Stated or regular terms were appointed for the convention of their public council; and a freedom of speech, entire and unlimited, was permitted. His age, his eloquence, his rank, and the honour he had acquired in war, were the qualities which procured attention to the speaker; and the people were influenced by persuasion, not by authority. A murmur coarse, and often rude, expressed their dissent: the rattling of their armour, was the flattering mark of their applause."

Having discussed the characters and employments of the men, the author introduces a curious and interesting inquiry concerning the condition and influence of the women. He controverts on this occasion the sentiments of some late and eminent philosophers, who are of opinion that an infallible measure of the civilization of any society is to be derived from their treatment of their females; that in savage times women are exposed to every mark of neglect and disrespect, but gradually acquire ascendancy, in proportion to the progress of refinement. Dr. Stuart allows this theory to be partly true, but holds it contrary both to the feelings of nature and to the authority of history when maintained without exception. His illustrations of the characters of the German women, and of the notions of that people respecting marriage and modesty, are directed chiefly to support his opinion on this subject; and we must acknowledge that the proofs he adduces are sufficient to create suspense of judgment in the reader, if not to gain his complete assent.

From the manners and customs of the Germans are derived those wonderful fabrics of government and laws established in all their conquests, which long subsisted in the different nations of Europe, which still subsist in several of them, and of which the most remarkable monuments remain in all. These savages managed the territory they had subdued in the same manner they had done their own. They realized their rude ideas of property

property and legislation in the more enlightened and cultivated countries they had over-run, without turning the slightest attention to the purer laws and more refined manners they were about to extirpate. Accordingly the division of conquered land, the capital object of a wandering tribe who had sought for plunder, and were ignorant of the use of money, proceeded on the same principles which had directed similar operations in Germany. Different tribes obtained for their support, and to recompence their toils, separate districts of territory, which they were to consider as their property, and on which they were to employ their industry. The impossibility of procuring by the chase the means of subsistence in countries where the woods had been extirpated and cultivation introduced, the necessity of depending on manual labour for support, and the desire possessed by every person in every state of society to secure to himself the fruits of his industry, speedily produced a subdivision of property among individuals, and put a period to migrations. Instead of the privilege of ranging over the whole hunting ground of the community, and acquiring property only in the prey he could catch, the German in the fertile plains of Gaul was anxious to obtain the possession of a small portion of land, and the right of appropriating the fruits of it to himself. The advantages of cultivation became permanent and important, and the possessor accordingly was attached to the spot where he had employed his time and his toil. He was eager to enjoy his own acquisitions, and to transmit them unimpaired to his posterity.

The quantities of land assigned to individuals were regulated by the eminence of their services, the trust reposed in them, or the expences to which they were exposed; and, after all reasonable partitions to individuals, if any land remained it was reckoned the property of the public. The most conspicuous personages of a tribe were the chief magistrate or king, who presided over the whole community, and the subordinate magistrates or chiefs, who presided over particular districts. The king, after retaining a competency of land for his own support, divided the remainder among the chiefs, who subdivided proportions among their retainers. In warlike expeditions the retainers followed the chief, and all followed the king.

It is easy to discern in this delineation the capital features of a feudal establishment, and the origin of the principal ingredients which distinguish that singular mode of government. We observe the transition of property from the possession of the

the community to that of individuals, and behold it becoming permanent and transmissible. We contemplate the "origin of the domains of the prince and of allodiality, the lands of the fife, the foundation of the feudal association, the rise of the feudal grant, and the genius of the feudal system."

The transition of property from the public to individuals, was a most important innovation in the policy of the Germans, and was soon followed by other changes and improvements equally momentous. While the community subsisted on the simple productions of nature, their desires scarcely extended beyond the acquisition of the necessities of life, but when individuals had obtained exclusive possessions, when industry began to prevail and agriculture to flourish, when the arts of peace gained an ascendancy over men, and diminished their attachment to the violence of war, the great body of the people became more defenceless, and more desirous of protection. The inhabitants of a district, of course, connected themselves more closely together, and partly withdrew from the rest of the tribe. The intimate combination of a district was naturally attended with the exaltation of its chief or lord, who, on account of his superior wealth, power, and capacity, was supposed best qualified to provide for the safety of the whole. The influence accordingly of these lords presently became little less than royal. They possessed complete military and civil jurisdiction within the limits of their districts. "In war they commanded their vassals and retainers, and they judged of their disputes in times of peace. Their castles and household bore a resemblance to the palace and the establishment of the sovereign. They had their offices and their courts of justice, and they exercised the powers of punishment and mercy. They even continued to exercise the privilege of making war of their private authority; and the sovereigns of Europe could behold subjects in arms who infringed not their allegiance to the state."

As the king representing the community was supposed to be the original proprietor of all the land belonging to the tribe, so the chiefs were held proprietors of all the land in their respective districts. In return for the lands the chief had received from the crown, he was bound to perform such military services and attendance as might be requisite for the defence of the community, or the support of the dignity of the sovereign; and the chief demanded similar services for similar purposes from the persons on whom he conferred lands. These services, or the lands held by these services, were called fiefs; the chief was termed the vassal of the crown, and the inferior

ferior proprietors were vassals of the chief lands held by neither of these tenures, of which some remained in possession of the original inhabitants, obtained the appellation of allodial,\* that is, subject to no service.

The allodial tenure was the most honourable and complete, and in time of peace and liberty would certainly have been deemed preferable to the feudal; but in these ages of violence and war the latter was preferred to the former. The feudal proprietor was a member of the great association of the district, to which on every occasion he might have recourse for defence. The allodial proprietor stood alone, and as he owed no service, had no reason to expect protection. Security against violence is the primary object of every civil institution; the enjoyment of the positive blessings of liberty is only a secondary consideration. As the times to which we refer admitted no idea of government more perfect than the former, the allodial

\* "*Al-od*, in the Latin of the lower ages *allodium*; hence the adjective *allodialis*; and hence, from the analogy of language, *allodially*, and *allodality* may be formed. Of *Al-od* the French have made *Aléud*, *alen*.

"As to the etymology of the word, there is a variety of opinions; for learned men are apt to reject obvious etymologies, and to prefer those which are more remote. It should seem to be a good rule in such matters, that "the etymology which is nearest to the word, is the most probable."

"*Al* is *totus*, *integer*, *et absolutus*. There is no occasion for proving this: The sense is in daily use among the northern nations of Europe. *Od* is *status*, or, *possessio*. The Scottish word *bad*, and the English *bold*, are derived from this source, and the word itself is still visible in the English compounds, *man-hood*, *sister-hood*, *maiden-hood*, &c. The Anglo-Saxon word, corresponding to this, is *Hod*, *status* or *possessio*. Thus, *Al-od*, is *totus integer et absolutus status*, or *tota integra et absoluta possessio*.

"The etymology of *Al-od* confirms the opinion of Selden and others as to the etymology of *Feod*, in the Latin of the lower ages *Feodum*, *Feudum*. *Fe* is *beneficium* or *stipendium*; *Od* or *Hod*, is *status*; therefore, *Feod* is *status stipendiarius*, or *possessio stipendiaria*. *Odal* is *Alod* inverted, *status integer*, or *possessio tota et absoluta*.

"There is no difference between *odal* and *udal*. The Scots turned the Norwegian *ore*, a denomination of weight, into *ure*, and, in like manner, they turned *odal* into *udal*. If the Norwegian *o* was pronounced as *oe*, the change is scarcely perceptible. After the same manner the French have turned *alod* into *aleud*.

"It may be objected, that there are two syllables more in *allodial* than in *odal* or *udal*; and that, although etymologists often drop an embarrassing syllable or two, yet that such liberties are not allowable. The answer is obvious. *Allodial* is an adjective; and the word *subject*, or *land*, or something similar, is understood. But *odal* or *udal* is a substantive; and it is only from ignorance or misapprehension that the word is used as an adjective. Thus, in propriety of speech, we say, "The lands" in Orkney are to be considered as *udal*;" although, in common speech, we say, "The *udal* lands of Orkney," and the "*udal* possession in Orkney."

holders

holders were ambitious to be transformed into feudal, and fiefs naturally became universal.

Dr. Stuart proceeds to treat of the "Institutions of Chivalry, the Pre-eminence of Women, Politeness, and the Point of Honour."

But, for want of room, we must defer his remarks on these heads till our next Review.

From the preceding analysis, however, our readers will be enabled to form an opinion of the entertainment they have to expect from this publication; and we doubt not that they will concur with us in expressing the most favourable sentiments of the ingenuity, discernment and learning of the author. In an age when even our capital writers address themselves, perhaps, too much to the imagination, and display a predilection for those superficial beauties which attract general approbation, without conveying any important information, an author who is anxious chiefly to discover useful truth, who prefers what is solid to what is ostentatious, and who holds elegance of diction and the ornaments of style to be qualities secondary only to the communication of knowledge, certainly deserves the highest praise. In our next, we shall give farther specimens of our author's style and manner of treating the more curious parts of his subject, when we shall finish our account of the work, and deliver our opinion more fully concerning its execution. \* \* \*

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*The History and Antiquities of the Counties of Westmoreland and Cumberland.* By Joseph Nicolson, Esq. and Richard Burn, L.L.D. 2 vols. 4to. *Concluded.*

Our readers, we presume, will not be displeased to see the names of some of the ancient borderers, especially as the same, or nearly the same familiar manner of spelling and pronouncing names still prevails in the North of England, and in many parts of Scotland. Here follow a few of the most remarkable. Will's Jock Grame, Farque's Willie Grame; Geordie's Christie, Black Jock's Johnie, Dick's Davie's Davie, Gib's Jack's Johnie, Tom's Robbie, Patie's Geordie's Johnie, Black Jock's Leonie, Sandie's Rinyon's Davie, Gib's Geordie's Francie, Mickle Willie, Nimble Willie, Gleed John, i. e. Squint-eyed John.

"The reason, say the authors, why they are styled in this extraordinary manner, is very evident: abundance of them having the same surname (as the Grames for instance) where it happened that several of these had also the same Christian name, some other distinctions became necessary."

In page 66, Vol. I. the authors gives us the following account of Kendal :

"The town of Kendal is the chief town in this county (Westmoreland) for largeness, neatness, buildings, populousness and trade ; and is pleasantly situated on the western bank of the river Kent, which springs in Kentmere, and gives name to this town and parish.

"It deals largely in the woollen and cotton manufactures. So early as the 11th of Edward the Third, the King's agents having solicited a great many men from the Low Countries, well skilled in cloth-making, sent a colony of them (among other places) to Kendal. And in the reigns of Richard II. and Henry IV. several regulations were made by act of parliament for the making of Kendal cloths. Before this, all the wool of the country was exported ; which, being manufactured in the Netherlands, was such a source of riches, as to occasion the Duke of Burgundy to institute the order of the *Golden Fleece*.

"The people of Kendal are generally industrious, so that it is a very rare thing to see any person standing idle, as is too usual in other thoroughfare towns, or other places of public resort.

"The largeness of their trade may be estimated from the quantity of goods brought into and carried out of this town weekly, by the pack-horse carriers, before the turnpike roads were made, when waggons came in use, whose contents are not so easily calculated.

	Horses
One gang of pack-horses to and from London every week, of about	20
One gang from Wigan, about	18
One gang from Whitehaven, about	20
From Cockermouth	15
Two gangs from Bernard Castle	26
Two gangs from Penrith, twice a week. about 15 each gang	60
One gang, about 15, from Settle, twice a week	30
From York weekly, about	10
From Ulverston	5
From Hawkshead, about 6, twice a week	12
From Appleby, about 6, twice a week	12
From Cartmell	6
Two waggons from Lancaster, twice a week, computed at 60 horse load	60
Carriages three or four times a week to and from Milnthorpe, computed at 40 horse load	40
From Sedbergh, Kirkby Lonsdale, Orton, Dent, and other neighbouring villages, about	20

Besides 20 every six weeks from Glasgow."

Total 354

2

Among

Among the many curious epitaphs, with which this work abounds, the following seems to be the most singular:

“ Here lieth the body of Ralph Tyrer, late Vicar of Kendal, B. D. who died June 4th, A. D. 1627.

London bred mee, Westminster fed mee,  
Cambridge sped mee, my sister wed mee,  
Study taught mee, living rought mee,  
Learning brought mee, Kendal caught mee,  
Labour pressed mee, sickness distressed mee,  
Death oppressed mee, the grave possessed mee,  
God first gave mee, Christ did save mee,  
Earth did crave mee, and Heaven would have mee.”

We hope Mr. Tyrer's faith and good works have secured him a happy immortality in the other world; for his poetry, surely, will not render him immortal in this.

In page 219, Vol. I. we have a remarkable instance both of the punctuality of an honest Roman Catholic in recording his sins, and of the indifference with which he committed them.

“ Nigh to the place where the old rectory-house stood, the aforefaid Thomas Hilton, Esquire, erected a fair house, which was afterwards improved and rendered more commodious by his son and heir, George Hilton, Esquire, which said George Hilton, being a Roman Catholic, joined the Rebels in 1715, and, making his escape, was afterwards pardoned, amongst the rest, by the act of grace in the year following. He ever afterwards lived private, and built an house at the south end of Betham Park, unto which he retired. The Rev. Mr. Hutton aforefaid, takes notice, that some few years ago there was found in an old chest a journal of his life, which unfortunately hath been since lost or mislaid. It appears to have been an account of his life, taken by himself every night, or sometimes at the end of the week. “ On Sunday,” says he, in one place, “ I vowed to abstain from three things “ during the course of the ensuing week (which was in Lent) viz. “ the use of women, eating flesh and drinking wine. But, alas, “ the frailty of good resolutions! I broke them all, laid with a “ girl at the sand-side, was tempted to eat the wing of a fowl, and “ got drunk at Milnthorp.”

That courtiers in former times were as dexterous as they are at present, in procuring and preserving their places, and even recovering them after they had lost them, we may easily learn from the following anecdote of one Sir Hugh Askew. Speaking of Moncaster, and the neighbouring country, Mr. Edmund Sandford, who relates this story, says,

“ Four miles southward stands Seaton, an estate of 500l. a year, sometime a religious house, got by one Sir Hugh Askew, yeoman of the cellar to Queen Catharine, in Henry the Eighth's time, and born in this country. And, when that Queen was divorced from her husband, this yeoman was destitute. And he applied

D d 2

himself

himself for help to the Lord Chamberlain for some place or other in the King's service. The Chamberlain knew him well, because he had helped him to a cup of the best, but told him he had no place but that of a charcoal carrier. Well, quoth Askew, help me in with one foot, let me get in the other as I can. And, upon a great holiday, the King looking out at some sports, Askew got a courtier, a friend of his, to stand beside the King, and he got on his velvet cassock and his gold chain, and a basket of charcoal on his back, and marched in the King's sight with it. 'O, says the King, now I like yonder fellow well, that disdains not to do his dirty office in his dainty cloaths; what is he? Says his friend, that stood by on purpose, it is Mr. Askew, that was yeoman of the cellar to the late Queen's Majesty, and is now glad of this poor place, to keep him in your Majesty's service, which he will not forsake for all the world. The King says, I had the best wine when he was in the cellar: he is a gallant wine-taster: let him have his place again. He afterwards knighted him, and gave him Seaton."

As a specimen of the orthography of the fifteenth century, and the spirit of piety, or, if you will, superstition, which prevailed at that period, we shall give an extract from the testament of Sir Lewis Clifford, who had embraced the doctrines of Wickliff, but afterwards renounced them.

"The sevententhe day of September, the yere of our Lord Jesu Christ a thousand foure hundred and foure, I Lowys Clyfforth, fals and traytor to my Lord God and to all the blessed company of hevене, and unworthi to be clepyd a cristen man, make and ordeine my testament and my last will in this manere. At the begynning, I most unworthi and Goddis traytor recommaunde my wrechid and synfule soule hooly to the grace and to the grete mercy of the blessed trynytie, and my wrechid careyne to be beryed in the ferthest corner of the churche-zerd, in which pariche my wrechid soule departeth fro my body. And I prey and charge my furvivors and myne executors, as they wollen answere to fore God, and as all myne hoole trust in this matere is in him, that on my slynkyng careyne be neyther leyed clothe of gold, ne of filke, but a black clothe, and a taper at myne hed, and another at my fete, ne stone, ne other thing; whereby eny man may witt where my stynkyng careyne liggeth. And to that chirche do myne executors all thingis, which owen duly in such cas to be don, without eny more oost saaf to pore men. And also I prey my furvivors and myne executors, that eny dette that eny man kan axe me by true title, that hit be peyd. And yf eny man kan trewly say, that I have do hym eny harme, in body or in good, that ye make largely his gree, whyles the goodys wole streche. And I wole also, that none of myne executors meddle or mynysre any thinge of my goodys, withoutyn avyze and consent of my furvivors or sum of hem. I bequethe to Sir Phylype la Vache, Knight,

Knight, my masse book and my porhoos, and my book of tribulation to my daughter his wyf."

Love, if not the parent, is at least the nurse of poetry; but, like many other parents and nurses, it frequently spoils the child. The following epitaph, probably the effusion of a love-sick mind, but such even to a degree of madness, contains at once a sample of the bombast, and of the ludicrous, or rather indecent style.

"Under this stone, reader, interr'd doth lye  
Beauty and virtue's true epitomy.  
At her appearance the noone-sun  
Blush'd and shrunk in 'cause quite outdon.  
In her concenter'd did all graces dwell:  
God pluck'd my rose, that he might take a smel,  
I'll say more: but weeping wish I may  
Soone with thy dear chaste ashes com to lay.

*Sic efflevit maritus."*

This epitaph was composed by Lancelot Dawes of Barton-kirke, upon his wife Frances, daughter of Thomas Fletcher of Strickland.

Since we are got into the way of quoting epitaphs, we shall mention another, upon the first Lord Wharton, chiefly for the sake of the burlesque made upon it. The epitaph is in Latin, and runs thus,

"Thomas Whartonus jaceo hic, hic utraque conjux;  
Elionora suum hinc, hinc habet Anna locum.  
Eni tibi, terra, tuum, carnes ac ossa resume;  
In cœlos animas, tu Deus alme, tuum."

Upon which the authors give us the following note:

"Under his head is the crest of the Wharton arms, viz. a bull's head (for in the days of coat armour something terrible was generally crested upon the helmet) which is supposed, by the common people, to represent the devil in a vanquished posture: under which notion a waggish schoolmaster, once of that place, thus paraphrased the above legend:

Here I Thomas Wharton do lie,  
With Lucifer under my head;  
And Nelly my wife hard by,  
And Nancy as cold as lead:  
Oh, how can I speak without dread!  
Who could my sad fortune abide,  
With one devil under my head,  
And another laid close on each side!"

We shall conclude our account of this work with two anecdotes relative to two gentlemen of the name of Graine. Mr. Sandford, speaking of the Graines on the borders, says,

"They were all stark moss-troopers and arrant thieves; both to England and Scotland outlawed; yet sometimes connived at, because

because they gave intelligence forth of Scotland, and would rise (raise) 400 horse at any time, upon a raid of the English into Scotland. A saying is recorded of a mother to her son (which is now become proverbial) *Ride, Rowley, bough's i' th' pot*; that is, the last piece of beef was in the pot, and therefore it was high time for him to go and fetch more. Late in Queen Elizabeth's time, one Jock (Grahme) of the Peartree, had his brother in Carlisle Goal, ready to be hanged; and Mr. Salkeld, Sheriff of Cumberland, living at Corby Castle, and his son, a little boy at the gate playing, Jock comes by and gives the child an apple, and says, Master will you ride; takes him up before him, carries him into Scotland, and never would part with him till he had his brother home safe from the gallows."

The other anecdote relates to one Sir Richard Grahme, in the reign of King James the First.

"He was one of those few who were intrusted with the secret of the Prince's going to Spain, and who waited on him thither. Sir Henry Wotton, in his Life of the Duke of Buckingham, giving an account of their travel through France upon this occasion, relates the following circumstance. "They were now entered into the deep time of Lent, and could get no flesh in their inns. Whereupon fell out a pleasing passage, if I may insert it by the way among more serious. There was near Bayonne a herd of goats with their young ones; upon the sight whereof Sir Richard Grahme tells the Marquis (of Buckingham) that he would snap one of the kids, and make some shift to carry him snug to their lodging; which the Prince overhearing, Why, Richard, says he, do you think you may practice here your old tricks upon the borders? upon which words, they in the first place gave the goat-herd good contentment; and then while the Marquis and Richard, being both on foot, were chasing the kid about the slack, the Prince, from horseback, killed him in the head with a Scottish pistol. Which circumstance, though trifling, may yet serve to show how his Royal Highness, even in such slight and sportful damage, had a noble sense of just dealing."

If the history of all the counties of England, and of all the other civilized kingdoms in Europe, were to be written with the same minuteness and particularity of circumstance, as this description of Cumberland and Westmoreland, we will not say, as is somewhere hyperbolically said, that the world would not contain the books; but we may affirm such books would be too numerous to be contained in any moderate library.

A.

*Sketches*

*Sketches of the Lives and Writings of the Ladies of France.*  
*Addressed to Mrs. Elizabeth Carter. By Ann Thicknesse.*  
 Vol. I. 12mo. 2s. 6d. Brown.

We are very sorry that we cannot, without disregarding that delicacy which distinguishes the ladies of England, pay any high compliment to Mrs. Thicknesse's biographical memoirs of the ladies of France. We will not put the modest and most respectable Mrs. Carter to the blush, by supposing the author had her leave to dedicate to her such a performance; as she, no doubt, is a competent mistress of the French tongue; of which, however, we must in charity suppose Mrs. T. is not, or that, in acquiring a perfect knowledge of that fashionable language, she has with it adopted also the freedom and familiarity of the French manners. In her account of the life of Ninon de L'Enclos, we have the following passage:

"Ninon never could bear ebriety in men, no uncommon vice in those days. Chapelain, who was but seldom sober, she endeavoured to restrain from that only blemish in his character; but finding him incorrigible, forbad him her house; for which he became her inveterate enemy, and swore that he would not go to bed for one whole month without getting drunk, and writing a song to deride her. He was as good as his word, and sent her the following little sonnet:

"Il ne faut pas qu'on s'etonne,

"Si toujours elle raisonne

"De la sublime vertu,

"Dont Platon fut revêtu;

"Car à bien conter son âge,

"Elle doit avoir ———

"Avec ce grand personnage."

On reading of which she only replied, that she would prefer a night's lodging with PLATO rather than with *Monsieur Chapelain*."

Mrs. Thicknesse, by modestly leaving the blank in the last line but one of the above French verses, betrays a kind of consciousness of the gross word that is wanting both to the sense and rhyme of the stanza. Or are we to think that the wild wag, the Colonel, her husband, slyly slipped this impudent sonnet into her manuscript without her knowledge? It must be so, for we cannot otherwise acquit the lady.

\* \* \*

*A Botanical Dictionary; or, Elements of Systematic and Philosophical Botany. Containing Descriptions of the Parts of Plants—an Explanation of the scientific Terms used by Morison, Ray, Tournefort, Linnaeus, and others—a brief Analysis of the principal Systems in Botany—a critical Enquiry into the Merits and Defects of the Linnæan Method of Arrangement and Distribution of the Genera—Descriptions of the various Tribes, or natural Families of Plants, their Habit and Structure, Virtues, sensible Qualities, and æconomical Uses—an impartial Examination*

*tion of the Doctrine of the Sex of Plants—with a Discussion, of several curious Questions in the Vegetable Oeconomy, connected with Gardening. The whole forming a complete System of Botanical Knowledge. By Colin Milne, LL.D. The Second Edition, with many Additions, and Illustrative Plates. 8vo. 7s. 6d. Lowndes.*

In the dedication of this work to the Duke of Northumberland, his grace is told that it was while the author had the honour of assisting Lord Algernon Percy in his studies, that he himself first applied with ardour to the science of plants; that his grace's noble son imbibed along with him the principles of botany; and that to his generous instigation, perhaps he owes those many hours so agreeably spent in the most delightful of the sciences. Be all this, however, as it may; whether the world be indebted most to the assistant tutor or to his noble pupil for the present production, is a matter of little consequence; it is a very copious and useful compilation, containing all the great lines of theoretical and practical botany, comprised within that convenient size and form as best suit the purpose of botanical students; who, like true peripatetics, should pursue their enquiries always in the gardens and fields: to all such therefore we recommend Dr. Milne's Botanical Dictionary as the best vade-mecum or pocket-companion in our language. We hope, however, that the good Doctor thinks himself at present employed in a science still more sublime and delightful; he being, as we are informed by the newspapers, one of the most popular preachers of the age; called, no doubt, from the selection of plants to the saving of souls; as the apostle was from the fishing for sprats to be made a fisher of men; or, as a wicked wit of the times, too liable *ludere cum sacris*, punningly said on the occasion, the Doctor hath exchanged the practice of culling of simples for the more profitable one of gulling of simpletons!

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*The English Guide to the French Tongue; shewing the Grammatical Construction of English Words into French: with a Set of Rules and Exercises. For the Use of young People. By George Pickard. 2s. Crowder.*

So many French grammars, and books of French exercises, have already been published, that it is no easy matter for a writer, however completely master of the language, to fall upon any thing like a new plan on so hackneyed a subject. Such a plan, however, the author of the present work seems luckily to have hit on. He has with much art; and, in our opinion, with no less judgment, contrived to unite the substance

fance of a grammar with that of a book of exercises, so blended and interwoven, that they mutually serve to throw light on each other. By confining himself, chiefly to the idioms of the language, in which the great difficulty, not only of the French, but of every other tongue consists, he has been enabled to explain these in a more satisfactory manner than we remember to have seen done in any other school-book whatever; and by bringing all the different constructions of the same word under one point of view, he has, by such means, rendered it more easy for the scholar both to understand and remember them. At the same time it is but justice to observe, that the English of this work is much more correct than is usually the case with French grammars. The fact is, that in most others the English is so extremely incorrect, that while the scholar is learning French, he may actually be said to be unlearning English. But as the design and execution of this work are pretty largely, as well as justly, set forth in the preface, we shall take the liberty of laying the greatest part of it before our readers.

“ The learning a language by grammar is so disagreeable to the generality of young people, that great care should be taken to render this method of acquiring it as plain and easy as possible: for as youth are naturally thoughtless, they soon take a dislike to whatever requires any considerable degree of attention; and hence it is, that they often leave off their study of languages, almost as soon as they have begun.

“ There are certain phrases in all languages that may be literally translated into any other, without hurting either the clearness of the sense or the elegance of the expression. But there are other phrases, which cannot be so translated without producing one or other of these bad effects, or both. These last are called the idioms of a language; and it is in understanding and translating these that the chief difficulty of a language consists. To remove this difficulty, has been my principal view in the following performance. For having examined with attention what it is that puzzles scholars when they begin to make French exercises, I found it to be this: they want to know the proper method of turning English words into French, and they cannot find it out by the rules laid down to them in the generality of grammars. This led me to think, that if the rules pointed out to them the grammatical construction of the English words into French, they would meet with much less difficulty, than they now do, in making their exercises. My meaning will be made more plain by an example.

“ Suppose a scholar has the following sentences to render into French: *I know what makes him angry. He does what he likes. What prompted Caesar to make war against his country? What is a spirit? What says your brother? We know in what country he is. He asked him what his horses and hounds stood him in a year. What is the cause of winds? If you ask him what he did it for.*

"As the pronoun *what* may be turned into French in no less than eight different ways: viz. by *cequi*, *ceque*, *qu'est-cequi*, *qu'est-ceque*, *que*, *quel*, or *quelle*, *quoi*, *combien*; how puzzled will the scholar be, to find out which is the right one for every sentence! He will be obliged to read many pages of his grammar, and after all perhaps not find what he is looking for. But how easily will he find it, if the rule tells him,—that *what* is rendered into French in the following manner:

"First, when a question is not asked, it is made by *cequi*, if it stands immediately before a verb, without a noun or pronoun between; and by *ceque*, if there is one.

"2dly. By *qu'est-cequi*, when a question is asked, if it comes immediately before a verb (except the verb *to be*) without a nominative between or after; and by *que*, or *qu'est-ceque*, if there is one.

"3dly. By *quel*, before a substantive noun singular, of the masculine gender; by *quelle*, if the noun is feminine; and by *quels*, *quelles*, if the noun is plural, &c.

"The scholar then will have nothing to do, but to look under what particular case *what* falls, and he will immediately see the right method of turning it into French.

"Thus it is obvious, that the easiest and shortest way of teaching a language is, to shew the pupil how the words of his mother tongue are construed in the language he is learning; and that is the method I have all along followed.

"This work was greatly approved of by a late Earl, celebrated for his wit and taste. His lordship's opinion was, that our present grammars are better calculated to finish scholars, who have already made considerable progress in French, than to initiate them in that language:

"I have taken care to lay down the rules in as plain and easy terms as possible, for it is of the greatest consequence, that the scholar should understand them, as soon as he reads them. For this purpose, each exercise runs upon one rule only, when it happens to be long. Then follows a general exercise which runs promiscuously through all the rules the scholar has learned. This is done by way of recapitulation, in order to fix the rules more deeply in his memory, and to make him more ready at using of them.

"As this work is upon a plan never attempted before (that I know of) it is not to be expected, it should be brought to that degree of perfection to which it might be carried. I have only to say, that, after a trial of fourteen years, I have found it to answer the purpose for which it was designed."

Notwithstanding this last assurance, and the favourable reception this work may meet with from English teachers of French, we should not wonder if, for obvious reasons, it should not be equally acceptable to the French teachers of their own tongue.

*A Letter from a Father to a Son, on his Marriage.* 8vo. 1s.  
Dilly.

Sensible, delicate, and judicious, but calculated only for persons of rank and fortune.—A tract of this kind, adapted to the customs and ideas of married people in the middle station of life, is much wanted, and might prove highly useful.

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*The R—l Register: with Annotations by another Hand. Vol. I.*  
8vo. 2s. 6d. Bcw.

Sketches of Court Characters, insinuated to have been designed by a royal hand. They are drawn, however, with too much farcassical severity, for us to countenance a supposition so derogatory to the known good nature and complacency of the royal draughtsman. It is hardly to be supposed, indeed, that the keeper of any register-office whatever would give such bad characters of the servants entered on his own books.

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*England's Glory. A Poem to the King.* 4to. 2s. Fielding and Co.

Poor Old England! To what an inglorious state of glory art thou reduced? And is this a thing to tell the king of? and in such a stile too? O fie for shame!

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*Reading Races; or, The Berkshire Beauties. A Poem.* 4to. 1s. 6d. Newbery.

We cannot bestow so much praise on the beauties of this writer's poetry as he hath bestowed on the beauties of Berkshire; and yet they are not altogether without merit.

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*Sonnets and Odes, translated from the Italian of Petrarch, with the original Text, and some Account of his Life.* 12mo. 3s. Davies.

A poor and insipid paraphrase of some of Petrarch's Sonnets, which, at the best, would make but a poor figure in the English language.

\* \* \*

*Observations on some of the Articles of Diet and Regimen usually recommended to Valetudinarians. By William Falconer, M.D. F.R.S. Small Octavo. 1s. Dilly.*

Judicious and sensible remarks on a subject of the highest importance to those, who know how gratefully to prize that valuable blessing, health. \* \*

*A Literary Scourge for those learned Assassins the Critical Reviewers, &c. 8vo. 1s. 6d. Ireland.*

The raving remonstrance of some medical writer, who hath himself undergone the literary scourge of some *soi-disant* CRITICAL REVIEWER. As we are not concerned, we shall only observe of this smarting culprit, in the words of the motto which he applies to his flagellant, *non cito inveniet parem*. \* \* \*

*The Patriot Minister: an Historical Panegyric on Michael de l'Hospital, Chanceur of France. Translated from the French. 8vo. 2s. 6d. Durham.*

The very amiable portrait here drawn of a *quondam* patriot minister, hath, it seems, put the present patriot ministers so much out of countenance; in France, that they have prudentially suppressed the piece; in order to prevent unfavourable comparisons. Comparisons, indeed, are in general so odious, that we doubt much if even the patriotic ministers of this country will be fond of contemplating the very dissimilar countenance of the Chancellor de l'Hospital. \* \* \*

*The Miller and Farmer's Guide: containing plain and easy Tables; which will be found of excellent Use to Factors, Millers, Farmers, and all concerned in the Wheat Trade; especially to those in and about Chelmsford, and elsewhere, who buy or sell Wheat by what is commonly called Three Peck Weight. To which are prefixed some useful Observations, recommended to the Attention of both Miller and Farmer. By Thomas Wood, Billericay Mills. 8vo. 2s. 6d. Printed at Chelmsford.*

A book that may possibly have its use, even in these times, among the lower order of farmers and mealmen, who may look

look back with complacency on the times, when even the Sheriffs of the first county in the kingdom used to give a specimen of their capacity for computation by counting the hob-nails; a custom out of date in the country, though still kept up in London.

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*The Auction; a Town Eclogue, by the Honourable Mr. —.*  
4to. 1s. Bew.

At one shilling! gentlemen. A town eclogue, by the Honourable Mr. —. None of your pitiful, paultry, Grubstreet, garrettee poets, but an honourable—the eclogue of an honourable for only one shilling!—What! Nobody bid!—The Auction! Ladies! Not the Auction entice you!—Strange!—Surely, gentlemen, it is worth something! Nobody bid a farthing!—*Echo*, a farthing.—*Auct.* I thank you, Sir. A farthing! Going! Going! Gone.—At a farthing, gone! Who is the buyer?—the buyer!—*Echo*, the buyer!—*Auct.* How! gentlemen, do you mock me? Is there no buyer?—None.—Such an Auction!

\* \* \*

*The Beauties of Flora displayed: or, the Gentleman and Lady's Pocket Companion to the Flower and Kitchen Garden: on an entire new Plan. With a Catalogue of Seeds necessary for each of them. Containing a concise and methodical Description of the Heights and Colours of upwards of Two Hundred different Flowers: particular Directions for Sowing and Management, and singular Arrangement of each Sort of them, so as to have those of near equal Heights by themselves, and that no two Flowers should be seen together of the same Colours, nor that any one Kind should be hid by the other, but should at one View paint the whole Garden with a most agreeable and pleasing Variety, and set forth the great Profusion of Nature with very little Trouble. Also under the English Name of each Flower, is affixed its Latin one, for the more agreeable Amusement of the Curious. With Seven Plans on Copper-Plates, shewing the Nature and Design of the Work, and the Position of the Flowers when growing. With a short Sketch of the most desirable Situation of a Pleasure Garden. Also is placed under the Articles of the Kitchen Garden Catalogue, an essential and concise Method of Culture. Seeds arranged after each other nearly suitable to the Times of Sowing: the general Quantity necessary for different Proportions of Ground: the Choice of Soil and Situation; and Advice*

272 *Letters to the King, from an old patriotic Quaker.*

*Advice for laying out a Kitchen Garden both for Convenience, Utility, and Neatness. By N. Swinden, Gardener and Seedsmen, at Brentford-End. 8vo. 1s. Doddsley.*

After inserting so ample a title-page, we have nothing more to observe on this little useful performance, than that it is elegantly printed by Fry, and will not misbecome the pocket of the most elegant florist, male or female, in the whole kingdom. \* \* \*

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*The Constitutional Criterion: By a Member of the University of Cambridge. 8vo. 1s. Almon.*

Instead of the *University of Cambridge*, read the *Robin Hood Society*, or *Coachmaker's Hall*; of which societies this constitutionalist is more likely to be a member than of either of the learned institutions of Cam or Isis. This catch-penny criterion is, indeed, calculated chiefly to benefit the constitution of the publisher's pocket; which, thanks to a number of such politic mouse-traps, is, nevertheless, in good plight. \* \* \*

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*Letters to the King, from an old patriotic Quaker, lately deceased. 8vo. 2s. 6d. Baldwin.*

As a specimen of these singular and sensible letters, we shall give our readers the first of them; from which they may infer the nature and spirit of the rest.

"To George the Third, King of Great Britain, and dominions thereunto belonging, one of the people called Quakers wisheth all happiness in soul body, and estate.—"

"Patriots dictate to kings, and I assume the name merely that my advice may have the more dignity and weight. Nor do I approach the throne either with fear or trembling, but with a heart full of confidence in thy docility and attention.

"It is not the province of one mortal to know the thoughts of another; but the countenance is often an index to the mind; and heaven has marked thee with distinction infinitely preferable to all the ensignia of royalty—the exterior of an honest man.

"In the entry, it may be proper to observe that it will be as much for thy convenience as for mine, to forget but a few moments where and what thou art. I ask nothing more to the success of my proposal. The sycophants and spaniels, who fawn, uncover, and kneel in thy presence, may-sometimes influence thee to think thyself

self more than man, while the invidious and less successful rivals of thy favour, would have us believe thee to be less. For my part, I wish to find thee only in the full and liberal exercise of all those powers and faculties which God has given thee, with thine ears unoccupied, thy heart unbiassed, and thy mind open to conviction.

“ I must be free to consider thee simply as one of the brethren and friends, which would to God thou wert. This idea will be no degradation of thee, and will, besides, give a loose to my whole heart, which in truth is as full of affection for thee and thine, as thou couldst wish. Trust me, it will be no blot on the annals of thy reign, when both of us are reclaimed by our mother earth, that a poor, obscure Quaker had the honesty, amidst the tumult of the people, to lift up his voice from afar; and that the greatest of kings, by deigning him a hearing, shewed himself also to be among the best of men.

“ As highly as thou art exalted above thy fellow creatures, it becomes thee to understand a little of their minds. Providence, as thou well knowest, hath placed thee on an eminence to watch the interest of others with sympathy and tenderness, not to look down upon any with indifference or contempt; and it is not less happy for thee than for them, that thou art so deeply concerned in their sentiments. Thou mightest, otherwise, like many unfortunate princes of immortal infamy, have precipitated thyself into immediate wretchedness and lasting disgrace; but whilst thy only glory is in the love and loyalty of a populous, powerful, and undivided kingdom, while thy greatness is their happiness, and their liberties the sole object of all thy ministrations, the crown shall flourish on thy head and descend with honour to thy son.

“ It deserves to be engraven on thy heart, as the first and best of all maxims, “ that our civil and religious privileges are the only staple pillars of thy throne, and that our prosperity is thy sole security.” Thou art to us what the head is to the body, and hast all the reason in the world to suspect thyself, whenever not sensibly affected with our minutest complaints.

“ Thou canst not, therefore, in the present critical posture of affairs, be indifferent to our opinions. It is well known how rudely and roundly thy servants are censured, for carrying on a bloody and expensive war against the *Friends*, and others in America. Far be it from one of the suffering, persecuted, and depressed brethren, to join the children of this world in waging their intemperate tongues against the Lord's anointed. Nor have I the vanity to expect that from thee, which thou hast denied to thousands: much less that my advice should be followed in opposition to that of thy parliament and privy council. I am old enough to know what influence the voice of a private individual generally has on those in a public station; but, whatever should be the consequence, thou shalt most certainly hear from me, what thou never didst, nor ever can hear from such as have an interest in deceiving thee.”

E.

*Ex uno*, as we have above said, *disce omnes*; indeed our honest Quaker is as good as his word; telling his majesty his own, in a manner to which we believe he is not much accustomed. \* \*

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*The London Directory, or, an Account of the Stage Coaches and Carriers, from London to the different Towns in Great Britain. Describing the Number of Miles to each Town, with the Fare to be paid, and the Days and Hours of setting out from the different Inns, Wharfs, &c. in and near London. With an Account of the Coasting Vessels, Barges, and Boats, and the several Wharfs, Keys, and Stairs, where they usually lie to take in Goods and Passengers. 8vo. 1s. Lowndes.*

Very useful, and (as we are informed by the porters who bring us venison from Warwickshire, hares from Hertfordshire, and turkies from Norfolk) tolerably correct. \* \*

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*Conjectures upon the Mortality of the Human Soul. By a Free-Thinker. 1s. Wilkie.*

This free-thinking conjecturer (if we may be free in our conjectures) is certainly a great hypocrite. He can never surely be in earnest in his pretences of believing the immortality of the soul! If he be, where does he think, as Mother Cole says, to go to when he dies, for his unconscionable imposition upon Christian people in picking their pockets of a shilling for a few trumpety conjectures not worth a half-penny. \* \* \* \*

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*Observations on the Scheme before Parliament for the Maintenance of the Poor, with occasional Remarks on the present System, and a Plan, proposed upon different Principles, in a Letter to Thomas Gilbert, Esq; Member for Lichfield. 8vo. 1s. Poole, Chester. Wallis, London.*

The author of these observations, we are told, is a young gentleman of the law, and of the name of Jones, at Holywell in Flintshire. The observations themselves are pertinent, and well worthy the attention of his elders and superiors. \* \* \*

*The*

*The Remarkable Trial of the Queen of Quavers for Sorcery, Witchcraft, and Enchantment, at the Assizes held in the Moon, for the County of Gelding, before the Right Hon. Sir Francis Lash, Lord Chief Baron of the Lunar Exchequer. Taken in Short Hand by Joseph Democritus and William Diogenes.* 8vo, 2s. 6d. Bew.

“ Great wits to madness, sure, are near allied ! ”

The poet, who said so, had probably just been in a situation similar to that of ourselves, after reading the remarkable trial before us ; a situation critical even to professed critics ! a situation in which, placed between wit and lunacy, we are almost as little able as the schoolman's ass between two bundles of hay, to give the preference to either. That our Democritus and Diogenes are wits is proved by their *punning*, and that they are lunatics is admitted on their own confession ; so that they go beyond the suggestion of the poet, and prove that wit and madness are not only nearly allied, but absolutely *married* and become *one flesh*. One flesh, indeed ! for, to say the truth, there is more gross body than subtle spirit in this production ; the design of which is to prove that *castrati* are squaling monsters ; that Dr. Johnson's “ guide, philosopher, and friend,” Baretta (or, as he is here *wittily* called, *Beär-bütä-ye*) is really as ignorant a blockhead as he is truly said to be a lying, villainous, revengeful, Italian scoundrel ; that the Queen of Quavers is apt to tittle ; that her maid of honour is hump-backed, and that Dick Yates is no conjurer. These, among some other pieces of information, are to be met with in this trial of our, and we will venture to say the reader's, patience. — To be serious, we are sorry to see a man of wit, genius, and talents, so wanting to himself and of true taste, as to throw away his abilities in so low a manner on so low a subject.

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*The Introduction and Supplement to the Two Tracts on Civil Liberty, &c. By Dr. Price.* 8vo, 1s. 6d. Cadell.

This introduction and supplement are sold separately, for the convenience of those who bought the former editions of these tracts. The Introduction contains a short history of bills for examining national accounts. — Remarks on the origin of govern-

ment; on the political principles of the Dissenters, and on the Archbishop of York's sermon before the society for propagating the gospel in foreign parts.—The Supplement contains additional observations on schemes for raising money by public loans; with a comparative view of the different projects for that purpose. \* \* \*

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*Prayer, a Poem. By Samuel Hayes, M. A. late Fellow of Trinity College, Cambridge. 4to. 1s. Doddsley.*

The ingenious Mr. Hayes seems to have succeeded, in his own right, to our late unhappy friend Mr. Christopher Smart, in his claim to Mr. Seton's prizes. From his *Prophecy*, which obtained the prize in 1776, we had no prophetic omen of his future success; but perhaps he stood in the same predicament which poor Kit sometimes did, of having no competitor. And yet Smart sometimes ran the race by himself and was beat. We pray it may never be again so with Mr. Hayes. \* \* \*

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*The Infant's Miscellany; or, Easy Lessons, extracted from different Authors, on a new Plan. 12mo. 2s. Beecroft.*

A school book, calculated for children under eight or nine years of age, the production of a Lady, author of the *Accidence*, or first Rudiments of English Grammar. They who admit the propriety of loading the memory of children so very young, will probably think these little works well calculated. It remains a doubt, however, with some singular philosophers, whether most of these young scholars may not have the opportunity of saying, after they are grown up, that they have *forgotten* more than many others have ever learnt. \* \* \*

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*An interesting Letter to the Dutchess of Devonshire. 8vo. 2s. sewed. Bew.*

If her grace of Devonshire does not in time become one of the best of women, it is not for want of good advice. Her present counsellor advises her "to let the fashion of being a Christian."—Alas! alas! Mr. Grave-sirs, this she may do, and the fashion may take; but if Christianity be assumed only by

by way of fashion, it will, like all other new fashions, wear out, and become old. Christianity should be recommended as a *substance* and not as a *mode*. \* \* \*

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*An Essay on the Education of Youth intended for the Profession of Agriculture.* 8vo. 2s. Davies.

A translation, with additions and improvements, of M. Mochard's *Mémoire*, respecting the education of peasants; originally published in the *Transactions of the Economical Society at Berne in Switzerland*. It abounds with many sensible remarks and judicious reflections, equally applicable to most nations, and with many peculiarly adapted to the farmers and husbandmen of this country. \* \* \*

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*A Common-place Book for Travellers in Foreign Countries; which may also be of Use to those who travel in their own Country. With Heads of Reference, including the several Particulars most worthy of Observation.* 3s. Rivington.

This work is justly entitled a common-place book; the matter contained in it being truly trite and common-place stuff indeed!

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*Remarks on General Howe's Account of his Proceedings on Long Island.* 8vo. 1s. 6d. Fielding and Co.

We can be no judges of the propriety of these remarks, without farther information than it can possibly be expected is as yet communicated to the *London Reviewers*. \* \* \*

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*A Letter to the Right Reverend the Lord Bishop of Carlisle, containing a few Remarks on some Passages of his Lordship's Pamphlet, entitled, "Considerations on the Propriety of requiring a Subscription to Articles of Faith."* 8vo. 1s. Johnson.

This able letter-writer maintains that an assent and consent to every thing contained in the liturgy of the church of England, is a grievous imposition; and that no man, with a good conscience, can make use of prayers, formed on a plan which he thinks to be "contrary to the gospel."—We have

no objection to make to this. Let those scrupulous divines, whose consciences are tender in this particular, withdraw themselves from officiating in the church; let them, as our author proposes, rather resign their preferments than forfeit the consolatory testimony of a good conscience; but we cannot agree with him that it would become them to unite in societies, *alias* form cabals, against the establishment. Their *resignation*, as he says, may be "a noble proof of their zeal for pure Christianity," but their setting up for religious reformers will be no proof either of their *modesty* or their *charity*. We pretend not to say that some amendment may not be made in the articles of the established faith, as well as in some points of religious discipline and practice; but, in times like these, that amendment should be very cautiously attempted. A zeal for pure Christianity might do much; but then it should be a zeal according to knowledge, directing the possessor to those things in which such purity really consists. \* \* \* \*

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*Considerations on the present State of Affairs between England and America.* 8vo. 1s. Sewell.

The affairs between England and America have been for some time, and still are, in so fluctuating a situation, that their *present state* can be no object of very mature consideration; and cursory ones, like those before us, deserve to be read as cursorily as they are written. \* \*

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*The delusive and dangerous Principles of the Minority exposed and refuted.* 8vo. 1s. 6d. Fielding and Co.

This writer may, for ought we know, be as honest in his intentions, as he affects to be in his avowal of them. We could whisper, however, into this Mr. *Honestus's* ear a position that would probably startle him, and yet we are well convinced it is very true; which is, that the *principles* of the *majority* (if they have any principles) are full as *delusive* and *dangerous* as are those of the *minority*; take and shake any two of the best of both sides in a bag, and if you find him not totally unprincipled, you may take him for the *honestest* sign. There is just as much moral principle to be found in modern politics, as there is friendship to be found in trade; which, as old Philpot says, in the farce, is just none at all. \* \* \*

*The*

*The Case stated on Philosophical Ground, between Great Britain and her Colonies.* 8vo. 2s. Kearsley.

Poor Philosophy! How art thou turned, twisted, and tortured to serve the purposes of party! Theology, morality, and physics have long played strange work with thee. What thou wilt do in the hands of the politicians, heaven knows. Certain it is, that the present politics of this country stand upon no philosophical ground at all. \* \* \*

*Thoughts on the present State of Affairs with America, and the Means of Conciliation.* 8vo. 2s. Cadell.

This political thinker proposes the plan, since said to be adopted, of sending out Commissioners, under the sanction of an act of parliament, to conciliate matters, and make peace with the Americans. But, if the Americans do not chuse to be reconciled (and it by no means appears that they are in a conciliatory mood) what will become of our offers of pacification! As matters now stand, there is little prospect of attaining peace by such an embassy, should it take place. *Bella! borrida Bella!* seems to be the present cry, to put a stop to which it will require rather *spirited action* than profound thought. \* \* \*

*A Bill upon the Principles of Lieutenant Tomlinson's Plan for the more easy and effectual manning of the Royal Navy, &c. By the Hon. Temple Luttrell.* 8vo. 1s. Matthews.

*Ad populum provoco* is, in the most extensive sense, the motto of every man, who appeals from the representatives of the people in parliament to the people at large in print: but how the populace are to remedy the evils of a corrupt majority, unless by a re-election of representatives, we know not. This bill was thrown out of the House of Commons by a majority of exactly two to one; and every body knows that *two to one* are odds at foot-ball. \* \* \*

*The Laws respecting Women, as they regard their natural Rights, or their Connections and Conduct. In Four Books.* 8vo. 6s. Johnson.

This work is divided into four books; the first treating of the laws respecting the personal rights of women: the second, of

of those relating to their property: the *third* relates to the penal laws respecting women: and the *fourth* to those concerning parents and children. There is much entertaining information to be met with in this publication; although we do not think the author goes deep enough into the spirit of the laws of the past and present times regarding women. \* \* \*

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*A History of the late Revolution in Sweden, which happened on the 19th of August, 1772. Containing, in Three Parts, the Abuses and the Banishment of Liberty in that Kingdom. Written by a Gentleman, who is a Swede. 8vo. 5s. Donaldson.*

The materials of which this History, as it is called, is composed, appear to be authentic and valuable. It is a pity, therefore, the author was in so great a haste to publish them in the English language: for, though the Swedes are more apt than most foreigners in attaining our tongue, they do not become Englishmen merely by setting foot in this island, as this gentleman seems to suppose; naturalization itself, however, will not confer on him the idiom of the English tongue.

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*The Case of Thomas Jones, Clerk, of Ely, Cambridgeshire, respecting his State of Confinement, &c. Together with some introductory Remarks on the general State of the Bedford Level, particularly the South Part of it. 4to. 1s. Leacroft.*

A very hard case indeed! But the circumstances are too personal and local to be particularly dwelt on in a literary Review.

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*A complete Theory of the Construction and Properties of Vessels, with practical Conclusions for the Management of Ships, made easy to Navigators. Translated from Theorie complete de la Construction et le Manœuvre des Vaisseaux, of the celebrated Léonard Euler. By Henry Watson, Esq; 8vo. 5s. Elmsley.*

An English version of a very valuable work, the original of which is well known to mathematicians. The English marine is much indebted to Mr. Watson, for his correct and useful translation of it.

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*Dissertation on controverted Passages in St. Peter and Jude.* 223.

*Observations on the Means of better draining the middling and lower Levels of the Fens. By Two Gentlemen who have taken a View thereof; addressed to the landed and commercial Interest, affected by the Bill proposed to be brought into Parliament.* 4to. 2s. 6d. Evans.

These observations appear to be the result of judgment and experience.

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*The Caledonian Dream. Inscribed to the Right Hon. the Earl of Cbatbam.* 4to. 1s. Fielding and Co.

We greatly fear this Caledonian dreamer is not one of those sage seers of the North, whose visions always prove true. He dreams truly of the speedy subduction of the American rebels! But alas! their very being, as *rebels*, depends on our subduing them.

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*A Dissertation upon the controverted Passages in St. Peter and St. Jude concerning the Angels that sinned, and who kept not their first Estate. By Samuel Henley.* 8vo. 2s. Johnson.

A learned and ingenious attempt to explain the following passages of holy scripture.

“If God spared not the angels, that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment:—And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those, that after should live ungodly.” 2 Pet. ii. 4, 6.

“The angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” Jude v. 6, 7.

The scriptural scholiasts in general conceive these texts to relate to the revolt of the fallen angels; but Mr. Henley appears to be of a very different opinion.

“We learn, says he, from these passages, that there was formerly a people, who did not keep their estate, and who forsook their habitation; that they were called angels, and for their disobedience condemned to Tartarus, and were to be preserved in chains and darkness until the great day. The judgments executed upon them were like those of Sodom and Gomorrah; and it is intimated

timated, that among other instances of wickedness they were guilty of the same crimes as the people of those cities. We have in the Mosiac history an account given of the first apostacy and rebellion upon earth, which was carried on by the sons of Chus, under their imperious leader Nimrod. And to this rebellion, and to this people, I imagine that the apostles allude."

The manner in which Mr. Henley supports this application of the above texts, is ingenious and plausible; though, we think, not altogether unexceptionable; but we must refer the reader for further satisfaction to the dissertation itself.

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*The New Italian, English, and French Pocket Dictionary. By F. Bottarelli. A. M. 3 vol. 18s. Nourse.*

This dictionary is said to be compiled from those of La Crusca, Dr. Johnson, and the French Academy. An Italian Grammar is prefixed to it; both Grammar and Dictionary being executed as most of such modern abridgements are. They have this advantage, however, over the voluminous originals, from which they are copied, that, being less books, they are not such great evils.

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*The Family In-Compact, contrasted with the Family Compact. A Tale, from real Life. 4to. 1s. 6d. Bew.*

To speak of this punning poet, in his own stile, there is nothing compact about his performance, which is a diffuse compound of something, we can hardly tell what, in favour of the Americans.

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*The Watch. An Ode. Humbly inscribed to the Right Hon. the Earl of M—f—d. To which is added, The Genius of America to General Carleton. An Ode. 4to. 1s. Bew.*

This *Watch*, though it may not be fabricated by the same workman, is finished in the same manner as were the *Patent-Snuffers* of Mr. Pischbeck. How long it will keep time we must leave to the Poet's bookseller. As to the other ode, called the *Genius of America*, we hardly know whether to stile it the effusion of a good or an evil genius.

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*Alfred.*

*Alfred. An Ode. With Six Sonnets. By R. Holmes, M. A.*  
4to. 1s. 6d. Rivington.

An imitation of Mr. Gray's Welch Bard; to which it is little inferior in *sublimity*, though not altogether so *obscure* as is the affected sublime of most of your ode-writers. The half dozen Sonnets annexed resemble the rest of the late productions of the kind, very quaint and very dull. \* \* \*

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*Elegiac Verses to the Memory of a Married Lady.* 4to. 1s. Wilkie.

If the memory of the deceased lady last no longer on the mind of the writer, than will the impression which these verses may make on that of an indifferent reader, we may say, with Macgreggor, her name

————— will be forgotten  
Before her rump-bone or her trotters are rotten.

Not that these verses are altogether without merit; we preface, however, they will not prove, either to the elegiast or the lady, *monumentum are perennius*. \* \* \*

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*The Conquerors. A Poem.* 4to. 2s. 6d. Setchel.

A furious party-poet, on the side of *opposition*. Among the conquests made by his own party, he will do them the justice, in his next edition, to set down *bis* having subdued the *patience* of the London Reviewers. \* \* \*

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*An Essay on the Method of treating the Fluor Albus, or Whites.*  
By Mrs. Le Febure, of St. Ildephont. 8vo. 1s. Elmsley.

Mrs. Le Febure of St. Ildephont, begins her Essay by very learnedly informing us, that

“ Women formerly applied themselves to the study of physic, and were in possession of treating the disorders peculiar to their sex. The most famous queens of antiquity did not think that science unworthy their attention. History furnishes us with the names of Cleopatra and Artemisia. Aspasia wrote an essay on physic, of  
Vol. VII. G g which

which some fragments are still extant. Elephantisa, Antiochisa, Salpia, Olympias, and many others, distinguished themselves at Athens in that profession. The aversion women have to expose themselves before men, induced many of them to acquire such knowledge, as might secure them the confidence of their own sex in secret disorders. In process of time, however, their salutary endeavours met with some opposition. The Athenians passed a law to prohibit them the practice of physic, even that of midwifery: but many Athenian ladies chose rather to die, than to be delivered by men. One Agnodia, affected at the distresses of her sex, resolved to incur the penalty of violating this law; she disguised herself, was some time after detected, and occasioned the abrogation of that unjust law: and it was afterwards permitted women, free by birth, to study and practice physic. Now-a-days, women hardly meddle with any thing else but midwifery, and even in that department, they meet with so little encouragement, that shortly their assistance will be but little solicited. Perhaps those who exercise that branch of the profession, have merited this neglect, by their inattention to qualify themselves properly. My taste for physic discovered itself early, nor did I neglect to improve it. When my parents pointed out to me the choice of a husband, I fixed upon a physician;\* I had then an opportunity to devote myself wholly to a study which I thought so attractive."

If this information doth not recommend both Mrs. Le Febure and her husband Dr. René to the notice of the ladies, they must have but an indifferent opinion of the Baron of St. Ildephont's doctorial abilities, or of his lady's docility or capacity.

\* Dr. Wm. René le Febure, Baron of St. Ildephont, Physician to Monsieur, the King of France's brother.

## C O R R E S P O N D E N C E .

*To the LONDON REVIEWERS.*

*Gentlemen,*

I know not whether you will admit of volunteer criticisms, especially from an anonymous hand: an *honest*, I will not say an *holy*, indignation, however, excites me to desire a place, wherever you will please to give it, for the following article.

Your humble servant,

\* — \* \* \*

*The Substance of a Sermon preached at the Right Hon. the Countess of Huntingdon's Chapel, Bath, on Friday the 27th of February, 1778, being the Day appointed for a General Fast. With a Dedication to her Ladyship. By the Rev. T. Haweis, LL. B. 6d. Matthews.*

This

This fast-sermonizer hath a great antipathy to coldness, hypocrisy, and unfaithfulness. He violently declaims against high and low, rich and poor, clergy and laity, professors and profane. Hear him :

“ The superior ranks of life disdain the restraints of God’s law.—Divine institutions no longer engage their attention, nor the commands of Christ their obedience.—The voice of prayer is *never heard in all their dwellings*. Idolatry is triumphant in the universal worship paid to gold, and power, and titles.—What man scarcely, who moves in the circle of fashion, can be found without an intrigue? I would I could not add, what *woman* also?—Mark the multitudes who fatten on the spoils of their country;—the very domestics game, whore, and swear, and are as profane as their masters.—Each rank of life emulates his superior in luxury, dissipation, and all the fashionable vices.”

But where are the ministers of the sanctuary? “ Shameful to tell (saith he) the hand of the priest hath been *chief* in the transgression—the blood of the land cries out against the *careless shepherds*.—I will not urge *scandalous* immoralities, let every man’s conduct speak for itself. Wherein are the *Clergy* distinguished from their fellows but by the *garb* they wear? In pride, ambition, love of wealth, and pursuit of pleasure, what difference appears? Immersed in worldly pursuits, the *tools* of ministers, the servants of men, fawning on the great for preferment, courting favour by every mean compliance, insatiable after *lucre*, that scarce *preach* or *pray* but of necessity. Ye Scribes, Pharisees, Hypocrites, who, like your forefathers, pretend zeal for Moses, while ye blaspheme the God of the temple, and persecute his faithful followers: fill up the measure of your crimes by your unfaithfulness, your enmity, and hypocrisy! Your damnation slumbereth *lot*”—&c. &c.

These are some of the many charges brought against the inhabitants and priests of the land, by the pious, humble, disinterested, laborious Rector of *Aldwinkle*, whose pleasant manner of acquiring that fat living, to prevent a simoniacal contract, and whose gratitude to his generous patron made so much noise in the kingdom a few years past.

Our author seems to be *perfect*, which might prevent his noticing any faults of his own, and his modesty perhaps led him to be distinguished in the title page rather as LL. B. than as *Rector* of so notorious a place as *Aldwinkle*.

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To Doctor W. KENRICK.

SIR,

Your candor and love of truth, which I admire in the judicious remarks upon the several publications you take notice of in  
G g 2

the

the London Review, encourages me to hope you will be kind enough to insert, in your next number, a few simple thoughts, which occurred to me on reading Dr. Priestley's Disquisitions relating to Matter and Spirit.

This gentleman having for a long time made it his business, and taken great pains to destroy that truth of the gospel, whereby our souls can only be saved; I doubt not of his having destroyed its effect upon his own soul, though it is out of his or any created being's power to hinder its saving operations upon all such who are sensible of the want of them. Now the doctor goes on to do all he can to convince the world, that he is in reality one of the greatest infidels perhaps now living. He makes use of his talents to explain clear away every thing recorded in the Bible, from whence any hope of salvation for a self-condemned sinner could possibly arise, and then he hopes to receive his reward at the resurrection of the body for what he has done while he was in it. Well, let him then wait for his reward, though, I am sure, nobody will have reason to envy the poor man the reward he will receive. But if he thinks his publications of this sort will establish his character as a great man, who has found out so many new things, I have reason to think he is vastly mistaken, except it be with some of his own stamp; for if ever there was an object of sovereign contempt upon the face of the earth, then it is certainly such a one, who has folly and impudence enough to treat his great Maker's adorable and incomprehensible love in redeeming his poor fallen creatures with his own precious blood, in the manner Dr. Priestley treats it. There is no need of mentioning wherein this treatment consists, for it is sufficiently known: nor is it at all my intention to say any thing here to refute his detestable and daring principles of that sort, which the infidelity of his heart has first fixed in his mind, and in support of which he afterwards has recourse to the Bible, and makes use of all his craft and cunning to do manifest violence to some texts of it, in order to make them agree as well as possible with his own pre-conceived fancies; for whoever understands plain language, and the literal sense of sound words, and reads the Bible with an unprejudiced mind, will easily know the true meaning of all that is written there concerning the *essentials* belonging to man's salvation, because nothing can be plainer and more simply expressed than those things are; but if the doctor *chuses* to take pains to work out his own condemnation, why then, he must.

But to one thing, which I have just read in his Disquisitions relating to Matter and Spirit, I shall beg leave to say a few words; and that is, his saying "there is a remarkable and total silence in  
" scripture concerning the unembodied state of man, and that  
" after death the soul is and remains extinct and insensible, till the  
" resurrection of the body." It might probably be very well for the doctor if it were so, for it would be some respite at least: but,  
alas!

alas ! he must still appear at the resurrection of the body ; and if he has not the wedding garment on (his explanations of these matters he will not then dare to think of) he may read Matth. xxii. what the consequence will be.

But as to what the Doctor believes or disbelieves, I will leave to himself ; but as to his positive assertion of the conformity of the Bible to his notions of the " Extinction of the soul after death," I am amazed at the poor man's consummate impudence in asserting so notorious a falsehood. Give me leave, Sir, just to mention a few passages of holy writ relative to this point, and I'll then leave it to the unprejudiced reader, who is willing and capable of understanding the obvious meaning of plain sentences, to judge for himself, viz.

" Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Ecclef. xii. 7.

" Jesus saith to Martha : I am the resurrection and the life : whosoever liveth and believeth in me shall never die. John xii. 26.

" It came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died and was buried : and in hell he lifted up his eyes. Luke xvi. 24, 25.

" Fear not them which kill the body, but are not able to kill the soul, &c. Matth. x. 28.

" Behold there appeared unto them Moses (and Elias) talking with him. Matth. xvii. 3.

" Jesus said unto the thief : to-day thou shalt be with me in Paradise. Luke xxiii. 43.

" Jesus cried with a loud voice, Father, into thy hands I commend my spirit. Luke xxiii. 46.

" Jesus went and preached unto the spirits in prison, which some time were disobedient—in the days of Noah, while the ark was a preparing. 1 Pet. iii. 19, 20.

" Stephen said, Lord Jesus, receive my spirit. Acts vii. 59.

" I have a desire to depart and to be with Christ, which is far better. Phil. i. 23.

" We are willing to be absent from the body, and to be present with the Lord. 2 Cor. v. 8.

" I saw under the altar the souls of them that were slain for the word of God,—and they cried with a loud voice, &c.

" Rev. v. 9."

Now pray, Sir, is there in any of these quotations from the oracles of God, any such doctrine as that of the extinction of the soul after death, which Dr. Priestley has the boldness to tell the world is scriptural ? Is not the very reverse the plain import of all these texts, yea indeed of the spirit of the whole book of God ? I would give the Doctor a piece of advice, and if he follows it, it will save him a deal of trouble, and that is, to own fairly before all the world that he believes nothing of the revealed word of God ; for as to the historical facts recorded in the Old and New Testament,

ment, he may perhaps admit them upon the credit of the historians who wrote them, and still profess himself, as he is, an infidel with regard to such things, which none can believe but by the help of the holy spirit. By this conduct he would save himself and others a number of fruitless disputations. But to pretend to believe the words of the Bible, and then to torture them into a meaning foreign to the true sense of them. This is the way of the father of lies, as he quoted the Bible to our Saviour in the Wilderness.

Leeds,

I am, Sir,

March 13, 1778.

Your constant Reader.

\* \* \* We have inserted the above letter, not only to evince our impartiality, but to convince Dr. Priestley and his friends, that his fellow *divines* can be full as severe upon him as his fellow *philosophers*.

To the Editor of the LONDON REVIEW.

SIR,

In your review of Dr. Priestley's Doctrine of *Philosophical Necessity*, you observe (page 128) that "our final destination at a future period, in regard to which we may consider the wicked as brethren even in virtue and happiness, must be deduced from revelation [viz. on the Doctor's principles] and doth *that* (you ask) assure us, as our author declares himself disposed to believe, that all men, without distinction, will be finally happy."

The doctrine of a general restitution, Sir; I need not inform a man of your extensive reading, hath been contended for by men of the first eminence in the Christian church on the footing of scripture evidence; or the *general* sentiments which it gives us of the attributes of the Deity, and the nature and destination of man. It would be impertinent in me to enter into a detail of arguments on this head; but I cannot avoid giving you a sketch of my thoughts on a very singular and striking part of holy writ, and shall be happy to have them corrected or confirmed and improved by you.

The Apostle, 1 Cor. xv. 22, positively asserts the universal efficacy of the death of Christ. The *life* which he promises, and by his resurrection hath provided, for mankind, is put in opposition to that *death* which is represented as the consequence of the sin of Adam. Now the benefits resulting from the obedience of the second Adam must be as extensive and general as the curse which succeeded the disobedience of the first, or the reasoning of the Apostle will be imperfect and inconclusive. "*As* in Adam all die, *even so* in Christ," &c. &c. The anti-thesis is absolutely destroyed, and the conclusion absurd and unsatisfactory, by the comments of every divine who contends for the doctrine of eternal punishments. Let the following specimen serve for a proof of the inconclusiveness of the Apostle's argument upon a supposition that the misery of the greatest

greatest part, or indeed *any* part of mankind, will be without limits, "For as in Adam *all* have died, or been exposed to the penal effects of that threatening which was pronounced on him in consequence of his transgression, even so by the obedience, sufferings, and resurrection of Christ *some* will be made alive; that as the ruin of the fall was *universal*, so the recovery of redemption might be *particular*."—Some indeed, convinced that the anti-thesis would be destroyed, and of consequence the whole scope of the argument by such kind of reasoning as I have supposed must follow any partial scheme of divine beneficence, grant that life will be as universal as death; that is, as there will be an universal *destruction* of mankind, so there will be an universal *resurrection* of mankind. But it comes to the same thing as long as it is supposed that any number so revived will be only revived to be put into a capacity of suffering eternally. One part of the verse speaks of a curse—Death by Adam. The other part speaks of a benefit—Life by Christ. But what benefit will that life be of to those individuals who have only their existence continued to be miserable to eternity? "All die in Adam;" that's granted in its full extent.—"All live in Christ;" i. e. some live by him to be saved, and others to be damned to eternity. The reasoning indeed is worthy of the doctrine. The one is as just as the other is comfortable.

As the life which Christ procured for the world is declared to be as extensive as the death which succeeded the apostacy of Adam, and as the life will be actually bestowed on every individual, the Apostle informs us in the following verse that the enjoyment of it will be imparted to mankind—not irrespective of *order* or *time*—but according to the tenor of every other regulation that prevails in the system of natural, moral, and intellectual beings. "All will be made alive"—the curse will be converted into a blessing—all will feel the effects of redemption in some future period—but not all at *one* time. No. "*Every man* will be made alive in his *own* order,"—according to the settled and orderly constitution of the divine government, and in the manner best adapted to the powers, capacities, and improvements of moral agents. Thus real Christians, or, as the Apostle styles them, "they that are Christ's," will be found in a state prepared to possess the full joys of a future life at "his coming" at the resurrection. He himself is represented as "the *first* fruits of them that sleep." The second sharers of the joys of heaven will be the righteous. But the resurrection at which will commence the date of *their* life and felicity, will not close the gate of heaven to eternity on the rest of mankind, who may not be judged worthy to be admitted at *that* time. The state of intelligent beings will not be irrecoverably fixed. No: a great period in the system of probationary creatures will succeed the general resurrection, and *that* period, and *that only*, will terminate the day of trial to all the children of Adam. This grand æra of consummation—this concluding scene

of the universal drama, the Apostle (with me at least evidently) refers to in the 24th verse. *Then* (*εἰτα afterwards*) [the same as *εἰτα*] cometh the *end*—the last revolution of nature, when Christ shall have completed every part of his important charge and destination as the king of men, and brought his universal kingdom to one grand point of perfection, he will deliver it up with joy to the father—will present one finished scheme to God as an object of his approbation, and of universal wonder and delight. Then indeed every part will be seen to unite in *one* vast, but uniform and gracious plan, worthy the Being whose wisdom decreed, and whose power fulfilled the *whole*. And to strengthen this conclusion, let us for a moment attend to the Apostle's argument: "*For* he must reign till he hath put down all rule," &c. i. e. every scheme of human power that appeared to disconcert the plan of providence and grace will be made to concur in promoting it, whilst it is diverted from its original and apparent cause, and bent by the arm of omnipotence towards, and at length made to centre in, the harmony of creation, and the felicity of God's universal kingdom. "*He* must put *all* enemies under his feet."—What is, we may ask, the greatest apparent enemy to divine government? Undoubtedly *Sin*. It is that which creates all the evils that so much deform the face, and all the discord which interrupts the peace, of the world. But this great foe to the glory and happiness of the Creator will be destroyed in some period before the ultimate end of Christ's mediatorial office will be completed in all its parts. If sin be destroyed, what will be the consequence? Why, *Death* will be destroyed too. The removal of the cause will be the removal of the effect. Thus the consequences of the fall will in the great upshot and event of the divine dispensations relating to the *trial* and *improvement* of man in a *mixed* state, be lost and swallowed up in one general life of happiness and perfection; for "*the last enemy that shall be destroyed is Death.*"

This is a rude and imperfect outline of my reflections on this part of scripture. Though such disquisitions as these are more immediately in my way as a divine, yet, as they are not out of yours (indeed I don't know what is) though no divine, I will, instead of asking your pardon for giving you so much trouble, ask your free sentiments on the subject.

I am, Sir, with great esteem,

Oxford,  
March 14, 1778.

Your most humble servant,

A. D.

\*.\* Not having the pleasure of a personal acquaintance with this ingenious correspondent, the Editor begs his acceptance of a verbal return for repeated civilities. He hopes, however, that the Rev. Mr. A. D. will excuse him from giving publicly his *free sentiments* on *such a subject*, lest, being, as his Reverence truly observes, *no divine*, he should be found, for once, a little *out of the way*.

T.

To the LONDON REVIEWERS:

Gentlemen,

According to my promise, I send you the *Second* Canto of my Poem; which, if the Muses inspire me, may possibly be followed by a *third*; otherwise the world must rest satisfied with the effects of their *past* inspiration; as I would not, for the world, pen a single couplet *inuitâ Miner-va*.

I am, Gentlemen,

Knightbridge,  
March 18, 1778.

Your obliged humble servant,  
M. MACGREGGOR.

# THE BUSTLE AMONG THE BUSTS;

O R, T H E

## POETS-CORNER IN AN UPROAR.

A P O E M.

Occasioned by the Appearance of Dr. GOLDSMITH's Monument  
in Westminster-Abbey.

"Yes, 'tis a general truth, as strange as true;

"Kenrick shall prove it in his next Review."

MACGREGGOR'S EPISTLE TO SHEBBEARE.

### CANTO THE SECOND.\*

NEXT day the stone Bustos, each other all greeting,  
Renew'd the *confab* of their over-night's meeting;  
For a call of the house, when, a motion was made,  
That the matter before them in form might be laid:  
The learn'd and unlearned, the dull and the witty,  
Then form'd themselves into a gen'ral committee;  
Some most self-sufficient, and some with less pride,  
On *Shakespeare's* shrewd hint to debate and decide.

Mistaking his scheme for a quartering muster,  
They thought that he meant to new-groupe the whole cluster;  
When some, who now strut in conspicuous places,  
Might perhaps stand less forward in *Phæbus'* good graces:  
To ask, then, of *him*, to assign their true station,  
To those appear'd dang'rous who fear'd degradation.  
*Tom Shadwell*, for instance, well pleas'd with his laurel,  
Shew'd no disposition with any to quarrel.  
"Why should we, said he, be so carping at others?  
Why can't we live loving, like brothers with brothers?  
Against such appeal I hold up both my hands:  
Let *Goldsmitb*, with every man, stand where he stands;  
For my part, I envy not *Shakespeare* himself,  
Tho' plac'd, a plain bust, on a little low shelf,

\* For Canto the First, see London Review for February.

Beneath pompous *Prior*; nor grudge I the labour  
Or art, that's bestow'd on my lofty next neighbour."

"You be damn'd with your *wes*, and your brotherhood too,"  
Quoth *Prior*, "Who calls cater-cousin with you?"

Make free with your *equals*, if any there be,  
And don't talk of *us*, Sir, in speaking of *me*.  
Confound him, I say, for his art and his labour,  
Whoever he was, that made *ME* your next neighbour."—  
Thus saying, his *pale* nose he turn'd up and sneer'd:  
When *Shakespeare* good-natur'dly thus interfer'd:

"My friends and good neighbours (for such let us be,  
And, about *ourselves* talking, e'en let us say *we*)  
Like a fox-hunting member mistaking a motion,  
You seem, of my plan, to have form'd a wrong notion.  
Think not that I see the least sign, in your faces,  
Of rashly resigning your posts and your places;  
For fools we should doubtless deserve to be noted,  
If these we give up, whysoever promoted:  
My project was merely a plan of prevention;  
'Gainst future intruders my only intention.  
On which I, to *Phœbus*, my pray'r have prefer'd,  
And stated our case, which he graciously heard:  
His godship declaring the state of the nation  
Of poets, he'd take into consideration.  
On pressing him closely a short day to fix,  
He promis'd to be here precisely at *fix*:  
As good as his word too you find him, my friends,  
Through yonder glass-window behold he descends."

*Apollo* alighted, and properly greeted,  
On his tripod, brought with him, all begg'd he'd be seated.  
In glory array'd by the light of the sun,  
Of *oyer* and *terminer* sessions begun:  
Already dispatch'd, to assemble before him,  
His summons, to those who affect to adore him:  
Hence both quick and dead, as if 'twere the last day,  
To *Westminster Abbey* came trudging away.

The first that appear'd set the whole court a staring;  
*St—n*, the printer, came lugging a huge Greenland bear in:  
For none at first sight could conceive 'twas a *man*,  
Nay *Shakespeare* mistook't for his own *Caliban*;  
'Till a phiz, which, tho' dirty, was something like human,  
Prov'd he possibly might have been born of a woman.  
So, growling and grumbling, he put in his claim,  
When all, by the manner, conjectur'd his name:  
His long polysyllables pouring so pat in,  
From his Lexicon, written in pure *English-Latin*.  
Nay, like to *Sir Hudibras*, boasting to speak,  
He affected to gruntle in *Hebrew* and *Greek*;  
Of the former, however, the learn'd Bishop *L——*  
Declares not a word e'er came out of his mouth.

Of

Of a busto so brutal the place to determine,  
And yet not to rank it with rats and such vermin,  
On the ground he was station'd, to humour his pride,  
Of Shakespeare's tall pedestal close to one side ;  
On t'other a savage of similar breeding,  
As fam'd, in his time, for his writing and reading :  
On the Bard's Muse-of-Fire these curst cold commentators,  
For his herald-supporters, in figure and features,  
Like Lion and Unicorn, fam'd for grimaces,  
Were doom'd at each other to stand making faces.

A Highlander next, in his bonnet and plaid,  
Came spouting such stuff, *Phabus* thought he was mad ;  
Not that *Mac* his own jargon made so much his boast,  
As the ditties, forsooth, of his grandfather's ghost.  
A Scald, whose old ballads he *Englis'd* from *Erse*,  
Into bombast and fustian, between prose and verse ;  
Though he swore, a true Epic, old *Offian's Fingal*,  
Beat the *Iliad*, th' *Æneid*, the *Lusiad* and all :  
Nay, what is still stranger, the people believ'd him,  
Till *K—k* stepp'd forward, and *first*\* undeceiv'd 'em ;  
When the fools, once so fond, bestow'd many a curse on  
The high-flown heroics of *Jamy M—cpb—n*.

For *Offian* a niche he demands, and a shelf,  
At the bag-piper's breech, for a bust of himself.  
But *Phabus* declar'd that enormous the crime  
To coop under cover two bards so sublime ;  
So order'd them both to be mounted aloof,  
And plac'd, side by side, on the top of the roof ;  
Assigning for reason, *these geniuses* there  
Might the better converse with the *sprites* of the air.

Fine as si'-pence, next struts in the famous *Tom D'Urffy*,  
No ! No, begging pardon, 'tis *Squire Arthur M—y*.  
With a barrister's bow, as he open'd his brief,  
A niche he demanded as play-wright in chief,  
At tragedy, comedy, farce, prose or rhyme,  
Declaring himself the first bard of the time.  
But ere my lord judge could well make a reply,  
" A pick-pocket ! Seize him !" the general cry :  
Through the aisles it resounded, from one to the other,  
Nay, the folks in the cloisters were put in a pothor ;  
*Sir Cloudsley* himself looking small, though so big,  
For fear he should lose his fine, full-bottom'd wig :  
Here and there, while the *vergers*, like sly sons of whores,  
Lest the varlet should 'scape, ran to shut all the doors.  
" My *tragedy-handkerchief* give me," says one,  
" My *comedy-mask*, *bat*, and *sword*," cries old *Lun* ;  
A third, fourth, and fifth, " You may well look so fine,  
When the clothes on your back are half mine,"—" mine," and  
" mine."

\* In the Monthly Review.

H h 2

Then

Then they ask'd him, abusing, and calling him names,  
 If he chose to refund, or be duck'd in the *Thames*.—  
 Not easily dash'd, Master *M—y* replied,  
 And, with true Irish impudence, told 'em, they lied;  
 Hurt his good name and fame by such groundless detraction;  
 In the court of *King's-bench*, said, he'd enter his action;  
 Got Westminster-abbey in Westminster-hall,  
 He doubted not he'd be reveng'd of them all;  
*Here the cause coram non—* But the judge stopp'd him short,  
 And committed the 'Squire for contempt of the court.—

Bung'd his eye with a bottle of best Burton ale,  
 An excellent judge of brown beer, mild or stale,  
 A Reverend Divine into court next came reeling,  
 The first of fine bards, with the females, for *feeling*;  
 Of *friendship* and *fancy* to free his *effusions*,  
 That he spouts, in his drink, his poetic prolusions.  
 He open'd his mouth and attempted to speak,  
 In vain, in *plain English*, in *Latin*, in *Greek*;  
 A strange *lapsus linguae* in all overtook him,  
 The divine gift of tongues had so fairly forsook him.  
 At length mustering words up sufficient to mumble,  
 "A feat they *must* give him, or else—he should tumble;"  
 He said, he was ne'er cut so sadly before,  
 And was now drunk with toasting his dear *Hannah More*,  
*Apollo* acknowledg'd he well knew the woman,  
 And therefore excus'd what might else be uncommon.  
 "But I," said he, "no man inspire with *October*,  
 "So let Dr. L—gh—ne go sleep himself sober."

Another cause call'd, lo! the noise of a carriage,  
 Driving hard (as if coming to mend a mad marriage  
 Begun at wrong end) interrupted the hearing,  
 And set it aside by a *new* interfering.  
 "Make way," was the cry, "for mine host of the garter"—  
 A fair lady's messenger might have look'd smarter;  
 But this, you're to know, our poetical host  
 At London from Bath was but just arriv'd post;  
*Un peu deshabillé*, though still in the *ton*—  
 A peer, in such cases, comes *en policon*.

Awe-struck at *Apollo's* bright borrow'd mustachios,  
 Although he'd be thought to be mighty courageous,  
 He scrap'd and he bow'd until, growing quite tedious,  
 He stammer'd out, "Sir,—my good Sir—your obsequious—" <sup>22</sup>  
 When, luckily for him, at once he bethought him  
 Of what his French tutor or valet had taught him;  
 How a *Grand Capitaine*, when he wanted, at court,  
 His patron, the minister, *Louvois's* support,  
 Chang'd simple *Monseigneur* to a title much greater;  
 Plain Sir and my Lord, for my God, my Creator!  
 Which flatter'ing expedient obtain'd for him soon  
 A cross of *St. Louis*, and Marshal's *baton*;

So he—"My Lud Gud, your Lud Gudship must know,  
I come from *B—th East—n*, my wife's plenipo,  
To plead with your gudship the critical cause  
Of the bards and bardesses, the knights of the *Vase*;  
An order poetic, of taste undisputed,  
Which my spouse, at our house, hath, some time, instituted:  
Of merit *sans* scruple, all doubt on't remov'd,  
For *K—*—*k* himself hath their verses approv'd;  
A critic so rigid and sparing of praise,  
That well they must win, who, with him, wear, the bays:  
By no means like my mild good-natur'd, tame turtle,  
Who, on all hands, so freely bestows sprigs of myrtle.—  
Alarm'd at your royal divine declaration,  
Respecting the rank of poetical station,  
They tremble, for fear wealth, distinction, and birth  
Should be levell'd as low as mere genius and worth;  
Confounded *sans façon* among the *canaille*,  
Folks nobody knows, people born in an alley!  
A newly-made Lord, for decorum a stickler,  
Cheek by jowl, thus may stand by a journeyman bricklayer;  
A tame English Earl by a wild Irish haymaker,  
And a royal-bed dutchess a-breast with her staymaker!  
What a thing, if such persons to rank have the luck—  
Only think!—with a *Kelly*, a *Jones*, or a *Duck*!  
Oh! horrid the heterogeneous mixture,  
Should so ill-dispos'd be each stone-mason's fixture!  
In *morals* 'twould be such a gross solecism  
As would in *religion* engender a schism.  
They therefore request that your gudship, *con gusto*,  
Will settle the rank of each *B—th-E—t—n* busto;  
And that, in assigning their several places,  
You'll reflect they have sacrific'd all to the Graces."

*Apollo*, of course quite *au fait de la langue*,  
Attentively listen'd to this fine harangue;  
And half in good earnest, and half in a joke,  
Wav'd his hand with a grace, and as graciously spoke.

"Like you, Sir, I honour distinction and wealth—  
I hope that you left your fair spouse in good health—  
It is known, as a part of my musical passion,  
To play to the tune of the people of fashion;  
Hence I think, as you think, it highly improper  
To mix gold and silver with pewter and copper;  
Absurd the alloy, so, to mix men of quality  
With writers of wit, sense, and genius, and jollity.  
It is but expedient such elegant elves  
A temple of fame should have built for *themselves*.  
With this point in view, I've a thought in my head,  
Which can't fail to please both the living and dead.

In the little quadrangle, inclos'd by the cloisters,  
Where the school-boys throw sticks, stones, and odd shells of oysters,  
A spot,

A spot, though so sacred, so sadly neglected,  
 I mean that such temple shall strait be erected.  
 The Knight, to whom cousin Macgreggor's epistle  
 Was written, shall draw the design, in a whistle ;  
 And that this same structure may be *quite* the thing,  
 The outlines, when sketch'd, shall be *touch'd* by the *K—g*.  
 His royal right lines, \* though but trac'd o'er *Dick D—lt—n's*,  
 Beat all your *Brook Taylor's*, your *Kirby's* and *Malton's*.  
*Sir William's* design *achevé par le Roi*,  
*A la Greque*, in the Gothic, or in the *Chinois*,  
 The dome, soon run up by some *Marybone* builder,  
 Will as soon be adorn'd by the carver and gilder ;  
 When an artist obscure, but with whom I'm acquainted,  
 As well, if not better, than *Reynolds*, shall paint it.  
 Your *friends*, then, in *fashion*, whene'er they appear,  
 A bright constellation, may shine in their sphere ;  
 Better bred than *these* busts, that are always at strife—  
 And so, *Mr. M—ll—r*, my love to your wife ;  
 For whom I profess a peculiar regard,  
 And will favour the most her most fav'rite bard :  
 But, till in this temple there room for 'em made is,  
 My compliments wait on the Lords and the Ladies."—

APOLLO so gravely our Envoy address'd,  
 That a deeper than he might have not smok'd the jest ;  
 O'er *his* features serene though there simmer'd a smile,  
 When he thought of *Lord C—* and the *Earl of C—rl—e* ;  
 His fancy as tickled, and highly delighted,  
 With dainty *Lord V—*, and quaint *Willy W—ts—d* ;  
 Resolv'd, of some people, for love nor for money,  
 To class with *his* bards such complete *macaroni*.

His suit *thus* obtain'd, *Mr. M—ll—r* departed,  
 And till he reach'd Bath, his poor post-horses smarted.

The noise of his driver's loud lash had scarce ceas'd,  
 Ere a twenty-times louder set up and increas'd ;  
 Resembling, as near it approach'd the church-doors,  
 That of scolding old bawds and provoking young whores,  
 At *Billing's-gate* bred, when the beadle, to cart 'em,  
 To *bridewell* takes both, out of pity to part 'em.  
 For a crowd, it appears, of your *feminine* writers,  
 Your novellists, play-wrights, and legend inditers,  
 Were come, for *their dues* from his godship *Apollo*,  
 And, ere they had seen him, began their view-holla.  
 'Mong these too the tongues you might hear very plain  
 Of two famous actresses from *Drury-lane*,  
 With another, who lately here bury'd her spouse,  
 Clapp'd as much, and as often, at t'other play-house.

\* It is a maxim in law that the K— cannot do *wrong* ; his lines  
 therefore, whether crook'd or strait, are necessarily *right* lines.

With the *vergers* mean-while an *old prebend* kept brawling;  
 " 'Twas a shame not to let the great *Mrs. Mac—l—y* in."  
 But this, *Bishop T—m—s* could not well at all brook;  
 " Take her back," quoth the *Dean*, " to your own church at  
*W—l—k.*"

A pause now ensued, for, being all out of breath,  
 They were hush'd for a moment, and silent as death;  
 When afresh beat each clack, like a pewterer's hammer,  
 And stunn'd the still air with vociferous clamour.  
 Thus at sea a dead calm oft precedes a great storm—  
 But, to give you a simile still more in form,—  
 'Tis said, at a *Kermes*, or Dutch country-fair,  
 Once the shouts of the populace froze in the air;  
 Their screams, cries, and curses, "*Godi!—Donder en blixem!*"  
 With their oaths mix'd their prayers, that go always betwixt 'em;  
 Of men, women, children, so horrid a gabble  
 Had never been heard since the building of Babel.  
 Like swallows at Christmas, their words, strung together,  
 In icicles hung, 'till the change of the weather;  
 When, suddenly thawing, they all burst asunder,  
 And rush'd on the ear, like a nigh clap of thunder.

Even so the shrill tongues of our *bard* and *æth'resses*  
 Broke into the Abbey's most sacred recesses;  
 For a moment, awaking the half-buried dead,  
 Though cas'd be their lugs in thick coffins of lead,  
 Save the dunny old dutchesses, whom the last trumpets  
 With their titles must tickle, or deaf lie the strumpets.

With his thumbs in his ears, just like *Hogarth's* musician,  
*Phæbus* begg'd, for God's sake, they might not have admission;  
 At least till he'd summon'd a pack'd special jury,  
 On whom they might vent their impatience and fury.  
 " *The Muses*," says he, " they pretend, are their patrons;  
 Let *them* be impannell'd a jury of *matrons*:  
 They are not such good *maids* but, on such an occasion,  
 They'll serve, if they're press'd, by a little persuasion.  
 Should myself not pass sentence as each woman pleases,  
 Like *Ibracian* viragos, they'd tear me to pieces:  
 Of *Orpheus* ev'n *Phæbus* might meet the disaster,  
 The fate of the *man* be the fate of his *master*:  
 Not stronger the passions of my beldam sybils,  
 Than those of your female composers of libels;  
 By *Jove*, I sha'nt dare to detect the defaulters,  
 Unless I go fetch father *Jupiter's* daughters:  
 Alone, I will never—Zounds! how they keep screaming!—  
 Attempt to do justice to so many women."

The *Busts* began bowing, and begg'd him to try—  
 " If I do," quoth his godship, " I wish I may die."  
 " Consider," said he, " my dear dabblers in rhyme,  
 One woman's enough for a man at a time;

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On more, though a God—Vergers, don't let them enter—  
At present 'twill suit me, by no means, to venture ;  
Besides it grows late, my tim-whisky's come down,  
And I've some little business to do, out of town."

*Entre nous*, madam *Thetis* his godship expected ;  
And a mistress, you know, must be never neglected,  
Unless one is tir'd of the wench or the sport ;  
So he rose ; *sine die* adjourning the Court.

*End of the Second Canto.*

## ANSWERS TO CORRESPONDENTS.

: Dr. *Priestley's Friend* will be so obliging as to wait for an answer to his remonstrance till Dr. Kenrick's epistolary expostulation with that writer be finished ; accepting, in the mean time, the apology of an ingenious foreigner, on a similar occasion. " S'il [Dr. P.] trouve dans mes lettres quelques expressions un peu dures, ce n'est qu'à lui-même qu'il doit s'en prendre. Les armes doivent être proportionnées. Un auteur, qui s'élève par un vot trop fier et altier, merite qu'on lui fasse sentir sa folie."

The *Gentleman*, who appeals from our judgment to that of the *Monthly Reviewers*, in behalf of Dr. Langhorne's *Owen of Carron*, insisting on the propriety of their wish that " a writer every way so well qualified for dramatic excellence would turn his attention to the stage," is hereby informed that Dr. Langhorne himself is the author of the *Monthly Reviewer's* encomium on that puerile production ; notwithstanding which, we are ourselves ready to subscribe to the propriety of the above-cited wish, on the supposition imputed to the Stagyrite, viz. that *sadness* and *sorrow* are the great essentials of tragedy. For, if we are to judge of the doctor's present powers to arrive at excellence in the tragic line, from the pathos of his *Owen of Carron*, we think he cannot fail of producing a play that will be the *saddest* and *most sorry* piece of business that ever was exhibited on any stage.

The Reverend Mr. William Williams, of, or near, Tenby, would do better to apply himself to his studies, and endeavour at improvement, than to trouble us with complaints of our *quondam* severity. That we had no particular pique at him may appear from the much severer treatment his book met with in both the other Reviews. His finding fault with other writers, also, is a futile kind of re-termination, which by no means justifies or exculpates him.

We are obliged to the *Correspondent*, who corrected our mistake respecting *Poor Vulcan's* being the production of Mr. O'Hara : we do not, however, retract our commendation of that piece, as being not unworthy of him.

T H E

# LONDON REVIEW.

FOR APRIL, 1778.

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*The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. By Thomas Warton, B. D. Fellow of Trinity College, Oxford, and of the Society of Antiquarians. Volumes First and Second. 4to. 2l. 2s. Doddsley.*

[Continued from page 181.]

It is pleasantly recorded by some modern essayist, as a singular instance of acknowledgment in a certain pious pretender to letters, that he constantly remembered in his prayers, those useful labourers in the literary vineyard, lexicographers and dictionary-makers. Were private gratitude, however, to keep pace with public utility, there would be nothing so very extraordinary in this article of our pietist's devotion. There are few writers, to whom the reader is so much obliged as to those, who explore the deeps and smoothe the rugged roads of erudition; by which means the career of literature is so readily run, and its paths are so pleasantly trod, by the less patient and penetrating proficient in learning. When so laborious a task is undertaken, also, by men of genius, whose talents give them a title to aspire at figuring in the superstructure, instead of digging in the foundation, the world stands the more indebted to such ingenious individuals, as display both the artificer and the artist in their spirited and elaborate productions. Not that we confound the poetical Historian and literary Antiquarian with the mere philologist and nomenclator. The researches of the former, if not more useful, are infinitely more pleasing, at least to the reader, if not less painful and perplexing to the writer. On all these accounts, therefore, we think the lovers of English literature cannot sufficiently acknowledge the obligations, they are laid under, by the

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learned and ingenious author of the present history; of which we shall endeavour to give as good a sketch as the nature of our very limited undertaking will permit.

Our historian sets out with giving a concise account of the state of language in England at the commencement of English poetry. This language he styles the Norman-Saxon; which took place about the time of the Norman accession, and continued beyond the reign of Henry the second. Of the wretchedness of this dialect, and the very miserable state of literature in England at that time, is given the following description.

“ The dialect with which these Annals of English Poetry commence, formed a language extremely barbarous, irregular, and intractable; and consequently promises no very striking specimens in any species of composition. Its substance was the Danish Saxon, adulterated with French. The Saxon indeed, a language subsisting on uniform principles, and polished by poets and theologists, however corrupted by the Danes, had much perspicuity, strength, and harmony: but the French imported by the Conqueror and his people, was a confused jargon of Teutonic, Gaulish, and vitiated Latin. In this fluctuating state of our national speech, the French predominated. Even before the Conquest the Saxon language began to fall into contempt, and the French, or Frankish, to be substituted in its stead: a circumstance, which at once facilitated and foretold the Norman accession. In the year 652, it was the common practice of the Anglo-Saxons, to send their youth to the monasteries of France for education: \* and not only the language, but the manners of the French, were esteemed the most polite accomplishments. † In the reign of Edward the Confessor, the resort of Normans to the English court was so frequent, that the affectation of imitating the Frankish customs became almost universal: and even the lower class of people were ambitious of catching the Frankish idiom. It was no difficult task for the Norman lords to banish that language, of which the natives began to be absurdly ashamed. The new invaders commanded the laws to be administered in French. ‡ Many charters of monasteries were forged in Latin by the Saxon monks, for the present security of their possessions, in consequence of that aversion which the Normans professed to the Saxon tongue § Even children at school

\* Dugd. Mon. i. 89.

† Ingulph. Hist. p. 62. sub. ann. 1043.

‡ But there is a precept in Saxon from William the first, to the sheriff of Somersetshire. Hickel, Thes. i. par. i. pag. 106. See also Præfat. ibid. p. xv.

§ The Normans who practised every specious expedient to plunder the monks, demanded a sight of the written evidences of their lands.

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were forbidden to read in their native language, and instructed in a knowledge of the Norman only.\* In the mean time we should have some regard to the general and political state of the nation. The natives were so universally reduced to the lowest condition of neglect and indigence, that the English name became a term of reproach : and several generations elapsed, before one family of Saxon pedigree was raised to any distinguished honours, or could so much as attain the rank of baronage.† Among other instances of that absolute and voluntary submission, with which our Saxon ancestors received a foreign yoke, it appears that they suffered their hand-writing to fall into discredit and disuse ;‡ which by degrees became so difficult and obsolete, that few beside the oldest men could understand the characters.”§

From this hardly-existing state of English poetry, our historian traces its gradual improvement, with that of our language, to the time of Chaucer ; on whose character and works he deservedly expatiates, throughout the greater part of the first volume. We shall select, therefore, a passage or two from this part, as an acceptable specimen of the whole.

“The most illustrious ornament of the reign of Edward the third, and of his successor Richard the second, was Jeffrey Chaucer ; a poet with whom the history of our poetry is by many supposed to have commenced ; and who has been pronounced, by a critic of unquestionable taste and discernment, to be the first English versifier who wrote poetically.\* He was born in the year 1328, and educated at Oxford, where he made a rapid progress in the scholastic sciences as they were then taught : but the liveliness of his parts, and the native gaiety of his disposition, soon recommended him to the patronage of a magnificent monarch, and rendered him a very popular and acceptable character in the brilliant court, which I have above described. In the mean time, he added to his accomplishments

The monks well knew, that it would have been useless or impolitic to have produced these evidences, or charters, in the original Saxon ; as the Normans not only did not understand, but would have received with contempt, instruments written in that language. Therefore the monks were compelled to the pious fraud of forging them in Latin : and great numbers of these forged Latin Charters, till lately supposed original, are still extant. See Spelman. in Not. ad Concil. Anglic. p. 125. Stillingsl. Orig. Eccles. Britann. p. 14. Marsham, Præfat. ad Dugd. Monast. And Wharton, Angl. Sacr. vol. ii. Præfat. p. ii. iii. iv. See also Ingulph. p. 512. Launoy and Mabillon have treated this subject with great learning and penetration.

\* Ingulph. p. 71. sub ann. 1066.

† See Brompt. Chron. p. 1026. Abb. Rieval. p. 339.

‡ Ingulph. p. 85. § Ibid. p. 98. sub. ann. 1091.

\* Johnson's Dict. Præf. p. 1.

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by frequent tours into France and Italy, which he sometimes visited under the advantages of a public character. Hitherto our poets had been persons of a private and circumscribed education, and the art of versifying, like every other kind of composition, had been confined to reclusé scholars. But Chaucer was a man of the world : and from this circumstance we are to account, in great measure, for the many new embellishments which he conferred on our language and our poetry. The descriptions of splendid processions and gallant carousals, with which his works abound, are a proof that he was conversant with the practices and diversions of polite life. Familiarity with a variety of things and objects, opportunities of acquiring the fashionable and courtly modes of speech, connections with the great at home, and a personal acquaintance with the vernacular poets of foreign countries, opened his mind, and furnished him with new lights.† In Italy, he was introduced to Petrarch, at the wedding of Violante, daughter of Galeazzo, duke of Milan, with the duke of Clarence : and it is not improbable that Botcacio was of the party.‡ Although Chaucer had undoubtedly studied the works of these celebrated writers, and particularly of Dante, before this fortunate interview ; yet it seems likely, that these excursions gave him a new relish for their compositions, and enlarged his knowledge of the Italian fables. His travels likewise enabled him to cultivate the Italian and Provencial languages with the greatest success ; and induced him to polish the asperity, and enrich the sterility of his native versification, with softer cadences, and a more copious and variegated phraseology. In this attempt, which was authorised by the recent and popular examples of Petrarch in Italy, and Alain Chartier in France, § he was countenanced and assisted by his friend John Gower, the early guide and encourager of his studies.\* The revival of learning in most coun-

† The earl of Salisbury beheaded by Henry the fourth, could not but patronise Chaucer. I do not mean for political reasons. The earl was a writer of verses, and very fond of poetry. On this account, his acquaintance was much cultivated by the famous Christina of Pisan ; whose works, both in prose and verse, compose so considerable a part of the old French literature. She used to call him, " Gracieux chescun valier, aimant dictiez, et lui-meme gracieux dicteur." See M. Boivin, *Mém. Lit.* tom. ii. p. 767. seq. 4to. I have seen none of this earl's Ditties. Otherwise he would have been here considered in form, as an English poet.

‡ Froissart was also present. *Vie de Petrarque*. iii. 772. Anst. 1766, 4to. I believe Paulus Jovius is the first who mentions this anecdote. *Vit. Galeas.* ii. p. 152.

§ Leland Script. Brit. 421.

\* Gower, *Confess. Amant.* l. v. fol. 190; b. Barthel. 1554.

And grete wel Chaucer, when ye mete,  
As my discipule and my poete :

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tries appears to have first owed its rise to translation. At rude periods the modes of original thinking are unknown, and the arts of original composition have not yet been studied. The writers therefore of such periods, are chiefly and very usefully employed in importing the ideas of other languages into their own. They do not venture to think for themselves, nor aim at the merit of inventors, but they are laying the foundations of literature: and while they are naturalising the knowledge of more learned ages and countries by translation, they are imperceptibly improving the national language. This has been remarkably the case, not only in England, but in France and Italy. In the year 1387, John Trevisa canon of Westbury in Wiltshire, and a great traveller, not only finished a translation of the Old and New Testaments, at the command of his munificent patron, Thomas lord Berkeley, † but also translated Higden's *Polychronicon*, and other Latin pieces.\* But these translations would have been alone insufficient to have produced or sustained any considerable revolution in our language: the great work was reserved for Gower and Chaucer. Wicliffe had also translated the bible: ‡ and in other respects, his attempts to bring about a reformation in religion, at this time proved beneficial to English literature. The orthodox divines of this period generally wrote in Latin: but Wicliffe, that his arguments might be familiarised to common readers and the bulk of the people, was obliged to compose in English, his numerous theological treatises against the papal corruptions. Edward the third, while he perhaps intended only to banish a badge of conquest, greatly contributed to establish the national dialect, by abolishing the use of the Norman tongue in

For in the flower of his youth,  
In sundrie wise as he well couth,  
Of dices and of songes glade  
The which he for my sake made, &c.

† See H. Wharton, Append. Cav. p. 49.

\* Such as Bartholomew Hantwille, *De proprietatibus rerum*, lib. xix. Printed by Wynkyn de Worde, 1494. fol. And Vegetius *De Arte Militari*. MSS. Digb. 233. Bibl. Bodl. In the same manuscript is *Ægidius Romanus De Regimine Principum*, a translation probably by Trevisa. He also translated some pieces of Richard Fitzralph, archbishop of Armagh. See *supr.* p. 291. He wrote a tract, prefixed to his version of the *Polychronicon*, on the utility of translations. *De Utilitate Translationum, Dialogus inter Clericum et Parvulum*. See more of his translations in MSS. Marl. 1900. I do not find his English Bible in any of our libraries, nor do I believe that any copy of it now remains. Caxton mentions it in the preface to his edition of the English *Polychronicon*.

‡ It is observable, that he made his translation from the vulgate Latin version of Jerom. It was finished 1383. See MSS. Cod. Bibl. Coll. Eman. Cant. 102.

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the public acts and judicial proceedings, as we have before observed, and by substituting the natural language of the country. But Chaucer manifestly first taught his countrymen to write English; and formed a style by naturalising words from the Provençal, at that time the most polished dialect of any in Europe, and the best adapted to the purposes of poetical expression.

"It is certain that Chaucer abounds in classical allusions: but his poetry is not formed on the ancient models. He appears to have been an universal reader, and his learning is sometimes mistaken for genius: but his chief sources were the French and Italian poets."

To this general view of the character, our historian adds a critical review of his principal productions; in which we cannot pretend to follow him; but shall take leave of the first volume, with quoting the last paragraph.

"The French and Italian poets, whom Chaucer imitates, abound in allegorical personages: and it is remarkable, that the early poets of Greece and Rome were fond of these creations. Homer has given us, strife, contention, fear, terror, tumult, desire, persuasion, and benevolence. We have in Hesiod, darkness, and many others, if the Shield of Hercules be of his hand. Comus occurs in the Agamemnon of Æschylus; and in the Prometheus of the same poet, strength and force are two persons of the drama, and perform the capital parts. The fragments of Ennius indicate, that his poetry consisted much of personifications. He says, that in one of the Carthaginian wars, the gigantic image of sorrow appeared in every place: "*Omnibus endo locis ingens apparet imago tristitias.*" Lucretius has drawn the great and terrible figure of superstition, "*Quæ caput e cæli regionibus ostendebat.*" He also mentions, in a beautiful procession of the Seasons, calor aridus, hyems, and algus. He introduces medicine *muttering with silent fear*, in the midst of the deadly pestilence at Athens. It seems to have escaped the many critics who have written on Milton's noble, but romantic allegory of sin and death, that he took the person of death from the Alceſtis of his favorite tragedian Euripides, where ΘΑΝΑΤΟΣ is a principal agent in the drama. As knowledge and learning encrease, poetry begins to deal less in imagination; and these fantastic beings give way to real manners and living characters."

In the *second* volume, the historian proceeds to give an account of the poetical character and works of John Gower, of Lydgate, Kay the first Laureat, and others; till, coming to the time of Thomas Rowle, whose fame hath been lately revived, he makes the following digression, respecting the extraordinary circumstances of such revival.

"A want

"A want of genius," says he, "will be no longer imputed to this period of our poetical history, if the poems lately discovered at Bristol, and said to have been written by Thomas Rowlie, a secular priest of that place, about the year one thousand four hundred and seventy, are genuine.

"It must be acknowledged, that there are some circumstances which incline us to suspect these pieces to be a modern forgery. On the other hand, as there is some degree of plausibility in the history of their discovery, as they possess considerable merit, and are held to be the real productions of Rowlie by many respectable critics; it is my duty to give them a place in this series of our poetry, if it was for no other reason, than that the world might be furnished with an opportunity of examining their authenticity. By exhibiting therefore the most specious evidences, which I have been able to collect, concerning the manner in which they were brought to light,\* and by producing such specimens, as in another respect cannot be deemed unacceptable; I will endeavour, not only to gratify the curiosity of the public on a subject that has long engaged the general attention, and has never yet been fairly or fully stated, but to supply the more inquisitive reader with every argument, both external and internal, for determining the merits of this interesting controversy. I shall take the liberty to add my own opinion, on a point at least doubtful: but with the greatest deference to decisions of much higher authority.

"About the year 1470, William Cannyng, an opulent merchant, and an alderman of Bristol, afterwards an ecclesiastic, and dean of Westbury college, erected the magnificent church of Saint Mary of Redcliffe, or Radcliff, near Bristol.† In a muniment room over the northern portico of the church, the founder placed an iron chest, secured by six different locks;‡ which seems to have been principally intended to receive instruments relating to his new structure, and perhaps to his other charities, § inventories of vestments and ornaments,\* accounpts of church-wardens,

\* I acknowledge myself greatly indebted to the ingenious doctor Harrington of Bath, for facilitating my enquiries on this subject.

† He is said to have rebuilt Westbury college. Dugd. Warwicksh. p. 634. edit. 1730. And Atkyns, Gloucesterh. p. 802. On his monument in Radcliffe church, he is twice represented, both in an alderman's and a priest's habit. He was five times mayor of Bristol. See Godwin's Bish. p. 446, [But see edit. fol. p. 467.]

‡ It is said there were four chests: but this is a circumstance of no consequence.

§ These will be mentioned below.

\* See an inventory of ornaments given to this church by the founder, Jul. 4. 1470, formerly kept in this chest, and printed by Mr. Walpole, Anecd. Paint. i. p. 45.

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and other parochial evidences. He is said to have directed, that this venerable chest should be annually visited and opened by the mayor and other chief magistrates of Bristol, attended by the vicar and church wardens of the parish: and that a feast should be celebrated every year, on the day of visitation. But this order, that part at least which relates to the inspection of the chest, was soon neglected.

"In the year 1768, when the present new bridge at Bristol was finished and opened for passengers, an account of the ceremonies observed on occasion of opening the old bridge, appeared in one of the Bristol Journals; taken, as it was declared, from an ancient manuscript.\* Curiosity was naturally raised to know from whence it came. At length after much enquiry concerning the person who sent this singular memoir to the news-paper, it was discovered that he was a youth about seventeen years old, whose name was Chatterton; and whose father had been sexton of Radcliffe church for many years, and also master of a writing-school in that parish, of which the church-wardens were trustees. The father however was now dead: and the son was at first unwilling to acknowledge, from whom, or by what means, he had procured so valuable an original. But after many promises, and some threats, he confessed that he received a manuscript on parchment containing the narrative above-mentioned, together with many other manuscripts on parchment, from his father; who had found them in an iron chest, the same that I have mentioned, placed in a room situated over the northern entrance of the church.

"It appears that the father became possessed of these manuscripts in the year 1748. For in that year, he was permitted, by the church wardens of Radcliffe-church, to take from this chest several written pieces of parchment, supposed to be illegible and useless, for the purpose of converting them into covers for the writing-books of his scholars. It is impossible to ascertain, what, or how many, writings were destroyed, in consequence of this absurd and unwarrantable indulgence. Our school-master, however, whose accomplishments were much above his station, and who was not totally destitute of a taste for poetry, found, as it

\* The old bridge was built about the year 1248. History of Bristol, MS. Archiv. Bodl. C. iii. By Abel Warton.

Archdeacon Furney, in the year 1755, left by will to the Bodleian library, large collections, by various hands, relating to the history and antiquities of the city, church, and county of Gloucester, which are now preserved there, Archiv. C. ut supr. At the end of N. iii. is the manuscript History just mentioned, supposed to have been compiled by Abel Warton, of Minchin-Hampton in Gloucestershire, who published proposals and specimens for a history of that county, in 1683.

is said, in this immense heap of obsolete manuscripts, many poems written by Thomas Rowle above mentioned, priest of Saint John's church in Bristol, and the confessor of alderman Canynge, which he carefully preserved. These at his death, of course fell into the hands of his son.

"Of the extraordinary talents of this young man more will be said hereafter. It will be sufficient to observe at present, that he saw the merit and value of these poems, which he diligently transcribed. In the year 1770, he went to London, carrying with him these transcripts, and many originals, in hopes of turning so inestimable a treasure to his great advantage. But from these flattering expectations, falling into a dissipated course of life, which ill suited with his narrow circumstances, and finding that a writer of the most distinguished taste and judgment, Mr. Walpole, had pronounced the poems to be suspicious, in a fit of despair, arising from distress and disappointment, he destroyed all his papers, and poisoned himself. Some of the poems however, both transcripts and originals, he had previously sold, either to Mr. Catcott, a merchant of Bristol, or to Mr. Barrett, an eminent surgeon of the same place, and an ingenious antiquary, with whom they now remain.\* But it appears, that among these there were but very few of parchment: most of the poems which they purchased were copies in his own hand. He was always averse to give any distinct or satisfactory account of what he possessed: but from time to time, as his necessities required, he produced copies of his originals, which were bought by these gentlemen. The originals, one or two only excepted, he chose to retain in his own possession."

Our readers may remember that, in our cursory review of such of the above-mentioned poems as were printed, we expressed our doubts of their authenticity, tho' strenuously insisted on by certain dogmatical critics: we now find that our suspicion was well founded; Mr. Warton demonstrating, from a number of corroborating circumstances, that they were not really of ancient date, but more probably forgeries of young Chatterton.—We shall take leave of this work for the present, with an extract from what our historian advances on this head.

"I am of opinion, that none of these pieces are genuine. The execution of Sir Charles Baudwin is now allowed to be modern, even

\* Mr. Barrett, to whom I am greatly obliged for his unreserved and liberal information on this subject, is now engaged in writing the antiquities of Bristol.

by those who maintain all the other poems to be antient.\* The Ode to Ella, and the Epistle to Lydgate, with his Answer, were written on one piece of parchment; and, as pretended, in Rowlie's own hand. This was shewn to an ingenious critic and intelligent antiquary of my acquaintance; who assures me, that the writing was a gross and palpable forgery. It was not even skilfully counterfeited. The form of the Letters, although artfully contrived to wear an antiquated appearance, differed very essentially from every one of our early alphabets. Nor were the characters uniform and consistent: part of the same manuscript exhibiting some letters sh ped, according to the present round hand, while others were traced in imitation of the antient court and text hands. The parchment was old; and that it might look still older, was stained on the outside with ochre, which was easily rubbed off with a linen cloth. Care had also been evidently taken to tincture the ink with a yellow cast. To communicate a stronger stamp of rude antiquity, the Ode was written like prose: no distinction, or termination, being made between the several verses. Lydgate's Answer, which makes a part of this manuscript, and is written by the same hand, I have already proved to be a manifest imposition. This parchment has since been unfortunately lost.† I have myself carefully examined the

\* It contains 98 stanzas, and was printed at London, in the year 1772. 4to. I am told, that in the above-mentioned chest, belonging to Radcliffe-church, an antient Record was discovered, containing the expences for Edward the Fourth to see the execution of Sir Charles Baldwin; with a description of a canopy under which the king sat at this execution. This Record seems to have given rise to the poem. A bond which Sir Charles Baldwin gave to king Henry the sixth, I suppose about seizing the earl of Warwick, is said to have been mentioned in one of Rowlie's manuscripts, called the Yellow Roll, perhaps the same, found in Canynge's chest but now lost. See Stowe's Chron. by Howes, ed. fol. 1615. p. 406. col. 2. and Speed's, p. 669. col. 2. ed. 1611. Stowe says, that king Edward the fourth was at Bristol, on a progress through England, in the *harvest season* of the year 1462. And that he was *most royally received*. Ibid. p. 416. col. 2. Canynge was then mayor of Bristol. Sir Charles Baldwin is said to have been executed at Bristol, in the presence of Edward the fourth, in the year 1463. MS. Wantn. Bibl. Bodl. ut *supr*. The same king was at Bristol, and lodged in saint Augustine's abbey, in 1472, when he received a large gratuity from the citizens, for carrying on the war against France. Wantner, *ibid*.

† At the same time, another manuscript on parchment, written, as pretended, by Rowlie, was shewn to this gentleman: which, tallying in every respect with the Ode to Ella, plainly appeared to be forged, in the same manner, and by the same modern hand. It was in prose; and contained an account of Saxon coins, and the rise of coining in England, with a list of coins, poems, antient inscriptions, monuments, and other curiosities, in the cabinet of Canynge above mentioned. This parchment is also lost; and, I believe no copy remains.

original

original manuscript, as it is called, of the little piece entitled, *Accounte of W. Canynge's Feast*. It is likewise on parchment, and, I am sorry to say, that the writing betrays all the suspicious signatures which were observed in that of the *Ode to Ella*. I have repeatedly and diligently compared it with three or four authentic manuscripts of the time of Edward the fourth, to all which I have found it totally unlike. Among other smaller vestiges of forgery, which cannot be so easily described and explained here, at the bottom are added in ink two coats of arms, containing emblems of Canynge and of his friends or relations, with family-names, apparently delineated by the same pen which wrote the verses. Even the style and drawing of the armorial bearings discover the hand of a modern herald. This, I believe, is the only pretended original of the poetry of Rowlie, now remaining.

“As to internal arguments, an unnatural affectation of ancient spelling, and of obsolete words, not belonging to the period assigned to the poems strikes us at first sight. Of these old words combinations are frequently formed, which never yet existed in the unpolished state of the English language: and sometimes the antiquated diction is most inartificially misapplied, by an improper contexture with the present modes of speech. The attentive reader will also discern, that our poet sometimes forgets his assumed character, and does not always act his part with consistency: for the chorus, or interlude, of the damsel who drowns herself, which I have cited at length from the *Tragedy of Ella*, is much more intelligible, and free from uncouth expressions, than the general phraseology of these compositions. In the battle of Hastings, said to be translated from the Saxon, *Stonchenge* is called a Druidical temple. The battle of Hastings was fought in the year 1066. We will grant the Saxon original to have been written soon afterwards: about which time, no other notion prevailed concerning this miraculous monument, than the supposition which had been delivered down by long and constant tradition, that it was erected in memory of Hengist's massacre. This was the established and uniform opinion of the Welsh and Armorican bards, who most probably received it from the Saxon minstrels: and that this was the popular belief at the time of the battle of Hastings, appears from the evidence of Geoffrey of Monmouth, who wrote his history not more than eighty years after that memorable event. And in this doctrine Robert of Gloucester and all the monkish chroniclers agree. That the Druids constructed this stupendous pile for a place of worship, was a discovery reserved for the sagacity of a wiser age, and the laborious discussion of modern antiquaries. In the epistle to Lydgate, prefixed to the *Tragedy*, our poet condemns the absurdity

furdity and impropriety of the religious dramas, and recommend some great story of human manners, as most suitable for theatrical representation. But this idea is the result of that taste and discrimination, which could only belong to a more advanced period of society.\*

"But, above all, the cast of thought, the complexion of the sentiments, and the structure of the composition, evidently prove these pieces not ancient. The Ode to Ella, for instance, has exactly the air of modern poetry; such, I mean, as is written at this day, only disguised with antique spelling and phraseology. That Rowlie was an accomplished literary character, a scholar, an historian, and an antiquarian, if contended for, I will not deny.† Nor is it impossible that he might write English poetry. But that he is the writer of the poems which I have here cited,

\* It would be tedious and trifling to descend to minute particulars. But I will mention one or two. In the Ode to Ella, the poet supposes, that the spectre of Ella sometimes appears in the *mynstre*, that is Bristol cathedral. But when Rowlie is supposed to have lived, the present cathedral of Bristol was nothing more than an Augustine monastery, in which Henry the eighth established long afterwards a bishop, and a dean and chapter, in the year 1542. *Minster* is a word almost appropriated to Cathedrals: and I will venture to say, that the church of this monastery, before the present foundation took place, never was called *Bristol-minster*, or *The Minster*. The inattention to this circumstance, has produced another unfortunate anachronism in some of Rowlie's papers. Where, in his panegyric on Cannynge, he says, "The favouryte of godde, the fryende of the chyrche, the compaynyon of kynges, and the fadre of his natyve Citie, the grete and good Wyllyamme Cannynge." Bristol was never styled a City till the erection of its Bishoprick in 1542. See Willis's Notit. Parliament. p. 43. Lond. 1750. See also king Henry's Patent for creating the Bishoprick of Bristol, in Rymer, dat. Jun. 4. A. D. 1542. An. reg. 34. Where the king orders. "Ac quod tota *Villa* nostra Bristollie *exnunc et deinceps* imperpetuum sit *Civitas*, ipsamque Civitatem *Bristollie* appellari et nominari, volumus et decernimus, &c." Foed. tom. xv. p. 449. Bristol was *proclaimed* a City, an. 35 Henr. viii. MS. Wantner, ut supr. In which manuscript, to that period it is constantly called a *town*.

The description of Cannynge's feast, is called an *Accounte* of Cannynge's Feast. I do not think, that so early as the year 1470, the word *Accounte* had lost its literal and original sense of a *computus*, or *computation*, and was used in a looser acceptation for *narrative* or *detail*. Nor had it even then lost its true spelling *accompt*, in which its proper and primary signification is preserved and implied.

† He is also said to have been an eminent mechanic and mathematician. I am informed, that one of Rowlie's manuscripts discovered in Cannynge's iron chest, was a plan for supporting the tower of the Temple church in Bristol, which had greatly declined from its perpendicular. In a late reparation of that church, some subterraneous works were found, minutely corresponding with this manuscript.

and

and which have been so confidently ascribed to him, I am not yet convinced.

“ On the whole, I am inclined to believe, that these poems were composed by the son of the school-master before mentioned; who inherited the inestimable treasures of Cannynge's chest, in Radcliffe church, as I have already related at large. This youth, who died at eighteen, was a prodigy of genius: and would have proved the first of English poets, had he reached a maturer age. From his childhood, he was fond of reading and writing verses: and some of his early compositions, which he wrote without any design to deceive, have been judged to be most astonishing productions by the first critic of the present age. From his situation and connections, he became a skilful practitioner in various kinds of hand-writing. Availing himself therefore of his poetical talent, and his facility in the graphic art, to a miscellany of obscure and neglected parchments, which were commodiously placed in his own possession, he was tempted to add others of a more interesting nature, and such as he was enabled to forge, under these circumstances, without the fear of detection. As to his knowledge of the old English literature, which is rarely the study of a young poet, a sufficient quantity of obsolete words and phrases were readily attainable from the glossary to Chaucer, and to Percy's Ballads. It is confessed, that this youth wrote the Execution of Sir Charles Bawdwin: and he who could forge that poem, might easily forge all the rest.

“ In the mean time, we will allow, that some pieces of poetry written by Rowlie, might have been preserved in Cannynge's chest: and that these were enlarged and improved by young Chatterton. But if this was the case, they were so much altered, as to become entirely new compositions. The poem which bids the fairest to be one of these originals, is Cannynge's Feast. But the parchment manuscript of this little poem has already been proved to be a forgery. A circumstance which is perhaps alone sufficient to make us suspect that no originals ever existed.

“ It will be asked for what end or purpose did he contrive such an imposture? I answer, from lucrative views; or perhaps from the pleasure of deceiving the world, a motive which, in many minds, operates more powerfully than the hopes of gain. He probably promised himself greater emoluments from this indirect mode of exercising his abilities: or, he might have sacrificed even the vanity of appearing in the character of an applauded original author, to the private enjoyment of the success of his invention and dexterity.”

W.

[ To be continued in our next. ]

A

*A View of Society in Europe, in its Progress from Rudeness to Refinement : or, Inquiries concerning the History of Law, Government, and Manners. By Gilbert Stuart, LL. D. 4to. 15s. Murray.*

[ Continued from page 201. ]

In conformity to our promise in last Month's Review, we proceed to give an extract, of what our learned and ingenious author says, of the Institutions of Chivalry, the Pre-eminence of Women, Politeness and the Point of Honour.

After particularizing the qualifications, ceremonial and privileges of Chivalry, respecting the person of the knight himself, our author proceeds as follows :

" Splendid with knighthood, of which the honour was so great as to give dignity even to kings and to princes, the generous and the aspiring were received in every quarter with attention and civility. The gates of every palace, and of every castle, were thrown open to them ; and, in the society of the fair, the brave relieved the severities of war, and fed their passion for arms. Though it was the study of the knight to consult the defence and the glory of the state, and to add to the strength and the reputation of his chief, yet the praise of his mistress was the spring of his valour, and the source of his activity. It was for her that he fought and conquered. To her all his trophies were consecrated. Her eye lighted up in his bosom the fire of ambition. His enterprise, his courage, his splendour, his renown, proclaimed the power and the fame of her perfections.

" The women failed not to feel their dominion. The dignity of rank and its proprieties, the pride of riches, the rivalry of beauty, unfolded their excellence and charms. Their natural modesty, the sanctity of marriage, the value of chastity, improved with time and with Christianity. The respectful intercourse they held with the knights, the adoration paid to them, the tournaments at which they presided, the virtues they inspired, the exploits achieved to their honour, concurred to promote their elevation and lustre. To their enamoured votaries they seemed to be divinities ; and toils, conflicts, and blood, purchased their favour and their smiles.

" Placed out to general admiration, they studied to deserve it. Intent on the fame of their lovers, watchful of the glory of their nation, their affections were roused ; and they knew not that unquiet indolence, which, softening the mind, awakens the imagination and the senses. Concerned in great affairs, they were agitated

ed with great passions. They prospered whatever was most noble in our nature, generosity, public virtue, humanity, prowess. They partook in the greatness they communicated. Their softness mingled with courage, their sensibility with pride. With the characteristics of their own sex, they blended those of the other.

“ Events, important and affecting, actions of generosity, enterprise, and valour, exhibited in the course of public and private wars, were often employing their thoughts and conversation. And, in the seasons of festivity and peace, the greater and the lesser tournaments exercised their attention and anxiety. These images of war were announced with parade and ceremony. Judges were appointed to determine in them, and to maintain the laws of chivalry; and they were generally selected from among the aged knights, who came in crowds to live over again the scenes they had acted, and to encourage and direct the intrepidity and the skill of the aspiring youth. The combatants entering the lists slowly, and with a grave and majestic air, pronounced aloud the names of the ladies to whom they had vowed their hearts and their homage. This privilege they had obtained at the expence of many a gallant achievement; and they were presented by the fair ones with a riband, a bracelet, a veil, or some detached ornament of their dress, which they affixed to their helmets or their shields, and considered as the pledges of victory. Every signal advantage won in the conflicts, was proclaimed by the instruments of the minstrels, and the voices of the heralds. Animated by the presence of the ladies, by the sense of their former renown, and of that of their ancestors, the champions displayed the most brilliant feats of activity, address, and valour. And the ladies, entering into their agitations, felt the ardours of emulation, and the transports of glory. When the tournaments were finished, the prizes were distributed with a ceremonious impartiality. The officers who had been appointed to observe every circumstance which passed in the conduct of the combatants, made their reports to the judges. The suffrages of the spectators were collected. After serious deliberation, in which the most celebrated personages who were present were proud to assist, the names of the conquerors were pronounced. Ladies were then chosen, who were to present to them the symbols of victory; and, in these fortunate moments, they were permitted to imprint a kiss on the lips of these fair disposers of renown. Amidst the contending praise of the judges and the knights, the music of war, and the shouts of the people, the victors were now conducted to the palace of the prince, or the noble who exhibited the tournament. There, at the feast, which concluded their triumph, they were exposed to the keen look, and the impassioned admiration of whatever was most accomplished in beau-

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ty and in arms. And, in the height of a glory, in which they might well have forgot that they were mortal, they employed themselves to console the knights they had vanquished, and ascribed their success to fortune, not to valour; displaying a demeanour complacent and gentle, disarming envy by modesty, and enhancing greatness by generous sympathy and magnanimous condescension.

“ The operation of love and of glory, so powerful in the institutions of which I speak, was advanced and inspirited by religion; and principles, the most efficacious in our nature, built the fabric of the Gothic manners. Devotion had characterised the barbarian in his woods. The god of war was propitious to the brave, the consecrated standard led to victory, and an immortality and a paradise took away its terrors from death. Christianity, which looks with a sovereign contempt on every other mode of faith, which holds out to the believer the most flattering joys, and which, not contented with haunting guilt with remorse in the present scene, lifts it from its grave to torture it with eternal pains in another existence; Christianity, I say, was more calculated, than the superstitions of paganism, to impress the imagination and the heart. The rite of baptism taught the follower of Odin to transfer his worship to Christ. To defend Christianity with his sword and his life, became a sacred vow, to which every knight was ambitious to submit. He considered himself as a saint, as well as a hero; and, on the foundation of his piety, the successors of St. Peter were to precipitate the armies of Europe upon Asia, and to commence the crusades, those memorable monuments of superstition and heroism. The lady, not less than the knight, was to feel the influence of this religion. Society was to be disturbed with the sublime extravagance of fanatics, who were to court perfections out of the order of nature. Mortifications, austerities, and penances, were to be meritorious in proportion to their duration and cruelty. The powers and affections of the mind and the heart, were to sicken and to languish in frivolous and fatiguing ceremonials. The eye of beauty, was to sadden in monasteries and in solitude, or to light the unholy fires of a rampant priesthood. The deity was to be worshipped in abjectness and in terror, as if he contemned the works he had made, and took delight in human dejection and wretchedness.

“ But, while ecclesiastics, designing and ambitious, were to abuse mankind by the means of this new faith, it was to be beneficial to manners by the purity of its moral. While it was to guard the sexes from frailty, it invigorated the sense of justice; and, in a period of disorder and confusion, taught the knight to be strenuous in vindicating the wrongs of the injured. The weak

weak and the oppressed, the orphan and the widow, had a particular claim to his protection. To disobey their call, was to infringe a law of chivalry, and to incur dishonour and infamy. He seemed, in some measure, to be entrusted with the power of the magistrate; and the fashion of the times made him forward to employ his arm, and to spill his blood in the cause of innocence and virtue.

“ Thus war, gallantry, and devotion, conspired to form the character of the knight. And these manners, so lofty and so romantic, were for ages to give a splendour to Europe, by directing the fortunes of its nations, and by producing examples of magnanimity and valour, which are unequalled in the annals of mankind. But their effects in policy and war, however conspicuous, are of little consideration, when compared with the permanent tone they communicated to society. The spirit of humanity, which distinguishes modern times in the periods of war, as well as of peace; the gallantry which prevails in our conversations and private intercourse, on our theatres, and in our public assemblies and amusements; the point of honour which corrects the violence of the passions, by improving our delicacy, and the sense of propriety and decorum; and which, by teaching us to consider the importance of others, makes us value our own; these circumstances arose out of chivalry, and discriminate the modern from the ancient world.

“ The knight, while he acquired, in the company of the ladies, the graces of external behaviour, improved his natural sensibility and tenderness. He smoothed over the roughness of war with politeness. To be rude to a lady, or to speak to her disadvantage, was a crime which could not be pardoned. He guarded her possessions from the rapacious, and maintained her reputation against slander. The uncourteous offender was driven from the society of the valiant; and the interposition of the fair was often necessary to protect him from death. But the courtesy of the knight, though due in a peculiar manner to the female sex, extended itself to all the business and intercourse of civil life. He studied an habitual elegance of manners. Politeness became a knightly virtue; it even attended him to the field of battle, and checked his passions in the ardour of victory. The generosity and the delicate attentions he showed to the enemy he had vanquished, are a satire on the warriors of antiquity. His triumphs were disgraced by no indecent joy, no brutal ferocity. Courteous and generous in the general strain of his conduct; refined to extravagance in his gallantry to the ladies, and the declared protector of religion and innocence, he was himself to be free from every stain. His rank, his duties, and his cares, made him aim at the perfection of virtue. His honour was to be as in-

testable as his valour. He professed the most scrupulous adherence to truth and to justice. And, the defects of civil government, and his personal independence, gave an uncommon value and propriety to his personal fidelity. The formalities of the single combat, which were so scrupulously just, as to remove even the suspicion of every thing unfair and dishonourable, fostered the punctilious nicety of his demeanour. To utter a falsehood, was an offence of which the infamy was never to be effaced. The culprit was degraded from knighthood; a punishment more terrible to the warrior than death. To give the lie to a knight was, of consequence, to insult him in a point the most tender; and, while he was careful to maintain his integrity, and ambitious to entitle himself to its honours, he was ardent and forward to defend himself against an improper accusation, and to punish the abuser of his name. His delicacies on this head demand respect and commendation; yet the rigid moralist has been pleased to make them the object of his ridicule. His ridicule, however, is as absurd as it is contemptuous. It applies not to the purer ages of chivalry, when honour was inseparable from virtue; and, perhaps, it is unjust in every application, but when it refers to individuals, who, being foul with meanness, lay claim to the consideration of probity and character, and insolently appeal to their swords to support their pretensions."

With these observations the author concludes his *first* book. In the first and second chapters of the *second* book, he proceeds to treat of the spirit and progression of Fiefs: in the *third* chapter, of the military power of a feudal kingdom: in the *fourth*, of the fall of Chivalry, as a military establishment; with the concomitant circumstances of its dissolution and decay. In chapter the *fifth*, he treats of the military arrangements, which prevailed on the declension of the fiefs and chivalry: with the introduction of standing armies: and in the *sixth* and last chapter of the refinement of modern manners: the dissolute conduct of the women amidst the decline and oppressions of Fiefs; and the general corruption, that in consequence invaded society.—But a more particular account of this part of the work, with our objections to certain exceptionable passages, and the fulfilling of our promise respecting the execution of the whole, we must beg leave to defer to another opportunity.

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John

*John Buncle, Junior, Gentleman.* 12mo. 3s. Johnson.

It is sensibly observed by the ingenious Dr. Beattie, that  
 “ a book is of some value, if it yield harmless amuse-  
 “ ment; and still more valuable, if it communicate in-  
 “ struction; but if it answer both purposes, it is truly a  
 “ matter of importance to mankind.” The lucubrations,  
 if we may so call them, of the laconic Mr. John Buncle,  
 Junior, lay claim, therefore, to the warmest recommen-  
 dation we can give them, to our readers. Having already,  
 however, introduced him, by the notice taken of his *first*  
 volume, we shall only observe, of this his *second*, that he  
 improves much on our acquaintance; we must not part  
 with him, nevertheless, without exacting from him in our  
 own justification, the usual tax we demand of merit; viz.  
 a specimen of that entertainment, we take upon us to re-  
 commend.—Mr. Buncle’s observations are here continued  
 in the form of letters; the subjects, or rather the titles of  
 which are, Stow Gardens—Learned Ladies—Love to Rakes  
 —Seduction—The Cottagers—National Virtues—Affecta-  
 tion—The Politicians—The Church Yard—The Progress  
 of Criticism—A Rhapsody—An Invitation to Town, in  
 Pastoral Verse—A Character—The Planetarium Politicum  
 —A Medical Preface. Some of these subjects are treated  
 with levity, wit and humour; we make choice, however,  
 of an extract from one of the graver kind; that on *national*  
*virtues*.

“ It were the greatest folly to expect that rigid virtue, which  
 runs counter to the extravagant desires and ambitious pursuits of  
 man, should be universally and uniformly practised. And yet  
 what is to be done? The principle within us which approves of  
 excellence, that moral appetite implanted in our nature craving  
 after worth, will not suffer the human mind to rest totally va-  
 cant! It must catch at something, either to be in humour with  
 itself, or to make some little provision for the possibility of an  
 hereafter. It formerly had recourse to superstitious rights and  
 ceremonies, to modes of faith, or zeal for particular tenets, but  
 the progress of common sense has deprived it of these. Its only  
 resource then is to establish a kind of *sentimental system* of its  
 own; to make a judicious selection of such principles as are the  
 most flattering to our pride; and to practise those virtues which  
 are performed with greater pleasure, or are attended with supe-  
 rior applause. And this, in my opinion, has introduced the *sen-  
 timental era* in which we live. By this system of things it is  
 that

that strict justice is made to give way to transient fits of generosity; and a *benivolept* turn of mind supplants rigid integrity. The sympathetic heart, not being able to behold misery without a starting tear of compassion, is allowed, by the general suffrage, to atone for a thousand careless actions, which infallibly bring misery with them. In *commercial* life, the rich oppresses the poor, and contribute to hospitals; a monopolizer renders thousands and tens of thousands destitute in the course of traffic; but cheerfully solicits or encourages subscriptions to alleviate their distress. In *evil* life we no longer harbour malice, indeed, nor seek clandestine methods of revenge; but a man of *sensibility*, (and this is a character we all affect,) must necessarily have the most delicate sense of honour, and be quick in his resentments. He turns judge, jury, and executioner, in an instant after an imaginary offence has been committed: but it depends upon the casual direction of a sword's point, or the flash of a pistol, whether he shall murder his antagonist for a trifle, or generously forget the injury, and embrace the offender, with all the cordiality of friendship! Nay, the very *highwayman*, though in the way of his 'vocation,' he endangers your life, and plunders you of your property, yet, the transfer being once made, he will nobly restore a favourite watch or ring, or generously return a part of his spoil, to enable you to defray the expences of your journey! And this partial act of liberality in a great degree, effaces from our minds, the impression of his guilt!

" This singular æra has been greatly forwarded, and is ripened into its present state of perfection, by that numerous class of authors which are termed *sentimental*.—It is observable, that writers and readers have a reciprocal influence upon each other. Men of distinguished genius often possess the power of leading the taste of an age, which, once introduced, will always direct the pens of inferior and subsequent writers: these again increase and diffuse yet more the taste which gave them origin; and the more it is diffused, the greater will be the demand for that particular species of writing.—But publications in the sentimental style happen to be peculiarly acceptable, as they neither require deep attention to investigate them, nor recollection to fix them in the mind. It is their proper office to address the fancy and play about the heart; so that, while we value ourselves for the superiority of our taste, and applaud our relish for what is deemed the *sublimest* species of composition, we are happily exempt from the toil of study.—

" These various causes united, *Maria*, have absolutely raised a kind of sentimental ferment in the nation. Hence it is that all our modern productions, whether sermons, essays, novels, romances, or comedies, are become so wonderfully sentimental! Nay,

Nay, our very news-papers, and the advertisements in them, abound with refined ideas, and affect to breathe a delicate sensibility.

“ But it is necessary further to remark, that, although our present system of virtue is so very imperfect, yet it also has its *nominal professors* and *arrant hypocrites*. The fact is, that our most common language is influenced by this prevailing turn. Those expressions, which were at first dictated by a feeling heart and refinement of thought, are now thrown away upon the most trivial occasion, or substituted in the place of genuine sentiment and real feeling. As particular *phrases* were formerly mistaken for the language of Sion, and he that adopted them thought himself entitled to the character and privileges of a citizen of the place, thus do many persuade themselves, that they have much compassion and benevolence in their dispositions, because they express themselves in the *language* of benevolence. And I greatly suspect, that numbers who would be the first to laugh at the *religious hypocrite*, are equally deserving of their ridicule for their *affectation* of sentiment.

“ If the above sketch, imperfect as it is, be in any respect just, it will enable you, Maria, to solve your own question.— Indeed the obvious disposition of the times betrays us into a singular inconsistency of character and conduct. It makes us compassionate and yet cruel, thoughtless, and yet designing! We pretend not to have the least power over temptations, nay, we professedly give the reigns to the most illicit pleasures, or pursuits of interests, by which we inevitably spread infamy and distress: but when we behold the objects of wretchedness, we are quick to relieve them! We laugh at the man who is very scrupulous about the ways and means of advancing his fortune, upon a *large scale*, and yet we detest *little* meannesses and ungenerous actions! We would sell our country to the best bidder in the course of trade; and yet we want neither spirit nor courage to defend her rights, when we think them invaded! We are much more disposed to act nobly and succour distress, as it arises, rather than think prudently of the methods to prevent it! Our public acts of generosity are the boast of this nation, and the astonishment of others; and yet instead of annihilating misery, they become, perhaps, the grand sources of indolence, extravagance and debauchery, among the class of people they are intended to aid and befriend! The tenderness and commiseration we exercise towards the guilty, occasion rapines and murders, that are an utter disgrace to a community which professes to have either police or civilization!— In a word, we are totally defective in that uniformity and consistency of character, which is the true glory, and will alone constitute the permanent happiness of a people! Our morals perfectly

fectly resemble the female dress and fashions of the times, where external show takes place of intrinsic value; and the *gayness* of apparel is often made to atone for its poverty. Instead of being built upon a rock, I fear our virtues are too much like the elegant decorations of an edifice devoted to pleasure, that can hardly resist a shower of rain, and would tremble at the distant report of a thunder storm!

“To conclude this long sermon with a suitable application; Let us, Maria, venerate that genuine sentiment which is the *perfection* of human nature, the *finishing* of a virtuous character; which may be called the logic of a heart, highly cultivated, *discerning* and *feeling* beauties in conduct or opinions, before rational deduction is able to develope their truth and propriety:—Let us bewail the imperfections of human nature, which continually impel us to some pernicious extreme:—and let us detest the counterfeit of sensibility, the *affectation* of sentiment, in those who have no feeling at all!

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*A Philosophical Survey of the South of Ireland, in a Series of Letters to John Watkinson, M. D. 8vo. 6s. Cadell.*

[Continued from Page 194.]

In consequence of the promise, we made to our readers, to give them a farther quotation or two, from these entertaining letters, we again proceed to the task of selection; rendered the more perplexing by the general and uniform degree of merit that pervades the whole—If, in this predicament, we should omit passages that others may think still more curious and striking, we hope to stand excused, as it is impossible for us to transcribe all those which even particularly deserved to be distinguished.

From Tipperary, where our philosophical Surveyor's last quoted letter was written, we shall silently follow him to Corke; from his observations at which city, we shall make our next extract. Of Corke itself, he observes that,

“In the reign of Edward IV. there were eleven churches in Cork; now there are but seven. Yet it has ever since that time been esteemed a thriving city, and in the memory of man it is said to have been doubled. But we have already seen that the state of population cannot be ascertained from the number of churches; if our ancestors had not more religion than we have, they were certainly more addicted to building religious houses.

“To

“ To see the reason, why the number of churches has decreased with increasing population, we should recollect, that in the time of Edward IV. they had but one religion, that now they have many; and that the catholics outnumber all other denominations, seven to one at least.

“ As the Romanists adhere religiously to all their old institutions, in the number and division of parishes, and as they have now but seven mass-houses in so large and populous a city, we may fairly suppose that there were no more parishes in Edward's time; though there might have been eleven churches, reckoning in that number the chapels belonging to the four monasteries, which were then in Cork, viz. St. Dominick's, St. Francis's, the Red Abbey, and the Cill Abbey.

“ It must too be observed, that though the monasteries are destroyed, the Monks remain to this day, and have regular service in their distinct houses, as in the parish mass houses. In all of which they have a succession of services, on Sundays and holy-days, from early in the morning, till late at night, for the accommodation of their numerous votaries.

“ Beside these eleven mass-houses, there are four dissenting meeting houses, belonging to Presbyterians, Anabaptists, Quakers, and French Protestants. The prevalence of the popish interest in Cork, may be argued from the following trivial circumstance: bidding a fellow whom I had picked up for my *ciceroni*, to conduct me from the cathedral to the bishop's house, he asked me *which bishop?* The same conclusion I drew at Kilkenny, from another trifle; I there heard the titular bishop greeted in the style of his dignity.

“ On Sunday morning early, I stepped into one of their mass-houses, and a spacious one it was. The priest had just finished the celebration of mass. On the altar stood six candles. A servitor came in, after the priest had withdrawn, and, kneeling before the altar, he entered the rails, like those of our chancels; and, after kneeling again, he snuffed out two of the candles; then he kneeled again, and snuffed out two more; he kneeled a fourth time, and extinguished the fifth; the sixth he left burning.

“ There were several elegant carriages standing before the door when I entered, and a prodigious croud of people in the street; as motley an assembly of human creatures as I had ever seen. There was a multitude of beggars imploring alms in the Irish language, some in a high, and some in a low key. Some of them measured out tones as if singing; but in accents the most unmusical that ever wounded the human ear. They were worse than all the tunes in Hogarth's *Enraged Musician*.—If this be a bull, consider that I am in Ireland.

“ Had

" Had this Rabelais of the pencil introduced an Irish beggar, he would have set Pasquali mad. In the most perfect of human compositions, there is, you know, something still wanting to render it complete. Pity that the influence of a Cork mendicant should be wanting, to fill up the measure of discord, and thereby render one human production perfect

" Not content with what I saw at mass, I afterwards went to church, the steeple of which exactly answered Shakspear's description in *sloping to its foundation*: which argues the fenny bottom, whereon it stands. I was, however, delighted with the contrast I found here. The service was, throughout, performed with the utmost decency and propriety; they had a good organ, and the singing was remarkably good. The embellishments of the church were neither rich, nor studied; but they were neat and plain; and the audience had, truly, as much the air of opulence and elegance, as most of the congregations in the city of London.

" After service they generally betake themselves to a public walk, called the Mall; which is no more than a very ill-paved quay upon one of their canals, with a row of trees on one side and houses on the other. It is a pleasure, however, to see that they are filling up this canal, and several others, where the water, having no current, must have become noxious to the air in hot weather. On a bridge, thrown over this canal, is an equestrian statue of his late Majesty, executed in bronze by an artist of Dublin. This with a pedestrian of Lord Chatham, of white marble, and one in plaster of Paris, of king William III. in the Mayoralty house, are the only statues in this large city."

" If this street were well paved, and the Mall flagged, it would be as ornamental to the town, as agreeable to the ladies. There is another public walk, called the Redhouse walk, west of the city, cut through very low grounds, for a mile in length, planted on each side, where the lower sort walk; and on leaving the Mall, I found it crowded with people, in general, very decently dressed. Farewell."

" \* A Gentleman, whom I heard of in almost every part of Ireland I visited, has this remarkable assertion, relative to the statue of Lord Chatham, marked in Italics, in his *Tour in Ireland*, published since this letter was written, *a house painter was, at the time I was there, actually at work painting it in oil colours*. What led the *sagacious* and *learned* Writer into an error was this, a house painter *did* paint in oil colours, the *plaster* statue of King William; which he † mistook for the *marble* statue of Lord Chatham. Both of them have high noses and large wigs.

† Does our author here mean the *house painter* or Mr. Twiss?

Rev.

In

In his next letter, our philosophizing traveller gives some account of the persons of the Irish inhabitants, introducing an anecdote concerning the celebrated bishop Berkeley; which, unless he had produced some authority for it, might, out of respect to so great and good a character, as well have been omitted.

“ You may guess that Cork is a considerable city, from its having, as they tell me, a stand of fifty sedan chairs. They have a neat theatre, built by Barry, wherein the Dublin company exhibits during summer. The only public amusement at present is, a weekly drum, where the company play cards, or chat, or dince, as they choofe.

“ I was at one of these on Thursday last, and though there was no dancing, I found it very entertaining, as I was not constrained to play at cards. The ladies being perfectly well-bred, and therefore accessible to strangers, we had a very unrestrained interchange of sentiments. It was not, I conclude, without good reason, that Mr. Derrick says, in one of his letters, that “ he had seen a greater number of pretty women in Cork, than ever he had seen *together* in any other town.”

“ But whoever considers this matter dispassionately, will not find any strong temptation for a preference, in favour of any one place of the same kingdom, or of the one kingdom above the other. All natural endowments seem dispensed to each in very equal proportions.

“ It must, at the same time, be evident to the most superficial observer, that beauty is more diffused in England, among the lower ranks of life; which may, however, be attributed to the mere modes of living. There the meanest cottager is better fed, better lodged, and better dressed, than the most opulent farmers here, who, unaccustomed to what our peasants reckon the comforts of life, know no luxury, but in deep potations of *aqua vite*.

“ From this circumstance, we may account for a fact reported to me, by the officers of the army here. They say, that the young fellows of Ireland, who offer to enlist, are more generally below the given height, than in England. There can be no appeal from their testimony, for they were Irish, and the standard is an infallible test.

“ I can see no reason why the causes which promote, or prevent the growth of other animals, should not have similar effects upon the human species. In England, where there is no stint of provisions, the growth is not checked, but on the contrary, it is extended to the utmost bound of nature's original intention; whereas in Ireland, where food is neither in the same quantity,

nor of the same quality, the body cannot expand itself, but is dwarfed, and stunted in its dimensions.

“ The gentlemen of Ireland are full as tall as those of England; the difference then, between them and the commonality, can only proceed from the difference of food. The following case may, perhaps, tend to illustrate this matter, which, however, I only give upon uncertain authority. In the Anatomy-house of Trinity College, Dublin, is a human skeleton, of between seven and eight feet high. They told me, it belonged to one Magrath, an orphan, in this country, somewhere near Cloyne. The child fell into the hands of the famous Berkeley, then bishop of that see. This subtle doctor, who denied the existence of matter, was as inquisitive in his physical researches, as he was whimsical in his metaphysical speculations. When I tell you, that he had well nigh put an end to his own existence, by experimenting what are the sensations of a person dying on the gallows, you will be more ready to forgive him for his treatment to the poor foundling, whose story I am now to finish.

“ The bishop had a strange fancy to know whether it was not in the power of art to increase the human stature. And this unhappy orphan appeared to him a fit subject for trial. He made his essay according to his preconceived theory, whatever it might be, and the consequence was, that he became seven feet high in his sixteenth year. He was carried through various parts of Europe for the last years of his life, and exhibited as the prodigious *Irish giant*. But so disproportioned were his organs, that he contracted an universal imbecility both of body and mind, and died of old age at twenty. His under-jaw was monstrous, yet the skull did not exceed the common size. But they show a skull there, which, if the other members symmetrized, does certainly bespeak a stature more than Patagonian. It was the skull of one O'Dowd, a gentleman of Connaught, whose family, now extinct, were all above the common size.

“ In the same place, I saw the skeleton of one Clark, a native of this city, whom they call the *ossified man*. Early in life his joints stiffened, his locomotive powers were lost, and his very jaws grew together. They were obliged, for his sustenance, to pour liquids into his mouth, by a hole perforated through his teeth. He lived in this state for several years, leaning against a wall, till at length the very organs of life were converted into bone. Account for this, Doctor, if you can.”

The miserable poverty of some parts of Ireland, is pathetically described, by our traveller, in his account of the ruins of Buttevant and Kilmallock; the latter of which he calls the Irish *Balbeck*, and styles it the *ne plus ultra* of human misery. His reflections, on the present oppressed state of

of the Irish Papists, does credit to his humanity, as well as judgment. The following is his account of the Irish levellers; of whom we have of late years heard so much in this country, without fully comprehending the nature and motives of their insurrection.

“ As the several risings of Oak Boys, Steel Boys, and White Boys, have made some noise on our side of the water, it may not be amiss to give you a distinct view of them; for they are, in general, so little understood, that they are frequently confounded together.

“ The high ways in Ireland were formerly made and repaired by the labour of the housekeepers. He who had a horse, was obliged to work six days in the year, himself and horse: he who had none, was to give six days labour. It had been long complained, that the *poor* alone were compelled to work; that the *rich* had been exempted; that instead of mending the *public* roads, the sweat of their brows had been wasted on *private* roads, useful only to the overseers. At length, in the year 1764, in the most populous, manufacturing, and consequently civilized part of the province of Ulster, the inhabitants of one parish refused to make more, of what they called *job* roads. They rose almost to a man, and from the oaken branches which they wore in their hats, were denominated *Oak Boys*. The discontent being as general as the grievance, the contagion seized the neighbouring parishes. From parishes it flew to baronies, and from baronies to counties, till at length the greater part of the province was engaged.

“ The many-headed monster being now roused, did not know where to stop, but began a general redress of grievances, whether real or imaginary. Their first object was the overseers of roads; the second the clergy, whom they resolved to curtail of their personal and mixed tithes; the third was the landlords, the price of whose lands, particularly of turf bogs, they set about regulating. They had several inferior objects, all which only discovered the frenzy of insurrection.

“ In the mean time, the army was collected from the other provinces; for till then, the province of Ulster was deemed so peaceful, that scarcely any troops were quartered in it. The rabble fled as soon as fired upon; and thus was this tumult quelled for the time, in five or six weeks after its commencement, with the loss of only two or three lives. In the next session, parliament took the matter into consideration, and very wisely repealed the old *Road Act*, and provided for the future repair of the roads, by levying an equal tax off the lands of both poor and rich. The cause of discontent being thus happily removed, peace and quiet have returned to their old channels.

“ The

“ The rising of the *Steel Boys* was not so general, but it was more violent, as proceeding from a more particularly interesting cause. The source of it was this. An absentee nobleman, who enjoys one of the largest estates in this kingdom, instead of letting it, when out of lease,—which it happened to be altogether about five or six years ago,—for the highest rent, which is the usual way in Ireland, adopted a new mode, of taking *large* fines and *small* rents. It is asserted, that those fines amounted to such a sum, that the want of the usual circulating cash, carried away to England, severely affected the linen markets of that country. But, be this as it may, the occupier of the ground, though willing to give the highest rent, was unable to pay the fines, and therefore dispossessed by the wealthy *undertaker*; who, not contented with moderate interest for his money, racked the rents to a pitch above the reach of the old tenant.

“ Upon this, the people rose against the *foresters*, destroying their houses, and maiming their cattle, which now occupied their *quondam* farms. When thus driven to acts of desperation, they knew not how to confine themselves to their original object, but became, like the *Hearts of Oak*, general reformers. The army however easily dispersed them, and two or three, who were made prisoners, having suffered by the hands of the executioner, the country was soon restored to its pristine tranquillity.

“ Both these insurrections being in the North, the most opulent, populous, and civilized part of the kingdom, we may observe they have no similitude to that of the *White Boys*, in the South, either in their causes or effects, except in the general idea of oppression. The cause which generated the one being removed, and the cause of the other being only temporary, the duration of neither was long. The rise and fall of each was like that of a mountain river, which, swelled by a broken cloud, at once overwhelms all around, and then shrinks down as suddenly into its accustomed bed.

“ Whereas in the South, where the cause is permanent, without any appearance of redress, the effect remains. The poor, deprived of their right of commonage, driven from the good grounds, obliged to pay five or six guineas for an acre to let their potatoes in, and having no resources from manufactures, as in the North, they become constant enemies to the state; *the state not being their friend, nor the state's law.*

“ It is in vain to urge, that fanaticism and superstition were the original sources of these evils. If the majority, engaged in the North, were Presbyterians, and in the South Papists, it is, because the body of the poor are of those persuasions in those places. And, it should be attended to, that the oppression of the poor in the South, proceeds very much from the Papists themselves, as the

the graziers who engross the farms, are mostly Romanists; which incontestibly proves the necessity of an *Agrarian* law. Till some step is taken in favour of tillage and the poor, *Whitewashing* will probably remain, in defiance of all the severities which the legislative power can devise, or the executive inflict."

But we must here, though reluctantly, forbear quotation, taking leave of this sensible and amusing survey, with the last paragraph of the thirty-second letter; in which the author relates an anecdote of an English gentleman, which cannot be made too public, as affording an example worthy of imitation.

"When upon this topick, it would be injustice to pass over in silence, the conduct of that excellent person, Sir George Savile; which I have so often heard extolled in this city; the only part of the kingdom I have seen, indeed, where the rights of human nature seem in the least attended to. That exemplary landlord has, it seems, an estate in one of the northern counties of this kingdom. A few years ago, when the leases were expired, he paid a visit to it, that he might learn all its local circumstances. He found the majority of the occupiers groaning under the most piteous oppression. The tenantry, who held large tracts immediately from him, had under them a numerous set of cottagers, who paid exorbitant rents. Sir George resolved at once to emancipate them. He announced, that every cottager might become his tenant,—and desired them to make each man his proposal for what he then possessed. This was not received, as he expected, with joy and gladness, but with gloom and dejection of spirit. Unaccustomed to acts of mercy, they doubted whether such a principle existed in the human heart. The character of Sir George was unknown to them. It was infused into their minds, that, like other landlords, he only wanted to raise his estate, and they like the *Helots*, were afraid of the lash of their accustomed masters. It was sometime before they could be prevailed upon to make any proposals. At length, they proposed to pay him what they then payed the *undertakers*: they thought it would be in vain to offer less. The issue of the whole was, that Sir George gave these poor vassals leases at a much less rent than they proposed, yet doubled at the same time, the income of his estate. This you will say was a sufficient sacrifice; but you will agree with me, that the favour of it must ascend to Heaven, when you hear, that he might have had, without any trouble, from a single undertaker,—and with as good security as the bank of England,—even more than he would accept from his tenants. Farewell."

W.

As

*An Essay on the Immateriality and Immortality of the Soul, and its instinctive Sense of good and evil; in opposition to the opinions advanced in the Essays introductory to Dr. Priestley's abridgment of Dr. Hartley's Observations on Man. To which are added, strictures on Dr. Hartley's Theory; thoughts on the Origin of Evil; and proof of the contradictory opinions of Dr. Priestley and his author. With an Appendix, in answer to Dr. Priestley's Disquisitions on Matter and Spirit. By the author of the Letters in Proof of a particular, as well as a general Providence, which were addressed to Dr. Hawkefworth (on his publication of the Voyages round the World) under the signature of a Christian. 8vo. 5s. Dodfley.*

The excellent hint, suggested by the late humorous Henry Fielding, cannot be too often given to the writers of the present day; viz, that a man stands a greater chance, for writing the better on any subject, if he knows something about it, than if he knows nothing at all of the matter. And yet the literary *geniuses*, of modern times, seem to think nothing more necessary to qualify themselves to write on any subject whatever, than a little dexterity in the manual exercise of the pen, a rhetorical knack at rounding a period and a logical address at casuistical quibbling. Want of science is, indeed, the general characteristic of the present literary world. Not that the general stock of human knowledge has not, even of late years, been considerably increased; but it is so widely disseminated, and so diffusely distributed, that smaller portions of it now fall to the lot of individuals, than when it was less generally cherished and cultivated.\* Hence it is that the press teems with the productions of superficial smatterers in the arts and sciences; and that it has lately been delivered of the misbegotten essay before us. Its anonymous parent, indeed, apologises for it with the usual plea, the public good. He was alarmed for the cause of *religion* and *virtue*, which appeared to be in imminent danger from the pen of a man of Dr. Priestley's

\* It is in this respect with science as it is sometimes with the current coin of a kingdom; by a more general circulation, there may be less in the hands of any individual, though there be more in the nation at large: or, as it has been observed of the erudition as well as aliment of a neighbouring country, "Every man may have a mouthful and therefore no man a belly-full."

profession

profession \* and character. But this pretence, alas ! like that of modern patriotism, is worn almost thread-bare. As the loudest declaimers in favour of *liberty* and *property* are often those, who have not the truest sense of, or justest attachment to, either ; so the most zealous partizans, in appearance, for *religion* and *virtue*, are often those who are little sensible of, or attached to, either virtue or religion. The words, indeed, often act, as a charm, on well-disposed minds, though uttered by the declaimer with as little meaning as the words *Wilkes* and *forty-five* were lately echoed through our streets by the licentious friends to political freedom. Not that we presumptuously take upon us, to judge the moral motives or religious principles of any man, farther than he himself betrays them. We conceive, however, that the indiscretion of this writer, hath so far betrayed him, as fully to prove him but little qualified to judge of either the moral consequences or philosophical truth of speculative opinions.† That he is particularly deficient in the present case, appears from his repeated mis-conception and misrepresentation of the arguments, he undertakes to refute. By the stumble, he makes at the very threshold, indeed, the expectations, we had formed of him as a metaphysical writer, received a violent check. “Metaphysical studies,” says he, “I think neither instructive nor entertaining.”—Now, we will venture to say there never was a great proficient in any art or science in the world, who did not think such art or science either instructive or entertaining. The suspicion, arising from this declaration, of our essayist’s incapacity to investigate the professed subject of his work, received accordingly immediate confirmation by his mistaking the first and principal point, which professedly induced him to take up the pen against Dr. Priestley.

“In consequence,” says he, “of those Essays ‡ having been published, every news-paper of London circulated the dangerous information, that Dr. Priestley is “rather inclined to think that “man does not consist of two principles so essentially different

\* That, according to our Essayist, of a *dissenting clergyman* ; a phraseology by which, like the waiting woman in the play, he might stile an inspired female friend, a *quaker clergy woman* !

† It is very justly observed by Mr. Hume that, the speculative opinions of mankind have much less influence over their manners and moral practices than is generally believed.—

‡ Dr. Priestley’s introductory Essays to Hartley’s Theory of the human mind.

“ from

“ from one another as *matter* and *spirit*—the one occupying space, the other not occupying any space, nor bearing any relation to it: so that” in Dr. Priestley’s declared opinion, “ his mind is no more in his body than it is in the moon”—and that he is “ rather inclined to think that the whole man is of some uniform composition, and that the property of perception, as well as the other powers that are termed mental, is the result of such an organical structure as that of the brain”——and “ consequently that the whole man becomes extinct at death.”

The reader will observe that, in the middle of the above quotation, our essayist has interrupted, and indeed perverted, the sense of the passage, by introducing the words in *Dr. Priestley’s declared opinion*.—For it is by no means Dr. Priestley’s declared opinion that “ his mind is no more in his body than it is in the moon.”—On the contrary, he declares himself plainly to be of a *different* opinion; and that the notions, he mentions, of the philosophers respecting *matter* and *spirit*, are not just; for that the whole man is of one uniform composition.—The declaration of his own opinion, as to this point, is still more explicit, in the introduction to his *disquisitions on matter and spirit*.

“ Left any person “ says he” should hastily misapprehend the *nature*, or *importance*, of the questions discussed in this treatise, or the manner in which I have decided for myself with respect to them, I shall here state the several subjects of inquiry as concisely, and with as much distinctness, as I can, and also inform the reader what my opinions concerning them really are.

“ It has generally been supposed that there are *two distinct kinds of substance* in human nature, and they have been distinguished by the terms *matter* and *spirit*, or *mind*. The former of these has been said to be possessed of the property of *extension*, viz. of length, breadth, and thickness, and also of *solidity* or *impenetrability*, and consequently of a *vis inertia*; but it is said to be naturally destitute of all other powers whatever. The latter has of late been defined to be a substance intirely *destitute of all extension*, or *relation to space*, so as to have no property in common with matter; and therefore to be properly *immaterial*, but to be possessed of the powers of *perception*, *intelligence*, and *self-motion*.”

“ Now it is maintained in this treatise,” continues he, “ that neither *matter* nor *spirit* correspond to the definitions above-mentioned.”—“ It is likewise,” says he, “ maintained in this treatise, that the notion of two substances that have no common property, and yet are capable of *intimate connection* and *mutual action*, is both *absurd* and *modern*; a substance without extension or relation to a place being unknown both in the scriptures

scriptures and to all antiquity; the human mind, having till lately been thought to have a proper *presence in the body* and a *proper motion* together with it."—With what face can this Essayist reiteratedly charge Dr. Priestley with holding an opinion, so diametrically opposite to what he thus repeatedly maintains and avows?—It is plain he did not give himself time to comprehend the drift and meaning of the Doctor's argument. Equally precipitate and unjust is he, in charging Dr. Priestley's real opinion concerning the soul, as others too have rashly done, with a tendency to promote vice and irreligion. His (Dr. P's) conclusion that "we have no hope of surviving the grave, but what is derived from the scheme of revelation" can have no such tendency, while he declares his full conviction, of a resurrection to life and a future state of rewards and punishments, in consequence of such revelation. This writer does, indeed, *pretend* to prove that if the *present* whole man becomes extinct at death, "all our hopes of futurity are vain, since the very revelation which promises it, must in that event, be spurious; and the attributes, which we ascribe to God, cannot be his due." But his pretended proof is invalid throughout. Did it carry with it, indeed, even the shadow of argument, it would be to rest the truth of the doctrines of a *supernatural revelation* on that of propositions in *natural philosophy*. But to give our readers a specimen of this writer's *candid* mode of arguing.—Taking for granted that Dr. Priestley's doctrine tends to weaken our belief in a future state of rewards and punishments he proceeds to declaim as follows.

"If we are once convinced that we may escape with impunity whilst in this life, and that annihilation awaits us, on death, — if the consideration of future rewards and punishments, is no longer to stimulate and deter,—what is there to prevent our giving a loose to all our appetites and passions? What is there to prevent murder, fraud, theft, perjury—and every villainy that wickedness can devise?—The libertine, desirous of seducing the wife, or the daughter of his friend,—relying on the truth of Dr. Priestley's doctrine, is set at liberty from any fears of future punishment—and laughs at those secret feelings, which endeavoured to restrain him from the commission of such a crime. If the fair should have any scruples—may he not strive to remove them, by informing her, that "Dr. Priestley is a clergyman, and a philosopher,—a man who has studied nature, "and is esteemed for his piety, learning, and knowledge— "and that *even Dr. Priestley* has publicly declared that we "can have no souls, and that we must consequently be extinct

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"at death?" If the lady, unhappily, should have any dependence on Dr. Priestley's judgment, must we not confess that her danger would be imminent?—What an assistance to all the libertines of Europe!

"And what can Dr. Priestley answer, if we should ask, was it worth his while, as a philosopher, (but much less as clergyman, who, it is to be supposed, professes, and entertains, a zeal for religion) to take so much pains in the composition, and publication of a work, written in support of a proposition, from which a conclusion must be drawn, which is as dangerous, as it is uncomfortable?—One would naturally have imagined that when a man of Dr. Priestley's sacred profession—undertook such a work, he must have had an end in view, worthy of so much study and labour!—I should hope, and make no doubt but it is *his wish* to encrease and strengthen our belief in a future state\*—then why advance doctrines, which, if admitted, weaken such a belief, *by depriving us of strong collateral proofs of another life?*—Surely the daily scenes which we witness—the melancholy prevalence of vice and immorality, (which threatens the destruction of the state, *by removing the foundation of public, as well as private virtue*) might have convinced him of the danger of destroying any of the evidences for another life, since none of them can be destroyed, without endangering our present safety, as well as future happiness.†

"Dr. Priestley may repeat to me, (what he has said in the conclusion of his abridgement of Dr. Hartley's work) that "all who are enemies of free inquiry, are enemies of truth"—and so far from denying it, I join in the assertion—but he must give me leave to remark that there is a very great difference between a free private inquiry, and a *free public declaration*. The Almighty has been pleased to endue us with reasonable faculties,—we shall therefore be justly answerable if we fail to exert them in the pursuit of truth—since otherwise we cannot avoid idolatry, or be enabled to pay that rational homage, adoration, and service to the Deity, which result from the conviction of his attributes. Having by the detection of error, succeeded in our search, it is our duty to expose falsehoods, which, if not detected, exposed, and confuted, lead our worship astray from its only proper object—or represent our Creator in a light, which puts it out of our power to view him as a father, full of goodness and mercy.

\* How doth this sentence agree with the purport of the whole passage?  
Rev.

† This is not true. One strong argument is worth fifty weak ones: nay, the latter often do a cause more hurt than good. It is the multiplicity of weak proofs, by which some truths are bolstered up, that calls their veracity in question.  
Rev.

We

We should inform mankind, to the utmost of our ability—and there is, in short, no opinion which I would wish to preclude from the public eye, but such as tends to weaken, if not overturn, the foundation of virtue—and here we at once find the true criterion, by which the propriety, or impropriety of public declarations of opinion, should be determined. The censurable opinions, publicly declared by Dr. Priestley in his *Essays*, were fit only to have been communicated in the closet, or in private correspondence between friends—but to publish them to the world, is to infect the multitude with a pestilence. Ready, and willing as I am, to believe that Dr Priestley had *no intention* to injure religion—and that he had not attended to the bad consequences inseparable from his doctrines—yet, since he has published such doctrines, his intention is of no consequence—and unless he retracts them as publicly as they were advanced, they will do more mischief *wherever they have weight*, than he could ever do good, though he were to write with the pen of an angel, and preach by inspiration for these fifty years.”

Our essayist surely talks very dictatorially and peremptorily here, in presuming to judge of the efficacy of fifty years preaching under the influence of divine inspiration, and of writing for the same space of time, with the pen of an angel. But disregarding such hyperbolical bombast, if he really thinks, as he says, that “Dr. Priestley did not intend to injure religion, but *wished* to encrease and strengthen our belief in a future state,” the matter in question is, whether the Dr. or this writer is the best judge of the consequences of propagating the doctrine objected to?—At worst, Dr. Priestley is to be charged only with an error in judgment; and our essayist’s judgment hath, by no means, convicted him of such error. He *asserts*, indeed, *boldly* and prudentially takes the popular side of the question, as well as the side of the popular writers \* on

\* Thus our author quotes that celebrated philosopher of the stews, the bawdy author of *Trictram Shandy*, to support, truly, an argument in metaphysics, “I am positive I have a soul; nor can all the books with which which materialists have pestered the world ever convince me to the contrary.” Sterne’s *Sentimental Journey*, Vol. II. page 173. If it were worth while for either a materialist or spiritualist to answer so *pestiferous* a sensualist, he might ask what is meant in the above sentence, by the word I. Did the reverend declaimer, considering himself as composed of two essentially distinct and different substances, soul and body, mean to say that his *body* was positive that it was animated by a soul? Or did he mean to say that his *soul* was positive that it had a soul? The latter carries egregious absurdity in the face of it, and it is allowed that mere matter is insensible and can know nothing. Did these, nevertheless, lay their knowing and unknowing heads

shall now daily expect to hear it questioned—and when it happens, I shall not be so much surprized, as I was when Mr. Seton's advertisement struck my eye, and informed me that Dr. Priestley believed his mind as much in the moon, as in his body!"

It appears from this last sentence, that our *discerning* essayist understood even Mr. Seton's advertisement, just as little as he does Dr. Priestley's Essay. That advertisement informed him nothing at all of the *Doctor's belief*, about his mind being in the moon. Is this writer certain that his own mind is not, now and then, a little connected with the moon? One would really be apt to suspect him to be a little subject to lunar, as well as lucid, intervals, from his declaiming against the late *David Hume*, and others, for *reasoning* like *bedlamites*. Nay, he scruples not to call Dr. Priestley himself, either an *idiot* or an *impostor*, for suggesting that there is any difficulty attending the supposition of *solid* matter being made out of nothing. "To those," says he, "who can really, truly and seriously, think that there can be any difficulty in believing that *solid matter* was created by the Almighty—I would not be at the trouble of wasting a pen full of ink, in an endeavour to convince them of their folly—since to argue with an idiot—would be a proof of idiotism."—Again this sagacious writer raves, on the same subject, "What is there in Dr. Priestley's *Disquisitions* that can remove any odium that has lain on matter, from supposed solidity?—Does he SUPPOSE, that he can persuade people out of their senses—and lead them, like *blind fools* or *madmen* to doubt, nay, to disbelieve that a great cliff of rock is solid?"—Whether these passages favour most of insanity or idiotism, we undertake not say: but we are very certain, they favour little of *philosophy*. But, indeed, what can be expected from a man who asks whether "CONTEMPLATION and DEVOTION are not *faculties of the mind*?"—The truth is that, for our own part, we should be ashamed, as philosophers, to enter into any kind of controversy with a writer, who, whatever literary talents he may possess, seems not only totally ignorant of the first principles of physical science, the foundation of all philosophy; but of that logical precision of conception and expression, which is absolutely necessary to qualify a man to write with any tolerable propriety on such subjects. And yet contemptible as is the light, in which we look upon this writer, as an opponent to Dr. Priestley, whose

whose arguments as above observed, he seldom understands, we make no question of the Doctor's finding him an adversary after his own heart. To this writer, even though *anonymous*, therefore, we doubt not the Doctor's making a formal answer; as he did some time since, to the author of *Letters on Materialism*, against whom, long after his defeat in our Review, the Doctor drew forth his controversial artillery, and with such formidable apparatus,

Subdued the vanquish'd, and reslew the slain!

W.

*Letters on the Prevalence of Christianity, before its civil Establishment: with Observations on a late History of the Decline of the Roman Empire. By East Apthorp, M. A. Vicar of Croydon. 8vo. 5s. Robson.*

"It with some diffidence," says Mr. Apthorp in his preface, "that I consent to the publication of this work, "which is in every sense imperfect, as well as on account "of its literary defects;"—To the *former* part of this sentence, we beg leave to say *haud credimus*; no real marks of *diffidence*, but rather of *great confidence*, appearing throughout the whole: to the *latter* part, indeed, we readily subscribe.—But to continue the sentence,

"It being merely introductory to a design of placing the evidence of Christianity in a more obvious light, than that in which it appears in other writers; whose erudition and great abilities have thrown some obscurity on the plainest and most palpable truths, those which depend on facts and historic testimony.

"Revealed religion is given as a guide to all who live under its auspicious light. Every one, to whom it is revealed, is at least as able to judge of its evidence, as of its doctrines: and if he takes the gospel as the guide of his life and opinions, he may and ought to know the reasons of his faith and hope. The proofs of Christianity are addressed to common sense; and therefore are connected with the most glaring and incontestible facts in the history of mankind. The historic evidence is the true and proper demonstration of the divine truth of the christian religion: and this evidence is of a kind, which admits not of doubt, mistake, or ambiguity."

We here, again differ *toto cælo* from Mr. Apthorp; thinking *historical evidence*, so far from being in any case,

a true

a true and proper demonstration, that it is in all, the most subject to doubt, mistake and ambiguity. We object particularly to its wretched insufficiency, as the true and proper demonstration of the divine truth of the Christian religion. We know of no demonstration of *divine truths*, but that which is impressed on the mind by *divine grace*, or that power of inspiration by which those truths were first revealed.—We are, indeed, astonished at the *forgetfulness* of the clergy of the established church, who, at their ordination solemnly acknowledge such *inspiration*, and even profess to be under the actual influence of such *grace*; to see them so often setting both entirely aside, in order to make a display of human learning; and of that species of it especially, which a plodding divine may make himself as great a master of as may even the most ingenious.—Every one says our author, “to whom revealed religion is revealed, is at least as able to judge of its evidence as of its doctrines.”—Well, and what then? To whom is it according to him revealed?—To no body but those who are capable of attending to and comprehending that historic evidence, which is the true and proper demonstration of its truth!—Fie, Fie, Mr. East Apthorp, Vicar of Croydon, (though, if the news papers do not misinform us, you have got lately a better living) do not think to pass such paltry coin upon those who know the value of sterling money.—It is a just compliment you pay to Dr. Watson’s apology for Christianity, in styling it elegant and judicious; but even that, as we observed, was but an apology, of which Christianity stood in no need. But for you to think of measuring weapons with a Gibbon!\* Recollect the saying of the greek sage, and learn to know yourself.—It appears *as if* you were a man of great reading—be it so—We wish you a good digestion, of what the poet calls “the learned lumber of the head:” but, as you say, “should your work be condemned as useless to the great cause of revealed religion, you will desist from the farther prosecution of your design;” be advised, and, as you promise, “respectfully withdraw yourself from the attention of the public.”—Be assured, the great cause of revealed religion, is in better hands; it wants no such mere worldly props—*Non eget defensoribus istis.*† E.

\* On account of whose history of the decline of the Roman Empire, those letters are professedly written.

† That we may neither do injustice, however, to our author’s book-seller, or disappoint the curiosity of our readers, it may not be amiss to

*The Orations of Lysias and Isocrates, translated from the Greek : with some Account of their Lives ; and a Discourse on the History, Manners, and Character of the Greeks, from the Conclusion of the Peloponnesian War, to the Battle of Chæronæa. By John Gillies, LL. D. 4to. 18s. in boards—Murray.*

The reason of the inferior degree of merit commonly assigned to translation, has been owing more to the imperfection of the execution, than to the nature of the work. Men of genius aspire to reputation for themselves, it is seldom they will submit to the secondary labour of extending the fame of others. The herd of translators, of course, is confined to that order of men, who content themselves with a subordinate share of literary character ; who, deprived of leisure to collect and arrange materials, in order to constitute an original production, or destitute of those qualifications which may reasonably be expected to insure success, satisfy themselves with contributing to diffuse the knowledge of books which have already gained, and are likely to retain the public approbation. If they acquire not the first rank in the rolls of fame, they are certain of attaining more extensive reputation than they might otherwise reach, as the established celebrity of the original will in part be communicated to the translation.

It is commonly supposed that there is some latent charm or merit in the construction of an original work of genius which cannot be infused into a translation. This opinion is not restricted to the finished compositions preserved in the beautiful languages of Greece and Rome, the spirit and force of which, the rough and unpolished languages of modern times are supposed to be unable to convey ; it

to give some account of the *Contents* of the work ; which consists of four Letters ; the *first* containing a view of the great controversy concerning the truth of the Christian Religion, with an account of the origin of deism. The *second* relates to the Study of History ; to which is added a long catalogue of the principal historical writers on civil and ecclesiastical subjects. In the *third* letter, are delineated the characteristics of the primitive ages of christianity ; and in the *fourth* is given an account of the establishment of paganism : the whole comprehending a number of miscellaneous observations and remarks, tending, as before observed, rather to shew the *reading* than the *reasoning* of the learned writer ; whose real design, whatever is pretended, seems to have been accomplished, when he had finished his book.

holds equally true in the inverse order, and if we may judge from experience, the languages even of Greece and Rome, in the hands of a translator, would lose the greater part of the more delicate beauties of a modern original. How shall we account for this singular phenomenon? To the imperfection of language it cannot be imputed: and as there is nothing miraculous in the case, the translator, we doubt not, must incur the censure.

The chief imperfection of translations, arises from the erroneous principles on which they are executed. They are commonly either too literal or too free. They imitate the idiom, the arrangement, and even the expression of the original, or they are mere paraphrases, and with the sentiments of the author, intermix many ideas of the translator. In the former case, the translation is intolerable, were the original ever so charming and complete. In the latter, the work is not a translation, it is a new production composed of materials, furnished conjointly by the author and the translator. The just principle then of good translation, is to communicate the ideas, and the ideas only, of the author, and to express these in the same manner the author would have done, had he written in the language of the translator. Two qualifications are requisite for successful practice; that the translator first fully understand both the original and the language into which he translates; that he shall be able to enter into the views and feelings of his author, and with them, to communicate all the advantages his own language will permit. These indeed, are rare endowments, and demand that the translator should possess a large portion of the genius and knowledge of his author; but supposing these preliminaries, we perceive no reason that should prevent a translation from possessing the merit of an original, at least all the merit which the author could have given it, had he composed in the language of the translator.

We offer these remarks with greater satisfaction, because the application of them will illustrate the merit of the publication before us. Dr. Gilles possessed of considerable knowledge of the Greek tongue, and of that in which he writes; intimately acquainted with the government, laws, and manners of Greece, has favoured the public with a translation, which possesses even the beauties of an original. The reader forgets that he peruses a translation; he supposes himself conveyed back to ancient Greece; he  
enters

enters into the feelings and paffions of the different actors that appear upon the ftage; and furveys with aftonifhment the agitations, the revolutions, and the exertions of that fingular people.

The tranflator feems, befides, to have fpared no pains to render thefe orations perfectly intelligible and acceptable to the Englifh reader. He has afcertained their chronology, prefixed explanatory difsertations on the hiftory, government, manners and arts of Greece; and fubjoined occasional explanations of particular cuftoms, which feemed to need elucidation in the courfe of the work; to all which, he has added accounts of the life and writings of the authors.

Lyfias and Ifocrates appeared in a period the moft inftructive, perhaps, if not the moft fplendid of the hiftory of Greece; they flourifhed during the memorable interval between the end of the Peloponnefian war, and the battle of Chæroneæ, which extinguifhed the independence of Greece, and fubjected that land of liberty to the throne of Macedon. It is during this period, that we difcern the rife and progrefs of thofe corruptions which infected and finally demolifhed the constitution of Sparta, the moft pure and ftable constitution of Greece, and which manifefly prepared that country for flavery and fubjection to a foreign yoke. Among a clufter of fmall republics, as jealous of encroachments on their liberties, as active and forward to protect them, the holding of the balance of power, or in the language of Greece, the poffeffion of pre-eminence or precedency, was the great object of the ambition of their principal ftates. In all the contefts arifing from this fource, Athens and Sparta conducted the operations of the other commonwealths, which attached themfelves to either party, as feemed moft conducive to their intereft, and under them, formed two great rival confederates. Athens had yielded precedency to Sparta, till the Perfian invafion about one hundred years before the commencement of the period, to which this publication relates. Then, however, the former ventured to difpute the fupremacy of the latter; and a train of fortunate circumftances rendered her fuccefful. She preferved her pre-eminence unrivalled for fifty years, till the beginning of the war of Peloponnefus, and during this interval, made fuch a difplay of genius, of military and political virtue, as the world never beheld exhibited in fimilar circumftances by any nation. Sparta was filled with envy, and longed to regain her emi-  
nence.

nence. She excited the Peloponnefian war, which had for its object the adjustment of the balance of power, and the re-eftablifhment of that balance in the hands of the Lacedæmonians. The ftruggle was long and bloody; the parties were animated with the moft bitter antipathy, and fought for the glory of being the firft ftate in Greece, the moft enchanting object of ambition to which they could afpire. Sparta finally regained her fuperiority, but ſhe learned not moderation from the deprefſion of her rival. Ambition and the love of money had now gained admiffion among the auftere and abftemious Lacedæmonians, and they were eager to acquire that fovereignty in Greece, which they had wrefted from the hands of the Athenians. They facrificed all principles of juftice, honour, and integrity, in purfuing this alluring plan of aggrandifement. They attempted to conquer Aſia, that they might convert the reſources of that rich country toward the conqueſt of Greece; and when they diſcovered this romantic ſcheme to be impracticable, they fold the intereſt they had acquired by their arms to the king of Perſia; they fold to that monarch, even the fovereignty of the independent colonies of Greece, ſituated on the eaſtern ſhore of the Archipelago, that the ſubſidies collected by theſe baſe means, might enable them to eſtabliſh themſelves in the fovereignty of their native country.

To expoſe the ambition of Perſia; to rouse the attention of his countrymen, and to excite their oppoſition to deſigns which threatened univerſal deſtruction, is the purpoſe of the greater part of the Orations of Ifocrates, which are contained in this publication; a conſideration which renders them peculiarly intereſting to thoſe inquirers who wiſh to be acquainted with the cauſes of the corruption and decline of free governments. Of all the orators of antiquity, whoſe compoſitions have deſcended to modern times, the political knowledge of Ifocrates is moſt extenſive, and his impartiality moſt entire. His courſe of ſtudy and manner of life produced both theſe effects. He had dedicated a very long life to the ſtudy of eloquence, which in thoſe days was neceſſarily connected with the knowledge of public affairs. As he underſtood completely the intereſts of his country, and was perfectly qualified to illuſtrate them, his conſtant abſtinence from all public employment, and the antipathies and predilections with which the conduct of buſineſs is naturally attended, enabled him

him to view the affairs of Greece through a purer medium, than even Demosthenes; and to deliver his opinions uninfluenced by other attachments, than the force of truth. This peculiar excellence of his orations has been entirely overlooked by some French critics of eminence, whose opinions on this subject, as on many others, have been too implicitly followed by the rest of Europe. Their fastidious delicacy has reprobated all his productions as void of merit and useful knowledge, because they discerned in some of his more early compositions, a greater attachment to ornament, than was consistent with a correct taste. It is now time, Dr. Gillies remarks with much justice and propriety, to revoke such erroneous judgments, and to allow his just share of merit to an ancient, inflamed with the love of liberty, and so well entitled to the approbation of a free country. The present publication puts it in the power of every reader to judge for himself.

Lysias lived during the early part of his life, among the Greek colonies in Italy and Sicily, and studied eloquence under the greatest masters they contained. On his return to Athens, his native country, he found the state of its affairs, about the end of the Peloponnesian war, so disastrous and deplorable, that he resolved not to intermeddle with the business of the public; but to pass his days, in the most inoffensive manner, in a private station. He opened a school of eloquence as Isocrates had done, and restricted his appearances in public, to private causes. His orations of course, give us the most complete account of the private manners, and of the laws of the Greeks, that is any where extant: and open to us a view of that people, both curious and instructive.

“The orations of Isocrates furnish us with a general account of the history and political interests of the Greeks: the pleadings of Lysias contain a curious detail of their domestic manners and internal œconomy. The works of the two orators together, exhibit an interesting picture, not only of the foreign wars and negotiations, but of the private lives and behaviour of this celebrated nation. Taken separately, their writings are imperfect; when combined, they afford a system of information equally extensive and satisfactory.”

As a specimen of the author's style and manner of writing, we shall gratify our readers with an extract from his ingenious dissertation on the manners of the Greeks, relative to the character and influence of their women.

“During

“ During the early ages of society, men are either employed in acquiring the means of subsistence, or in invading their enemies and repelling their attacks. The natural delicacy and timidity of women render them less qualified for these occupations. Hence, among rude nations, they are treated with neglect, and often reduced into servitude. But when civilization has been carried to a certain pitch; when arts, manufactures, and commerce, have made known the conveniences and refinements of polished life, talents of the agreeable kind come to be in general request, and are soon universally esteemed. In all these, women are fitted by nature to excel. The imperfections of their sex gradually disappear; they become the objects of affection, acquire respect, and assume that distinguished station in society, which is not demanded with more justice on the one side, than yielded with readiness on the other.

“ These observations seem natural and obvious; and are justified I believe, by the general history of mankind. Yet they are not conformable to what actually took place in Greece. There the condition of women, instead of being improved by the gradual advancement of society, seems, on the contrary, to have been the most advantageous, where the manners of men were in other respects the least refined. The Lacedæmonians, though continually employed in war, and unacquainted with arts and refinement which they even affected to despise, yet conferred on women advantages superior to what they enjoyed in any other Grecian republic. While the Spartans were governed by such severe regulations, as monastic rigour has seldom ventured to impose, their wives lived in abundance and luxury; they were entirely exempted from those troublesome observances which the laws of Lycurgus had established; without being obliged to execute any of the offices of government, they directed all its measures; and if the whole property of Lacedæmon had been divided into five parts, no less than two of these would have belonged exclusively to the women.\* Aristotle pretends to account for the pre-eminence of the fair sex among the Spartans, from the warlike genius of that people. “ The love of war and of women, says he, always go together. The most warlike nations are always the most addicted to the pleasures between the sexes; and the ancient fable which unites Mars and Venus is not a chimerical invention of the fancy, but rests on the most solid foundation.”†

“ Among the Athenians, on the other hand, a people famous indeed on account of their martial spirit, but unrivalled in the arts of peace, not more learned than polite according to the ideas of that age, and distinguished by an excessive passion for those refined entertainments which prevail in polished nations, and which they

\* Aristot. Polit. Book II. p. 105, edit. Conrin. † Idem ibid.  
enjoyed

enjoyed in peculiar elegance and perfection, the treatment of women was most ungenerous and unnatural. Excluded from the public shows and amusements, deprived even of the pleasures of domestic society, and scarcely venturing to open their lips in the presence of their nearest relations,\* they were confined with the utmost rigour to the most retired apartments of the family, employed in the meanest offices, and considered in every respect rather as the servants than as the equals of their fathers or husbands. It was thought indecent for them to venture abroad, unless to accompany a funeral, † to be present at a sacrifice, or to assist at some other religious solemnity. Even on these occasions they were generally accompanied by persons who watched their behaviour. The most innocent freedom was construed into a breach of modesty; and their reputation, once sullied by the smallest reproach, could never afterwards be retrieved,

“ If such severities had been exercised against them from that jealousy which often attends a violent love, and of which a certain degree is, perhaps, inseparable from a delicacy in the passion between the sexes, their condition, though not less miserable, would have been less contemptible. But this could not be the case; the Athenians were utter strangers to that refinement of sentiment with regard to the fair sex,‡ which renders them the objects of a timid but respectful passion, and leads men to gratify their vanity at the expence of their freedom. Married or unmarried, the Athenian women were kept in equal restraint; no pains were taken to render them, at any one period of their lives, agreeable members of society; and their education was either entirely neglected, or confined, at least, to such objects as, instead of elevating and enlarging the mind, tended only to humble and to debase it. The uncommon rigour with which they were confined, was not therefore with a view to promote their own advantage, but only to render them better qualified for those services which the Athenians required them to perform.

“ Though neither fitted for appearing with honour in society, nor for keeping company with their husbands, they were thought capable of superintending their domestic economy, of acting as stewards in the family, and thus relieving the men from a multiplicity of little cares, which they considered as unworthy of their attention and unsuitable to their dignity. The whole burden of such necessary, but humble concerns, being imposed on the women, their early treatment and first instructions were adapted to that lowly rank beyond which they could never afterwards aspire. Nothing was allowed to divert their minds from those servile occupations in which it was intended that their whole lives should be spent; no liberal idea was presented to their imagination, that

\* Lysias against Diogenes. † Lysias, p. 420. ‡ Lysias, p. 435.

might raise them above the mechanical and vulgar arts, in which they were ever destined to labour; above all, no liberty of thought or fancy was permitted them; the smallest familiarity with strangers was deemed a dangerous offence, and any attachment beyond their own family, a heinous crime. When they were fit for the state of wedlock, which, in the climate of Greece, happened long before their reason and understanding had arrived at maturity, they were given in marriage by their relations, without being consulted on the subject; and by entering into this new situation, they only exchanged the severe guardianship of a father for the absolute government of a husband. As the Athenians seldom married but from motives of conveniency, and at a more advanced period of life than is ordinary in other countries\*, their good-will and affection could only be excited by the birth of an heir, or gradually acquired by a careful œconomy and constant circumspection†. Evens the laws of Athens favoured this unjust treatment of women, so inconsistent with all the rules of modern gallantry; and without attending to the condition of the fair sex in that republic, it is impossible to understand the spirit of the laws which are quoted in the following orations.

"I need not mention that, by the Athenian law, the son when of age, became tutor to his mother; but what can appear more extraordinary than that a rape committed on a married woman should be punished with less rigour than the crime of voluntary adultery? Whether we conceive the principles of criminal law to be founded on the resentment of the sufferer, or on the general interest of the state, it seems equitable that, as the guilt of the ravisher is undoubtedly more enormous, so should his punishment be proportionably more severe. He, however, by the laws of Athens, could be punished by death only when caught in the fact: Otherwise he was barely fined in a small sum of money. But the man, who, without violence, had seduced the affections of a married woman, was in every case to be punished capitally. "And surely," says Lysias, † "the decision of the laws is well founded. For the seducer has got into his power the whole fortune of his neighbour, and rendered him uncertain as to the legitimacy of his children." Nothing can mark more strongly the excessive abasement of women than such a law. The securing of the husband's effects is reckoned a matter of greater importance, than the defending of the wife's person from outrage, and the protecting of her character from infamy.

"Socrates is introduced in Xenophon's *Memorabilia* ||, conversing with Iscomachus, an Athenian citizen, who, by his good sense and great worth, had obtained universal esteem. The philoso-

\* Aristoph. *Lysistrat.*

† Lysias, p. 420.

‡ Lysias, p. 426

|| Lib. v. De admittit. domestic.

pher desires to know, how he had acquired the favourable opinion of a people by no means famous for viewing one another's actions in the most advantageous light. Ischomachus endeavours to satisfy him, by explaining in what manner he managed his family. His wife, he observes, is an excellent œconomist or housewife; and little thanks to herself; for he had taken care to form her to so useful an office. She was married before fifteen years of age; and the chief attention bestowed on her before that period, had consisted in allowing her to see as little, to hear as little, and to ask as few questions as possible. What she knew, therefore, was next to nothing. He began to instruct her, by saying, that it was the least part of his design in marrying her to have a bedfellow; because this might easily be obtained with far less trouble and formality. His main object was to have a person, in whose discretion he could confide, who would take proper care of his servants and household, and lay out his money usefully and sparingly. One day he observed her face painted, and that she wore high heeled shoes to make her appear taller. He chid her with severity for these impertinent follies. "Could she imagine to pass such silly deceits on a man who was well acquainted with her, and saw her daily. If she wished to have a better complexion, and to strengthen her constitution, why not weave at her loom, standing upright? Why not employ herself in baking and other exercises, which would give her such a natural bloom, as the most exquisite paint could never imitate?" Yet this Ischomachus who directed his wife to these gentle occupations, had been at different times trierarch, had been appointed to execute several other of the most expensive offices in the state, and was reckoned exceedingly rich.\* By such ungenerous treatment were the most amiable part of the human species degraded, among a people in many respects the most improved of all antiquity. They were excluded from those convivial entertainments, and that social intercourse which nature had fitted them to adorn. Instead of leading the taste and directing the sentiments of men, their own value was estimated, like that of the most indifferent objects, only by the profit which they brought. Their chief virtue was reserve, and their point of honour, œconomy."

From the account given, and the specimen produced, our readers will entertain a very favourable opinion of the ability of the author; and the republic of letters we doubt not, will receive this valuable present with that gratitude it deserves. It is seldom that a writer of the genius and erudition of Dr. Gillies will condescend to translate, and the ex-

\* *Lysias*, p. 409.

cellence of his execution enhances the merit of a performance, which every lover of antiquity, and every inquirer into the history of Society and human nature, must peruse with pleasure and instruction.

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*Memoirs of the Life, Character, Sentiments, and Writings of Faustus Socinus. By Joshua Toulmin, A. M. 8vo. 6s. Johnson.*

The author informs us, "he was inclined to hope that "a review of the life and opinions, of so distinguished "a founder of a religious sect, would interest those, to "whom an enquiry after religious truth appears important, "and afford entertainment to the curiosity of others." To the devotees of this "distinguished founder of a religious "sect," the very *Minutiae* of his history may become in some degree interesting; and it will "afford entertainment "to the curiosity" of *such* persons, to be informed about the particulars of his "stature," his "high forehead," and the "vigour and majesty of his countenance;" (page 12) tho' "others" who do not hold the man in such high veneration, and see little more to admire in him, than in George Fox, George Whitefield, or any of the rest of our reforming zealots of antient or modern date, may pass them by with indifference and contempt, as matters totally unworthy of their attention.

Mr. Toulmin hath been careful to ransack the archives of Socinianism—anxious to catch at every particular that seemed but to glance at the history of its founder—such as —his birth, and birth place, his pedigree both on his father's and his mother's side, his uncle Lælius, his wife, and daughter Agnes, Dudith his friend, and Franken his opponent.

In the other part of this performance, the author treats of the moral and religious character of Socinus—his Opinions—his Writings—his Co-adjutors in the pious work of Socinian Reformation—and concludes the whole with a vindication of Socinus, from the misrepresentations of that admirable ecclesiastical historian Mosheim, relating to some equivocal expressions, made use of by the former, concerning the invocation of Jesus Christ.——

"Non nostram *tantas* componere lites."

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The greatest merit of this work is its accuracy with respect to dates and titles. As a history, it is too confined in its reflections, and too minute and trifling in its objects, to render it of general utility or entertainment. Its language is laboured and inelegant. Every page bears the marks of a barren invention and a restrained pen; of a desire of writing with dignity and correctness, baffled by its own struggles, and beat back by an overpoise of dullness, before it had half attained the object it had in view.

We readily indeed give the author of this performance credit for his zeal:—a passion, we have long observed, not confined to the ignorant and illiberal orthodox, but claimed with equal firmness, and gloried in with equal warmth by our wise and rational christians; who have almost monopolized that “light which (as Mr. Toulmin pompously expresses himself) broke out upon the intellectual world at the Reformation, and diffused its beams to Poland:”—from whence, with accumulated radiance this sun of the “intellectual world” came, like a new dressed “bridegroom from his chamber, and rejoiced as a “strong man to run his race” towards England. The first person of this country, we are informed by our biographer, that made any good use of this astonishing “light “that broke out” from Poland, was John Biddle—the famous John Biddle, as Mr. Toulmin is pleased to call him;—and for no reason that we can discern, but because he set up a conventicle for himself and a few obscure followers—opposed the Trinitarians—disputed publicly against orthodoxy—had Mr. Thomas Firmin for his friend, and a boy called Nathaniel Stuckey for his assistant. “Dulce sodalitiū!”—and enough, in all conscience, upon our author’s *scale of fame*, to carry down—man’s name, “through the gutter of time,” as honest Shandy expresses himself; to the gulph of eternity. And so much for John Biddle!—But we trust the reader will not think it too much, considering the *fame* of the man!

The author informs us, with an awkward kind of humility, that “he trusts his aim hath been higher than to “secure the reputation of a good writer.”—*Secure?*—Where, did this author ever *acquire* the reputation of a good writer by any of his former productions? What were they? What did they treat of? We need not ask, *how* he treat his subjects?—Nor indeed should we hesitate long about the subjects themselves. There is a sort of of genius that

that is "fixed like a plant to its *peculiar* spot." Transplant it and it will rot before its time. We consider this performance as Mr. Toulmin's *chief d'œuvre*: and from the obliging compliment that

—"Sits at squat and peeps out from"—

the word *trusts*, in the above apology for writing, Mr. Toulmin seems to regard it in the same light. But writing for reputation, was but a secondary motive with our humble author. His principal aim, he tells us, was "to correct ill-founded prejudices, to animate rational zeal, and to excite some to virtue, piety and integrity." By *rational* zeal, we suppose the author means a strict adherence to, and an unremitting endeavour to propagate, the tenets of Socinus: for he says elsewhere,\* "Desirable as it is to promote a candid temper, this is only one object proposed by the present work. The author aims by it, to serve the cause of religion, and to awaken the expiring spirit of true Christian zeal. It appears that the interests of religion and *truth* were dear to Socinus; his life was devoted to them, and I cannot but express my cheerful hopes, my ardent wishes, that his example may be in this view useful to my readers, and may excite them to emulate his *faith* and *zeal*." Again,† "Let them judge how far they acquit themselves of the obligations they are under, to preserve the will of God pure and uncorrupt, who either do not enquire into its sacred contents, or who are satisfied with entertaining just and liberal sentiments in their own bosoms, and perhaps as far as their religious conduct extends, countenance what they really deem to be error and superstition. The truth cannot enlighten the world, cannot be spread amongst men, if it be concealed in the bosoms of those who hold it."—Sagely said!—So sagely, that we are ready to exclaim with Shylock in the play—"A Daniel—a second Daniel is come again!" Now in sober *truth*, this is the plea of every Sectarian Malecontent, when, thro' a *scrupulous* conscience, he makes no scruple of disturbing the peace of society; and for the sake of private opinions, which he deems of public benefit, introduces a spirit of schismatical anarchy into the church, which "defaces its beauty and destroys its peace. And indeed, it is a plea which all have the same right to make on the stale

\* Page 352.

† Page 3, 6.

pretence

pretence of zeal for the *truth*; for the qualifying of zeal by the title of *rational* is a presumption only worthy of those who arrogate all the reason of the world to themselves, and looking with scorn on a poor orthodox brother, in all the pride of party, say, "We are the men, and wisdom shall die with us.-----"

But there is a class of men perhaps of equal wisdom, goodness, and modesty, if not of equal zeal, who standing aloof from the fierce combatants of religious controversy, see their fruitless struggles with philosophic calmness; and smiling at the consequence which each affects, and the claims which each asserts, retires to contemplate on the deity, not on the narrow standard of party prejudice, sanctified with the venerable name of *truth*, but on the unconfined plan of nature, Providence, and grace, where God is all in all."

W.

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*A History of the late Revolution in Sweden: containing an Account of the Transactions of the three last Diets in that Country; preceded by a short Abstract of the Swedish History, so far as was necessary to lay open the true Causes of that remarkable Event. By Charles Francis Sheridan, Esq; of Lincoln's-Inn, and Secretary to the British Envoy in Sweden, at the Time of the late Revolution. 8vo. 5s. Dilly.*

The very sensible and judicious author of this history, sets out with observing, in his introduction, that

"The present almost general subversion of public liberty throughout Europe, furnishes but too striking and melancholy a proof, of the numerous, and as it should seem irresistible causes, which conduct men into a state of political slavery.

"Hitherto however these causes have been gradual in their operation; and the introduction of despotism among a free people, has, till now, been a work of time, as well as the result of an artful and insidious policy. :

"Influenced by this consideration, a free people may often have been lulled into a false security, with respect to their liberties, the loss of which they may have conceived to be an event too remote to disturb their present quiet; however the fate of other nations may have given them reason, at some period, to expect it.

"They may have flattered themselves, they could be in no immediate danger, till occurrences should happen of a similar nature, and the same system of policy be pursued among them, which had in other countries been productive of the loss of freedom.

dom. Forgetful by what very different means the same ends may be accomplished, they might have beheld with the indifference of unconcerned spectators, measures in reality of the most dangerous tendency, yet whose object they either mistook, or would not be at the pains of discovering ; and, deceived by an apparent respect paid to the forms of their constitution, they might have remitted that jealous attention, with which such a people should ever watch over their rights and privileges, till they had suffered the spirit of it to have been so far lost, as to awaken from their lethargy, perhaps to lament their folly, but too late to correct their error.

“ Nor is it surprising, that the bulk of a people should not be much alarmed at minute invasions of their constitution, made at separate and probably distant periods of time. Encroachments on their political, as long as their civil liberties remain untouched, do not come sufficiently home to individuals, to awaken their resentment, and rouse that spirit of opposition, so necessary to stop the farther progress of the usurpations of power ; while a judicious prince will not attempt any fresh innovations, till the nation is become reconciled to those already introduced. Thus, together with the alterations in the government, change also the dispositions of the people : the designs of the governors, and inclinations of the governed, go hand in hand ; and tyranny may steal as it were imperceptibly upon them, before they are aware of their danger.

“ But the late revolution in Sweden, which in one day produced a change as total, as it was sudden and unexpected : which in one day converted a government, supposed to be the most free of any in Europe, into an absolute monarchy : which was attended with a degree of facility in the execution, to be equalled only by the expedition with which it was accomplished : yet accomplished by means, in appearance so inadequate to the importance of the undertaking—This is an event, which while it destroys the grounds on which a free people may hitherto have rested their security with respect to their liberties, must, at the same time, prevent for the future their any longer considering the loss of them as an object so remote as to admit of the smallest relaxation of that vigilance, with which they should ever attend to their preservation.

“ If we look into the history of Europe, many are the instances which occur of free states submitting, by degrees, to the yoke of despotism : but we seldom, if ever, meet with an instance of a nation once completely enslaved, having recovered their liberties. So that the commonly-received axiom in politics, that all governments contain within themselves the principle of their destruction, seems unfortunately to hold good only with respect to those of a popular nature ; while such as establish arbitrary power, appear,

appear, in a manner, exempt from the fluctuation generally incident to human institutions : and to be no otherwise affected by time, than to acquire stability in proportion to their duration."

Mr. Sheridan proceeds to account for this, by giving reasons, which he says, are very obvious. The fact itself, however, is not quite so clear to us, as it seems to our author : unless he will say that Sweden, Holland, Switzerland, and many other countries, never were, what he calls, *completely enslaved*. This writer maintains his argument very plausibly on the ground of examples, drawn from most nations in Europe : pointing out the steps by which he thinks the regal power hath increased in most of the European states.

" From the view, he thus takes of them," he says, " it is very obvious, that the ignorance of the true principles and nature of liberty, which prevailed among the inhabitants of Europe at the time when their respective sovereigns first laid the foundation of that absolute power, which their successors now enjoy ; did not a little contribute to enable those princes to carry their designs into execution. And had the minds of men been equally enlightened at that period, as, from the spreading of literature, they are since become ; had they then turned their thoughts to the principles of society, and understood the true nature of a free government ; it is probable, that for the happiness of mankind, the genial influence of liberty, would now have been felt over the whole face of Europe, instead of being confined to a few, a very few, and comparatively speaking, inconsiderable parts of it : but unfortunately, this knowledge has come too late for the major part of its inhabitants to derive any advantage from it. Arbitrary power was already established among them on a foundation too firm to be easily shaken, and too well protected to be attacked with impunity. To them, therefore, it has, perhaps, answered no other end, than to make them see the defects of a government, to which they are, notwithstanding, compelled to submit.

" But the case is far otherwise with a people still possessed of freedom. To these a thorough knowledge of the true nature of a free government, and of the principles of liberty, is not only useful, but necessary, in order to enable them to foresee and guard against the dangers to which a free constitution must be continually exposed.

" This knowledge is to be acquired only from a minute observation of the facts with which history makes us acquainted ; accurate examination of the various forms of government, which have flourished at different periods, in different parts of the globe, and of the various fate that has attended them. A multitude of these facts is to serve as the basis on which to build a system, that will

will reduce the science of laws and government to some fixed principles. Every political event, therefore which tends to throw a new light on that science ; which points out a new source of dangers to a free government ; and consequently, at the same time, indicates the precautions necessary to be taken, in order to guard against them, certainly merits from a people possessed of such a constitution, the utmost degree of attention : and more real instruction is to be derived from an event of this nature, than from all the theories of their most able politicians : for whatever these may apprehend to be the probable effects of particular causes, or future consequences of particular measures, their conjectures must ever be attended with uncertainty : on the contrary, when the event has taken place, it is easy to trace effects back to their causes, and their dependence upon each other becomes as obvious then, as it was before difficult to be discerned.

“ The late revolution in Sweden is undoubtedly to be considered in this light. A change so important in its object, produced by means so inconsiderable ; an attempt of such apparent difficulty in theory, yet attended with such facility in the execution ; presenting us so bold an usurpation on the one hand, and a submission to tame upon the other, is not, perhaps, to be paralleled in any history either antient or modern. ”\*

We cannot help thinking these very examples in which the same end was effected by such different means, and, to all appearance, so contrary to the general custom and natural event of things, militate strongly against the presumed philosophy of history. That there certainly are fixed principles in politics as well as in other sciences ; but they are so very latent, while even the most general rules, in the science of government, are subject to so many exceptions, that, after all, the most sagacious system of human policy is liable, as the history before us exemplifies, to be set aside at once, by a practical comment on a single verse of the

\* Denmark, indeed, furnishes an instance of a revolution somewhat similar to this, both with respect to the object of the change, and to the ease and expedition with which it was accomplished ; but in other points it was widely different. There the measure originating with the people, was proposed and carried into execution by the majority of the nation. Here it originated with the prince, and his subjects were compelled to acquiesce, whether it was agreeable to their inclinations or not.---In the first instance, the only object of wonder is, that the greater part of what was supposed to be a free people, could possibly be induced to form so extraordinary a resolution, as that of making a voluntary surrender of their liberties ; but this resolution once formed, the ease and expedition with which it was carried into execution, followed of course. In the second, it was as natural to have expected that such an attempt would have met with opposition, as in the first case, it was morally impossible there could have been any.

chapter

chapters of accident. Even the Revolution here recorded, our author justly admires as a kind of political impossibility; it yet happened, in direct contradiction to all probabilities.

"If," say Mr. Sheridan, "the sudden change of any form of government to one of a contrary nature, is in itself an enterprize of so difficult a nature, that it might be expected it would meet with opposition even from the subjects of an arbitrary state, who could not but be benefited by such a change—How are the difficulties multiplied, when the object of the revolution is to deprive a people of what it is to be presumed their interests, their inclinations, their reason, and their passions, at once stimulate them to defend? An enterprize, one would imagine, to be attempted only by a force superior to the united strength of the nation, whose liberties were to be attacked, and to be accomplished only by slaughter and devastation.

"In one day, therefore, to complete such a change; in one day to destroy the established constitution of a country, and erect its opposite in its room; a constitution that appeared to be the most guarded against the possibility of such an event; at a time that the popular branches of the legislature were in the fullest possession of their powers; at a time that the hand which struck the blow, was most limited, deprived by the constitution of riches to corrupt, of authority to awe, or of the disposal of employments to influence: this is an event, which, previous to its arrival, would scarcely have been considered as possible. Yet we now behold a young prince of six and twenty, at the head only of two companies of guards, undertake to overturn the constitution and liberties of his country; we behold him accomplish this design, and establish in the room of the constitution he had destroyed, that very government, against the introduction of which, his subjects had laid down every barrier that human wisdom could devise, and had taken every precaution that human foresight could judge effectual. And this brought about by means, in appearance, so inadequate to the magnitude of the object, by a force so insignificant, compared to the opposition, it might have been presumed, the undertaking would have met with; that we should be lost in admiration at the boldness of the attempt, and the address manifested in the execution on the one side; did we not find much more ample subject for wonder in the tame submission exhibited on the other."

The fact itself is, indeed, wonderful, and is worth the reader's attention; we shall give the relation of it therefore, in our author's own words.

"At the commencement of the revolution, the king sent to the foreign ministers to request their attendance at the palace. When they arrived there, he addressed them in these words:

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"It is for your own safety, gentlemen, that I desired your attendance here. I should have been highly concerned if any thing disagreeable had happened to you, and the criticalness of the present moment, did not allow me to answer for the event. I shall say nothing to you concerning what is going forward; you must have foreseen it long since. I have been compelled to it, and shall be justified by the circumstances. But I would not have you remain in a moment's ignorance of one thing, which I desire you will immediately communicate to your respective courts, that what has happened does not in any shape change my pacific inclinations, and that I shall carefully cultivate friendship and harmony with my neighbours and allies."

"The remainder of the day his majesty employed in visiting different quarters of the town, to receive the oaths of the magistrates, of the colleges, and of the city militia.

"His suite increased every moment, the officers of both parties uniting to follow him. They all tied round their left arm a white handkerchief, in imitation of his majesty, who at the commencement of his enterprize had done so himself, and desired his friends to distinguish themselves by that token, from those who might not be well-wishers to his cause.

"The king likewise passed the whole night in going the rounds through the city, during which time the troops also continued under arms.

"His majesty, not content with receiving the oaths of all the civil and military officers, was resolved if possible, to administer an oath of fidelity to the whole body of the people. A measure, which, considering the religious disposition of the lower class of the Swedes, would by no means be without its utility. A report of the king's intention having been spread over the town, several thousands of the populace assembled on the 20th, in a large square. When the king arrived there, a dead silence prevailed. His majesty on horseback, with his sword drawn, advanced some paces before his attendants. He then made to the people a long and pathetic discourse, in a voice so clear and distinct, that his auditory lost not a syllable that fell from him. He concluded his harangue by declaring that his only intention was to restore tranquillity to his native country, by suppressing licentiousness, overturning the aristocratic form of government, reviving the old Swedish liberty, and restoring the ancient laws of Sweden, such as they were before 1680—"I renounce now" (added he) as I have already done all idea of the abhorred absolute power, or what is called *sovereignty*, esteeming it now, as before, my greatest glory to be the first citizen among a truly free people."

The populace, who had not heard their sovereign speak  
Swedish

Swedish since the reign of Charles the XIIth, listened to the king with all that admiration which so unusual an address would naturally excite in them. They frequently interrupted him with the loudest acclamations, and many of them even shed tears of joy. The king then read the oath he took to the people, and had that likewise read, which the people were to take to him.

“ In the mean time the heralds went through the different quarters of the town, to proclaim an assembly of the states for the following day. This proclamation contained a threat, that if any member of the Diet should dare to absent himself, he should be both considered and punished as a traitor to his country.

“ While his majesty was so effectually accomplishing his point at Stockholm, he neglected nothing that could insure equal success to his enterprise in the provinces. The regiments which were in full march for the city, had, as was before mentioned, returned quietly into their quarters. The king's brothers were each of them at the head of large bodies of troops; Hellichius had surrendered Christianstadt into the hands of prince Charles; prince Frederick had seized upon general Pecklin, who was confined in the castle of Gripsholm on account of a manifesto he had drawn up, of which his majesty had got a copy; and all the orders to the governors of the fortresses and provinces, running exactly in the form prescribed by the constitution, those orders met with an implicit obedience from every quarter; so that all things were conducted in the country with as little tumult and opposition, as had been met with at Stockholm.

“ It is true the soldiers and people in the provinces were in a great measure ignorant of what had been transacted in the city; and the king very prudently resolved that their first authentic intelligence relative to it, should not be till after the states, assembled in Diet, had ratified in the most solemn manner, the change he had introduced.

“ For this reason, the king had by proclamation appointed an assembly of the states on the twenty-first, when the old form of government was to be abolished by the states themselves, and a new one was to be produced by his majesty, to which care would be taken that they should scarcely venture to refuse their assent.

“ A report was for this purpose industriously propagated, that a large body of troops, which the king had ordered from Finland, were actually at the gates of the city, and quarters were marked out for them in the town, as if this had been absolutely the fact. This could not fail to intimidate the states, and the more so, as from the circumstance that no one could pass through the barriers of the town, without a passport from the king, it was impossible for them to be satisfied as to the truth or falshood of this report.

“ But his majesty did not stop here. In the morning of the twenty-

twenty-first, a large detachment of guards was ordered to take possession of the square, where the house of nobles stands. The palace was invested on all sides with troops, and cannon were planted in the court facing the hall, where the states were to be assembled. These were not only charged, but soldiers stood over them with matches ready lighted in their hands.

“ The several orders of the state were not on this occasion allowed to assemble themselves in their respective halls, and march from thence in a body, preceded by their speakers, as was customary ; but every individual was to make the best of his way to the palace, where they all entered without observing any form or ceremony, each being solicitous only to avoid the punishment held out to those who should absent themselves. It was remarked also, that the marshal of the Diet entered the hall of the states without the staff, which was the mark of his office.

“ The king being seated on his throne, surrounded by his guards and a numerous band of officers, addressed the states in an harangue, wherein he painted the excesses, the disorders and misfortunes into which party divisions had plunged the nation, in the most glaring colours. He reminded them of all the pains he had taken to heal those divisions, and the ingratitude he had met with in return. He glanced at the infamy they had incurred from their avowed venality, and the baseness of their having been influenced by foreign gold, to betray the first interests of their country. Then stopping short in the middle of his discourse—he cried out, “ if there be any one among you who can deny what I “ have advanced, let him rise and speak.”

“ Circumstanced as the assembly then was, it cannot appear extraordinary that no member of it ventured to reply to the king. There was however so much truth in what he said, that perhaps shame did not operate less powerfully than fear, in producing the silence they observed on the occasion.

“ When his majesty had concluded, he ordered a secretary to read the new form of government, which he proposed to the states for their acceptance. Though it consisted of fifty-seven articles, it will be necessary only to take notice of four of them, to give a complete idea of the plenitude of his Swedish majesty's powers at this day. By one of these, his majesty was to assemble and separate the states whenever he pleased. By another, he was to have the sole disposal of the army, the navy, finances, and all employments civil and military. By a third, though his majesty did not openly claim a power of imposing taxes on all occasions, yet such as already subsisted were to be perpetual, and in case of invasion or *pressing necessity*, the king might impose some taxes *till* the states could be assembled. But his majesty was to be the judge of this necessity, and we have seen that the meeting of the states depended wholly on his will and pleasure. By a fourth,

fourth, when these were assembled, they went to deliberate upon nothing but what the king thought proper to lay before them.

“ These articles require no comment.

“ After the form of government had been read, the king demanded of the states whether they approved of it. They made a virtue of necessity, and answered him only by a loud acclamation. It was proposed indeed by one member of the order of nobles, to limit the contributions to a certain number of years: but the marshal of the Diet refused to put the question without the consent of the king; who expressed his wishes that the nobles might have the same confidence in his paternal care, as had been testified by the other orders, where no such limitation had been proposed.

“ After this had passed, the marshal of the Diet and the speakers of the other orders, signed the form of government; and the states took the oath to the king, which his majesty dictated to them himself. The whole of this extraordinary scene was then concluded in an equally extraordinary manner. The king drew a book of psalms from his pocket, and taking off his crown, began singing *te deum*, in which he was most devoutly joined by the whole assembly. This at first sight may appear to border on the farcical; but his majesty certainly did not mean to impose upon the states themselves by an affected devotion; it was obviously upon the people, who are in Sweden of a very religious turn, that the king designed by this ceremony to make an impression.

“ The revolution was now completed.”

R.

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*Travels into Dalmatia, in a Series of Letters from Abbé Alberto Fortis, to the Earl of Bute, the Bishop of Londonderry, John Strange, Esq. &c. Illustrated with Twenty Copper-plates. 4to. 11. 1s. Robson.*

Abbé Fortis, who appears to be an accurate and judicious observer, begins his correspondence with a letter, addressed to the Earl of Bute, containing remarks on the natural history of Dalmatia and its neighbouring islands.—In his second letter, addressed to a Venetian nobleman, he gives an account of the religion, customs and manners of the Morlacchi, a people inhabiting the valleys of Kotar, and the inland hills of Dalmatia.

“ The Morlacks,” says he, “ whether they happen to be of the Roman, or of the Greek church, have very singular ideas about religion, and the ignorance

rance of their teachers daily augments this monstrous evil. They are as firmly persuaded of the reality of witches, fairies, enchantments, nocturnal apparitions, and fortillages, as if they had seen a thousand examples of them. Nor do they make the least doubt about the existence of vampires; and attribute to them, as in Transilvania, the sucking the blood of infants. Therefore, when a man dies suspected of becoming a vampire, or *vukodlak*, as they call it, they cut his hams, and prick his whole body with pins; pretending, that after this operation he cannot walk about. There are even instances of Morlacchi, who imagining that they may possibly thirst for children's blood after death, intreat their heirs, and sometimes oblige them to promise to treat them as vampires when they die.

"The boldest Haiduc would fly trembling from the apparition of a spectre, ghost, phantom, or such like goblins as the heated imaginations of credulous and prepossessed people never fail to see. Nor are they ashamed, when ridiculed for this terror, but answer, much in the words of Pindar: "fear that proceeds from spirits, causes even the sons of the gods to fly." The women, as may be naturally supposed, are a hundred times more timorous and visionary than the men; and some of them, by frequently hearing themselves called witches, actually believe they are so."

"When a Morlack husband mentions his wife, he always premises, by your leave, or begging your pardon. And when the husband has a bedstead, the wife must sleep on the floor near it. I have often lodged in Morlack houses, and observed, that the female sex is universally treated with contempt; it is true, that the women are by no means amiable in that country; they even deform, and spoil the gifts of nature.

"The pregnancy and births of those women would be thought very extraordinary among us, where the ladies suffer so much, notwithstanding all the care, and circumspection used before and after labour. On the contrary, a Morlack woman neither changes her food, nor interrupts her daily fatigue, on account of her pregnancy; and is frequently delivered in the fields, or on the road, by herself; and takes the infant, washes it in the first water she finds, carries it home, and returns the day after, to her usual labour, or to feed her flock. The custom of the nation is invariable in washing the new-born infants in cold water.

"The little creatures, thus carelessly treated in their tenderest moments, are afterwards wrapt in miserable rags, where they remain three or four months, under the same ungentle management; and when that term is elapsed, they are let at liberty, and left to crawl about the cottage, and before the door, till they learn to walk upright by themselves; and at the same time acquire

acquire that singular degree of strength, and health, with which the Morlacchi are endowed, and are able, without the least inconvenience, to expose their naked breasts to the severest frost and snow. The infants are allowed to suck their mother's milk, while she has any, or till she is with child again, and if that should not happen for three, four, or six years, they continue all that time to receive nourishment from the breast. The prodigious length of the breasts of the Morlacchian women is somewhat extraordinary; for it is very certain, that they can give the teat to their children over their shoulders, or under their arms."

The *third* Letter, is written to Antonio Vellisneri, professor of natural history in the University of Padua; and contains among other particulars, a description of the course of the river Kerka, the Titius of the ancients.—The *fourth*, is addressed to Abbé Branelli, of Bologna, and contains an account of the district of Sibenico.—The *fifth*, is written to Mr. Ferber, and relates to the district of Traw, in which there is a rock, whence constantly drops the pissasphaltum, a kind of pitch. In the next letter, addressed to Mr. Strange, the British Minister at Venice, is given a description of Spalatro. The next written to Signor Marsili of Padua, in which an account is given of the river Cettina, the Tilurus of the ancients. The Cettina, we are told, precipitates itself near Duare, from rock to rock, in a most romantic and extraordinary manner: forming at a small distance from that place, a magnificent cascade; which Abbé Fortis describes, as follows:

"Let them tell you what they will of the precipices of mount Pilate in Switzerland, they cannot possibly be more impracticable. Notwithstanding this, the shepherds, with their leather flasks full of water, climb, with surprising dexterity, from the bottom of these abysses, to the plain tops of the hills where their thirsty flocks feed. If any of them miss a step, they must inevitably be precipitated, and become food for the vultures; but such accidents rarely happen. The vultures of those parts, near the mouth of the Cettina, are dreadful animals, measuring above twelve feet from the tip of one wing to the other, and are able to lift up in their claws, and carry away to their nests, lambs, nay, sometimes sheep, and even the children of the shepherds. I saw one of them, and measured it myself.

"The right hand bank of the river, which rose perpendicularly to the clouds above my head, when I was within reach of having a full view of the fall, is about five hundred feet high; and the left side, on which I stood, is so steep, that without the inequalities of prominent rocks to lay hold on, it would be absolutely impossible to descend.

"In

"In that place, the bed of the river is scarcely eight feet broad; this profound narrowness, added to the horror of the many hanging rocks, is sufficient to depress the highest spirits. The water of the river does not, however, precipitate from so enormous a height. Its fall may be compared to that of Velino near Terni in Umbria. But the wild craggy precipice below Duare has no kind of resemblance to the valley of Pepigne, which, amidst its horror, is rather pleasant. There a man habitually melancholly, and who chose to indulge his gloomy state of mind, might set up his habitation; but, in the noisy horror of the Cetina, buried between immense rocks, no man could live, but one abandoned to despair, an enemy to light, to society, and to himself. The waters that precipitate from a height of above a hundred and fifty feet, form a deep majestic sound, which is heightened by the echo resounding between the steep and naked marble banks. Many rocks tumbled down, which impede the course of the river after its fall, break the waves, and render them still more lofty and sounding. Their froth, by the violence of the repercussion, flies off in small white particles, and is raised in successive clouds, which by the agitated air, are scattered over the moist valleys where the rays of the sun seldom penetrate to rarify them. When these clouds ascend directly upwards, the inhabitants expect the Scircuo, or south-east wind, and their observation never fails. Two huge pilasters stand, as if for a guard, where the river takes its fall; one of them is joined to the craggy brink, and its tops covered with earth, where trees and grass grow; the other is of marble, bare and insulated."

The subsequent letters relate to the Primorie, or the Paratalassia of the ancients, and to the islands of Lissa, Pelagosa, Lesina, Brazza and Arbe, in the Dalmatic sea and the Quarnaro. To these letters are added observations on the island of Cherso and Osero, with some account of the littoral Croatia, the islands of Pago, Veglia, &c. the whole affording the classical and curious reader a fund of information and entertainment, which is much encreased by the elegant plates, which decorate the volume.      \* \* \*

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*Observations on Mrs. Macaulay's History of England, (lately published) from the Revolution to the Resignation of Sir Robert Walpole. In a Letter addressed to that Lady. By Capel Lofti, of Lincoln's-Inn, Esq. 2s. 6d. Dilly.*

As this Writer seems to think he stands in need of some excuse for addressing the public, as well as Mrs. Macaulay,  
on

on the present occasion, we shall submit his justification, in both cases, to our Readers.

“ Madam—As the Letter which now appears in print has the honour of being addressed to you, it would be in vain to dissemble the ambition of its author: but the public will probably think it reasonable to be informed on what motive the writer of this can have assumed those pretensions to notice which your name prefixed will imply; and for which the most candid reader, after perusing even the best parts of a performance so inadequate to the subject and design as that which is here submitted to the general view, may be at a loss to find a sufficient justification.

“ I must rest my cause however upon a simple state of the facts. A worthy patriotic gentleman, with whom I had very lately the happiness of becoming acquainted, having asked my sentiments on your late History, in a series of Letters to the Rev. Dr. Wilson, then just published, I thought myself under obligations to give those sentiments in a manner the least injurious of which I was capable: it obviously occurred that verbal observations upon such a work would be the easiest and most prudent in regard of myself, but at the same time they appeared to me not sufficiently respectful with relation to the much esteemed proposer of the question, and to the extent and importance of the question itself: in proposing which, though it was very apparent that an honour was intended me, yet as it came from a person whom I believed with reason not to design an honour to any one without thinking *they* did, or meaning *they* should deserve it, my desire was rather to appear weak or indiscreet, than negligent or ungrateful in the discharge of so high a trust.”

Now, whether the letter before us will have the greater *honour*, in being addressed to Mrs. M. or the writer be entitled to a greater share of *honour*, in *deserving* the *honour* intended him by the person whom he believed with reason designed him such *honour*, is really too nice a *point of honour* for us to determine.—We should be glad, however to know who this same respectable person is; as the deference we might possibly pay to his judgment might determine us: Mr. Lofft assuring us that, “ on reading of this letter he was pleased to express an opinion, which it would be improper for him [Mr. L.] to suppose ill-founded, since it was *his* opinion: and upon the deference due to that, he has been induced to publish those remarks, which had his private approbation.” The good opinion of this anonymous critic is thus thought sufficient to insure that of the publick.—At the shrine of Mrs. Macaulay, Mr. Lofft burns more odoriferous incense.

"Still it remains to be accounted on what reasons, after having resolved on publication, I could aspire to the distinction of addressing these lines to the Author herself of the history on which they remark. To this permit me to answer, that having the satisfaction not only to respect with the public, qualities, to which I must not in this letter, nor can perhaps in any, give a proper and adequate title, but to admire the elegant, the amiable, the benevolent, in conversing, esteem was added to veneration; and under the joint influence of these impressions, the ambition confessed already prompted me to take this method, which the partiality of the same friend encouraged me to pursue, of endeavouring to transmit myself to posterity as one who had attempted to express his ideas of Mrs. Macaulay's historical character; one who had the honour and happiness of some share in her acquaintance, and who is not without pride enough to hope that he may die possessed of her friendship: the profession of which hope he considers equivalent to a voluntary obligation of himself, to endeavour a constant perseverance in the paths of sincerity and virtue; and as one of the best methods of entitling himself to a double portion of contempt, if ever he shall become a flatterer or a slave."

As we did not decide, in regard to this letter-writer's pretensions to the *honour* to be reaped from this address; we shall avoid saying any thing about the portion, double or single, which he may be entitled to, of *contempt*; but really if he be not Mrs. M's *flatterer* and *slave*, he is a very fine smooth-speaking gentleman, and very much her humble servant. In a word, the *manner*, of this egregious address, is so very striking as quite to eclipse the matter of it; for which we, therefore, refer the reader to the performance itself.

R.

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*Digests of the General Highway and Turnpike Laws; with the Schedule of Forms, as directed by Act of Parliament; and Remarks. Also an Appendix, on the Construction and Preservation of Roads. By John Scott, Esq; 8vo. 6s. Dilly.*

We cannot give a better account of this useful publication than is done in the sensible and public-spirited author's prefixed advertisement.

"The author of the following work having frequent occasion to consult the General Highway Act, he found the matter contained therein distributed in such a manner, as caused him no small degree of perplexity. In one place he met with general positive directions,

directions, which he depended on as authentic rules of conduct ; till he perceived, that in *another*, they were counteracted by particular exceptions ; and, not unfrequently, he saw subjects, closely allied in their nature, removed almost as far from each other as the utmost limits of the Act would permit. Regard to his convenience prompted him to arrange these disjointed clauses in regular order ; and a wish to contribute to the ease of others, by rendering the intention of the Legislature more intelligible, determined him to communicate what he had done to the public. The favourable reception his essay obtained, he thinks a sufficient apology for reprinting it, with such improvements as have been pointed out to his notice. He has now added to it a Digest of all the General Acts now in force, respecting Turnpikes ; with Remarks ; and an Appendix on the Construction and Preservation of Roads : and he hopes the whole will prove an useful manual to magistrates, trustees, surveyors, and all other persons concerned the matters whereon it treats."

To this we shall only add, that the compiler hath found means to render his digest, more amusing than books of this kind usually are. The work also promises to be the more useful, as the remarks, contained in it, appear to be really what they are professed, " not the fruit of study from books, but the result of actual observation." \* \* \*

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*Select Letters between the late Dukes of Somerset, Lady Lubbock, Miss Dolman, Mr. Whistler, Mr. R. Doddsley, William Shenshorne, Esq. and others ; including a Sketch of the Manners, Laws, &c. of the Republic of Venice, and some poetical pieces ; the whole now first published from original Copies, by Mr. Hull. 2 vols. 8vo. 10s. Boards. Doddsley.*

The eagerness of the public to peruse the private letters of persons of any note, might be deemed, in these venal times, a sufficient apology for printing them, had even the editors no better to offer. Mr. Hull, however, makes a very decent excuse, in his preface, for this kind of posthumous publications.

" It is a common objection," says he, " that private letters should not be made public, without the consent of the writers : but this general rule, like many others, may admit of an exception, in particular instances ; and these instances are, where a proper mode of introducing them to the world is inviolably attended to. It is a well known, and equally uncontrovertible, maxim,

maxim, that persons of the highest excellence (especially in the literary walk) are possessed of the greatest reserve and diffidence. Were the private sentiments of such to be withheld from the public, till their individual consent were obtained, what a loss would it be to the republic of letters, and what an injury to moral improvement! Any person's general principles and ideas may be seen, perhaps, in the respective public profession and situation of life, and their general intercourse with mankind; but the innate sensations, the more refined emanations of the mind, are alone discoverable in the private communications of friendship. There can therefore be no unpardonable liberty in *decaying*, or even *gently-compelling* such deserters into public notice; nor is it, by any means, uncharitable to suppose, there may be many, who would not be violently displeased to see their sentiments in print, however reluctant they might, and, perhaps, ought to appear, if their particular permission were applied for.

"To illustrate and enforce this position, let me be permitted to ask, if the Duchess of Somerset had been requested to have suffered her letters to be made public, whether she would have consented? Probably not—Yet what an advocate would moral virtue, pious resignation, and genuine piety have been deprived of, if those exquisite transcripts of her mind had been concealed from public view!—It is, moreover, matter of great doubt, whether we should have been so well acquainted with the talents of a Shenstone, had Providence indulged the wishes of his most intimate friends and acquaintances, in prolonging so valuable a life.

"Thus it has been, is, and will be, with most people of distinguished abilities; their excellencies must, in a manner, be forced into day-light, or we should lose the benefit of their precepts; they might otherwise be laid, like misers, to have a valuable treasure buried with them, which ought, in common justice, to be left behind for the advantage of survivors."

Admitting this plea, in behalf of the Editor, and that it is lawful plunder to rob deceased misers; we shall proceed accordingly to distribute the spoil to our readers. And first, we shall make free with my lady Duchess, as the most eminent figure in the groupe. The following extracts from her grace's letters to lady Luxborough, will not only give the reader a most amiable idea of the duchess herself, but a most respectable one of another lady of her acquaintance.

Duchess of Somerset to Lady Luxborough.

*Piercy-Lodge, Nov. 23. 1753.*

"I did, indeed, dear Madam, begin to despair of having the honour, and (what I felt more sensibly) the pleasure of hearing from

from you again. I am so subject to fall into errors, that I was afraid some unguarded expression in my last letter might have given you offence, and yet my heart bore witness, how far I had been from intending it.

"I have been extremely ill the whole summer, and for some weeks believed in great danger; but, by the blessing of God upon Dr. Snaw's prescriptions, I am at present, though lean and ill-favoured, much better; yet still obliged to be carried up and down stairs, for want of strength and breath to carry myself: but I have great reason to bless God for the ease I now enjoy. When one comes to the last broken arches of Mirza's bridge, rest from pain must bound our ambition, for pleasure is not to be expected in this world; where I have no more a notion of laying schemes to be executed six months, than I have six years hence; which, I believe, helps to keep my spirits in an even state of cheerfulness to enjoy the satisfactions which present themselves, without anxious solicitude about their duration. We have lived to an age that necessarily shews us the earth crumbling under our feet, and as our journey seems approaching towards the verge of life, is it not more natural to cast our eyes to the prospect beyond it, than by a retrospective view, to recall the troublesome trifles that ever made our road difficult or dangerous? Methinks it would be imitating Lot's wife, (whose history is not recorded as an example for us to follow) to want to look back to the miserable scene we are so near escaping from.

"I have spent the last three weeks most agreeably. The first of them, the bishop of Oxford and Mr. Talbot, passed with us, and had the goodness to leave Miss Talbot (whose character I think you must have heard) when they went away. She is *all* the world has said of her, as to an uncommon share of understanding: but she has other charms, which I imagine you will join with me in giving the preference even to that; a mild and equal temper, an unaffected pious heart, and the most universal good-will to her fellow-creatures, that I ever knew. She censures nobody, she despises nobody, and whilst her own life is a pattern of goodness, she does not exclaim with bitterness against vice."

Her grace's description of the manner, in which her time was spent agreeably, would be thought so extremely obsolete and *tramontane* by our modern fine ladies, that we omit it, to give another short specimen of that truly philosophical and pious turn of mind; for which she was so eminently distinguished.

"'Tis true, my dear lady Luxborough, times are changed with us, since no walk was long enough, or exercise painful enough to hurt us, as we childishly imagined; yet after a ball or masquerade, have we not come home very well contented to pull off our ornaments and fine cloaths, in order to go rest? Such methinks

methinks is the reception we naturally give to the warnings of our bodily decays; they seem to undress us by degrees, to prepare us for a rest that will refresh us far more powerfully than any night's sleep could do. We shall then find no weariness from the fatigues which either our bodies or our minds have undergone; but all tears shall be wiped from our eyes, and sorrow, and crying, and pains, shall be no more; we shall then without weariness move in our new vehicles, transport ourselves from one part of the skies to another, with much more ease and velocity, than we could have done in the prime of our strength, upon the fleetest horses, the distance of a mile. This cheerful prospect enables us to see our strength fail, and await the tokens of our approaching dissolution with a kind of awful pleasure. I will ingenuously own to you, dear madam, that I experience more true happiness in the retired manner of life that I have embraced, than I ever knew from all the splendour or flatteries of the world. There was always a void: they could not satisfy a rational mind: and at the most heedless time of my youth, I well remember, that I always looked forward, with a kind of joy, to a decent retreat, when the evening of life should make it practicable.

[To be concluded in our next.]

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*Reply to Mr. Wales's Remarks. By George Forster, F. R. S. Naturalist on the late Voyage round the World, by the King's Appointment.\* 4to, 1s. 6d. White.*

Having given a pretty copious account of Mr. Wales's remarks in our Review for January last, impartiality may seem to require that we should take equal notice of this reply. To confess the truth, however, we think that neither the subject nor the manner of the dispute deserving so much notice. Mr. Wales may possibly have expressed himself with rather too much warmth of resentment; but such warmth of resentment was ingenuous and natural enough in a man, who felt himself injured, and the redress he reasonably required refused him. On the other hand the affected moderation and dispassionate phlegm of Mr. Forster, the naturalist, appears to be altogether disingenuous and unnatu-

\* So Mr. George Forster styles himself. And it is certain that the King can do great things, in the way of bestowing titular honours. But we do not regard the appellation of *naturalist* as merely titular. A royal *mandamus*, we know, may make a man a master of arts or a doctor, but it will not therefore make him a *scholar* or a man of *science*, --- Men of letters stand in this respect, in the same predicament as men of quality. Thus that merry monarch Charles II. being solicited to make a man a gentleman, replied, it was out of his power: he would make him a nobleman, indeed, if that would do.

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tal.—If he did not intend to injure Mr. Wales, in dropping that very palpable insinuation, that he [Mr. W.] either wilfully or neglectfully stopped Mr. Arnold's watch, how easily might not he have given Mr. W. the satisfaction required, by correcting an incorrect mode of expression, into which, as a foreigner, he might very easily and unintentionally have fallen. If, as Mr. Forster himself confesses, the little word *was* was the only cause of offence, had he not been disposed to quarrel, he would have obliterated it; as, if he did not mean to throw a reflection on Mr. W. on account of the stopping of the watch, the expression was false English. Those excellent *English* writers, the *Scotch* critical Reviewers, indeed, attempt to justify Mr. Forster's mode of expression, as follows:

“ We will venture to assert, that from an impartial and attentive perusal of the remarks they appear to have originated from that innocent passage. The watch, which “*was unfortunately stopped*” (not by Mr. Wales, but by—accident), was in the care of the astronomer of the voyage, and the delicacy of that gentleman imagined that the paragraph before cited, as completely accused him of stopping the watch, as if it had proceeded to say by what, or by whom, it was stopped—viz. by Mr. Wales, who had charge of it. As well might the keeper of the city mace prosecute for a libel and an accusation of theft the newspaper which should tell the world that yesterday the city mace was unfortunately stolen.”

—Were these egregious critics as *knowing*, as they affect to be *witty*, they would have seen that the ridicule of this passage reverts on themselves, and serves only to expose their ignorance. The verb *stop* is frequently used *neutrally* as well as *actively*; which is not the case with the verb *steal*. A watch, or St. Paul's clock, may with propriety be said to *stop*, as it were of itself, without being stopped by any external accident or agent: The city mace, however, could hardly be said to *steal* itself, however loosely guarded by the bearer.-----As for the rest of this reply, we are silent about it for two reasons; the first is that Mr. Forster acknowledges that the censure we pass on him was just, respecting his insinuation against Capt. Cook's narrative; which he acknowledges had better been suppressed. The other is, that he informs us, a state of the case between his father and the first lord of the admiralty, is now preparing for publication; which will of course come under our Review, and may enable us to speak more pertinently on the subject.

I.

*A View*

*A View of the Hard-Labour Bill; being an Abstract of a Pamphlet, intituled, " Draught of a Bill, to punish by Imprisonment and Hard-Labour, certain Offenders; and to establish proper Places for their Reception." Interspersed with Observations relative to the Subject of the above Draught in particular, and to Penal Jurisprudence in general. By Jeremy Bentham, of Lincoln's Inn, Esq. 8vo. 3s. Payne.*

Of the bill in question, Mr. Bentham, in his preface, gives the following account.

" This bill (or draught of a Bill, as it is called in the title, not having been as yet brought into parliament) is accompanied with a preface, short, indeed, but ample, masterly, and instructive. In this preface an instructive but general idea is given of the theoretic principles upon which the plan of the bill is grounded; and a more ample and detailed account of the documents which furnished materials and reasons for the several provisions of detail. A history of the steps that have been taken in the formation and prosecution of the plan is also interwoven.

" Amongst other things we learn by it, is, that ' the difficulties which towards the end of the year 1775 attended the transportation of convicts,' gave great weight to the inducements, if they were not themselves the sole inducement, that led to the institution of this plan. It may be some consolation to us, under the misfortunes from which those difficulties took their rise, if they should have forced us into the adoption of a plan that promises to operate one of the most signal improvements that have ever yet been made in our criminal legislation.

" I understand that the plan is not yet looked upon as absolutely compleated, which may be one reason why the circulation of it has been hitherto confined to a few hands. The ample use, however, and liberal acknowledgment that has been made of the help afforded by former volunteers, induced me to hope, that any lights that could be thrown upon the subject, from any quarter, would not be ill received.

" Whatever farther additions or alterations the proposed bill may come to receive before it has been carried through the House, there seems to be no great likelihood of their bearing any very great proportion, in point of bulk, to the main body of the bill as it stands at present. And as it is not yet clear but that it may be carried through in the course of this session in its present state, it seemed hardly worth while to delay this publication in expectation of further materials that may either never come, or not in such quantity as to make amends for the delay. It will be an easy matter, if there should be occasion, to give a supplemental account

count of such new matter as may arise. The attention of the country gentlemen has already been drawn to the subject by the general accounts given of the plan by several of the judges on their circuits: and it should seem that no farther apology need be made for giving as much satisfaction as can be given in the present stage of the business, to the curiosity which a measure, so generally interesting, can scarce fail to have excited. That curiosity is likely to be farther raised by some fresh enquiries, which I understand it is proposed to institute in the House of Commons: and as the result of these enquiries comes to transpire, the use and application of it will be the better seen, by having so much of the plan, as is sketched out already, to refer to."

As a specimen of our judicious barrister's mode of commenting on the several clauses of this bill, we shall quote his observations on the 60th and 61st clauses.—The former relates to the *returns* to be made of the state of the establishment. On this head he remarks,

"The ordering these returns, is a measure of excellent use in furnishing data for the legislator to go to work upon. They will form all together a kind of *political barometer*, by which the effect of every legislative operation relative to this subject, may be indicated and made palpable. It is not till lately that legislators have thought of providing themselves with these necessary documents. They may be compared to the bills of mortality published annually in London; indicating the moral health of the community, (but a little more accurately, it is to be hoped) as these latter do the physical.

"It would tend still farther to forward the good purposes of this measure, if the returns, as soon as filed, were to be made public by being printed in the Gazette, and in the local newspapers. They might also be collected once a year, and published all together in a book."\*

On the 61st clause, relative to the penalties for escapes, on the party escaping, he makes the following humane and sensible observations.

"I cannot help entertaining some doubts of the expediency of capital punishment in case of escapes. *Punishments that a man has occasion to choose out of, should be commensurable.* That

\* A few years ago, I began sketching out a plan for a collection of documents of this kind, to be published by authority under the name of *bills of delinquency*, with analogy to the *bills of mortality* above spoken of: but the despair of seeing any thing of that sort carried into execution soon occasioned me to abandon it. My idea was to extend it to all persons convicted on criminal prosecutions. Indeed, if the result of all law proceedings in general were digested into tables, it might furnish useful matter for a variety of political speculations.

which is meant to appear the greater, should either be altogether of the same kind, or include one that is of the same kind with the lesser; otherwise, the danger always is, considering the variety of men's circumstances and tempers, lest the punishment which appears the greater to the legislator and the judge, as being in general the greater, should appear the lesser to the delinquent. On the other hand, you may be sure of making your punishment appear the greater to the delinquent, when keeping to the same species, you can either increase it in degree, or add a punishment of another species. A fine may to one man be worse than imprisonment; imprisonment may to another man be worse than a fine: but a fine of twenty pounds must to every man be worse than a fine of ten pounds; imprisonment for six months, than imprisonment for three: so also must imprisonment, though it were but for a day, added to a fine of ten pounds, than a fine of ten pounds by itself.

"In the present instance, it may very well happen, that a convict may even prefer certain death to his situation in a labour-house or on board a lighter: in such case, the punishment of death, it is plain, can have no hold on him. What is still more likely to happen is, that although he would not prefer *certain* death to such a situation, he would yet prefer such a *chance* of death as he appears likely to be liable to: after having effected his escape. I say, after *having* effected it: for the *attempt*, I observe, is not made punishable in this manner.

"It may be objected in the first case, that if death were preferable in his eyes to servitude, he would inflict it on himself. But the inference is not just. He may be restrained by the dread of future punishment; or by that timidity which, though it might suffer him to put himself in the way of dying at a somewhat distant and uncertain period by the hand of another, would not suffer him, when the time came, to employ his own. In either of these cases, capital punishment, so far from acting as a preventive, may operate as an inducement.

"In cases of escape, little, it should seem, is to be done in the way of restraint, by means that apply only to the mind; physical obstacles are the only ones to be depended on. To the catalogue of these, large additions and improvements have been made, and still more, as I have ventured to suggest, might be made, if necessary, by the present bill. The degree of security which these promise to afford, seems to be quite sufficient without having recourse to capital punishment. This will save the unpopularity of inflicting a punishment so harsh, for an offence so natural."

We shall take our leave of this interesting pamphlet with one short quotation more; in which the Author, more  
honestly

honestly than professionally, throws a slur on his brethren of the long robe; which he observes, however, they have sufficient fortitude to bear. In the 65th Section, empowering the judges to do business out of their jurisdiction; it is specified, that in cases where "the court house for a town, that is a county of itself, is the court-house for the county at large, but the judge's lodgings are not situate in both: the bill therefore declares that, for the above purposes, they shall be construed and taken to be situate in both."—On this curious construction, M. R. observes,

"Here the hand of the lawyer is visible; a plain man would have contented himself with saying, that a judge of the description in question might do such business as might be done at his lodgings, for any county, although he were in an adjacent one, But there never was yet a lawyer, who, when either would equally well serve the turn, did not prefer a false account to the true one. The old maxim which, to another man would seem inflexible, "nothing can be in two places at once," bows down before him. These paradoxes are a kind of professional wit; which is altogether innocent in the intention, though not altogether harmless in its effects. This is no reflection on the Author: it is only attributing to him, in common with every body, what no body is ashamed of."

The more shame for them! Not ashamed of preferring falsehood to truth! What good can be expected from such lawyers?—With deference, however, to our barrister's judgment, the blunder is not so gross in fact as he represents it. The bill does not say the judge shall be in two places at once, but that it shall be *so construed and taken to be*; which is nothing more than a mere supposition, one of those fictions in law, on which the greater part of its practice is founded. The Irishman, who, said, "he could not be, like a bird, in two places at once," would be perfectly satisfied with the propriety of the above construction, and think it full as good in grammar as in Law. W.

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*Explanatory Remarks on the Preface to Sydney Parkinson's Journal of a Voyage to the South Seas. By John Fothergill, M.D. F. R. S. Large Quarto. No Price, nor Publisher's Name.*

In the preface to Sydney Parkinson's Journal, Dr. Fothergill is charged with entering into a kind of combination with Mr. B. the late Dr. Hawkesworth and others, to defraud and oppress the executors of the said Parkinson, and particularly

particularly Stanfield Parkinson his brother; who, it appears, in consequence of the distress and perplexity thence arising, became insane, and died mad in St. Luke's hospital.—The design of this publication is to exculpate Dr. Fothergill from any unjust or disingenuous proceeding in that unlucky affair.—It is not for literary Reviewers to judge the merits of such a cause; but we cannot help thinking the Doctor rather too complacent to his readers and neglectful of himself, in saying “It would be tedious and not interesting, to produce undeniable evidence in support of his narrative.”\* Surely the production of evidence is the *most interesting* part in so criminal a cause; at least to the man who stands up in his own justification! It would be a pretty piece of business, indeed, if the culprit were to be acquitted merely on his own *ipse dixit*. To say the truth, the Doctor makes much such a kind of defence as is common with those, who have no evidence to produce.—In these Remarks Dr. F. hath also reflected with some asperity on the writer of the Preface; who will most probably repay the Doctor in kind. We have a trite and vulgar saying, which is sometimes pertinent; “that the man should avoid throwing stones who has glass windows in his head.”—On the whole, we apprehend this publication will turn out a very unadvised and imprudent proceeding. When the Lion sleeps, let him doze on; it is dangerous to awaken him with the braying of an Ass.

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*The Wreath of Fashion, or the Art of Sentimental Poetry.* 4to.  
1s. Becket.

There is some sense, taste, and humour in this production; we are not delighted, however, either with the versification or the satire, in both of which there is something frivolous and feeble. This author's lash puts us in mind of the pious devotee, we read of in De Lolme's *Flagellators*; who inflicted on herself the grand discipline with a rod of scathers. His idea of the use of satire seems also to correspond with the lady's notion of the utility of castigation.

“It is only” says he “the desperate Satyrist, whose inveterate pen strikes at the character and honour of individuals, that perverts and disgraces Poetry:—Such aspersions, if well founded, are too gross for the tribunal of the Muses; and if, (as is generally the case) they are utterly false, they recoil not only on the

\* Explanatory Remarks, page 17.

Author,

Author, but on the very art itself, which can so easily be perverted to so bad a Purpose.—But who can be hurt by a Critique on his *Charades* and *Rebuses*?—An imputation of false taste may not be very pleasant; but it never can seriously offend men of sense and good breeding: Both which qualities, as the author agrees with all the world in acknowledging *his Personages* to possess in the highest degree, so he requests that not only they, but the few others who may happen to read his poem, will acquit him of any intention to give the slightest offence.”

We are by no means fond of your professed satyrists, those literary mohawks, that run, like malayans, a muck at all they meet. At the same time, nevertheless, we look upon such mincing tickle-tobies as this writer to be full as useless, if not quite so pernicious. If they do not intend the rod of their ridicule should be felt, they had better not bring it in sight. They are just as absurd as the fond mother who gives instructions for her child to be chastised, but so gently that he may not be hurt. Either the objects of our author's ridicule deserve it, or they do not. If they do, he is wrong to use so much lenity.—If they do not, he is equally wrong to attempt to ridicule them at all.—We applaud him for his just contempt for the sentimental poetry so much in vogue; we cannot, however, at all agree with him, in thinking the poetical institution of Bath-Eaton a subject of ridicule. Surely such amusement is more laudable and rational, than the wretched custom of playing at cards, and other dull and illiberal means of killing time in vogue. Did this writer imagine, that on the establishment of such a society, the Vase should team with the productions of a Milton, a Dryden, or a Pope? Or is it to be justly censured for not affording pieces of equal eminence? Forgetful as this writer may invidiously be of its *charitable* design, and tasteful as he is in literature, he must be fastidious, indeed, if he affects to despise many of the poetical pieces in the Bath-Eaton collection. We agree with him, that *Bouts rimés*, *Chorades* and *Rebuses*, are unworthy of it; but then we admit, that they are equally beneath criticism and satire. We must not do the author or our readers the injustice to dismiss this little performance, without giving a specimen of his talents.

On a spruce pedestal of *Wedgwood ware*,  
Where motley forms, and tawdry emblems glare,  
Behold she consecrates to cold applause,  
A Petrefaction, work'd into a *Vase*:  
The Vase of Sentiment!—to this impart  
Thy kindred coldness, and congenial art.

Here

Here, (as in humbler scenes, from *Gards and Gout*,  
*Miller* convenes her literary Rout)

With votive song, and tributary verse,  
 Fashion's gay train her gentle rites rehearse.

What soft poetic incense breaths around !

What soothing hymns from Adulation sound !

Here, placid *Carlisle* breaths his gentle line,

Or haply, gen'rous *Hare*, re-echoes thine ;

Soft flows the lay ; as when, with tears, He paid

The last sad honours to his—*Spaniel's* shade !

And lo ! he grasps the badge of wit, a wand ;

He waves it thrice, and *Storer* is at hand ;

Famish'd as penance, as devotion pale,

Plaintive, and pert, he murmurs a love tale.

*Fitzpatrick's* Muse waits for some lucky hit ;

For, still the slave of Chance, he throws at wit.

While *Townshend* his pathetic bow displays,

And Princely *Boothby* silent homage pays.

With chips of wit, and mutilated lays,

See *Palmerston* sincere his *Bout's Rhimeds*.

Fav'rite of ev'ry Muse, elect of *Phœbus*,

To string Charades, or fabricate a Rebus.

Deceit of such a guide, old Ocean, mourn

Thy fading glories, and thy laurels torn !

'Twas *Palmerston* repell'd each hostile wrong,

Like *Ariel*, wrecking Navies with—a Song ;

But see, by pitying Fate his loss supplied ;

For *Mulgrave* joins where *Keble* and *Sandwich* guide.

*Mulgrave* ! whose Muse nor winds nor waves controul,

Could bravely pen Acrostics—on the *Pole*.

Warm with poetic fire the Northern air,

And sooth with tuneful raptures—the great *Bear* ;

Join but his poetry to *Burgoyne's* prose,

Armies shall fall asleep, and Pyrates doze.

So when the rebel winds on Neptune fell,

They sunk to rest, at sound of *Triton's* shell.

“ If *Placemen* thus poetic honours prize,

“ Shall I be mute ?” (the laureat *Whithead* cries.)

“ What if some rival bard my empire share !

“ Yet, yet, I tremble at the name of *Clare*. †

\* Upon Lord Palmerston's appointment to the Treasury, Lord Mulgrave succeeded to his place at the Treasury Board.—“ *Mira canam ; Sol occubuit, nox nulla secuta est.*”

† Whoever has read his Lordship's verses, presented to her Majesty, with a gift of *Irish poplin*, and that too on a *New Year's Day*, will not wonder at the jealousy and apprehension the laureate expresses of so formidable a rival.—The recollection of the poplin leads to a digression, in the pindaric

" *Pindar* to *Clare* had yielded—so did I—  
 " Alas, can poetry with *Poplin* vie !  
 " Ah me ! if poets barter for applause,  
 " How *Jerningham* will thrive on *fimsy* *gause* !  
 " What tatter'd tinsel *Luttrell* will display !  
 " *Carmarthen* satten—*Carlisle* paduasoy !  
 " *Garrick* will follow his old remnant trade ;  
 " He'll buy my place with *Jubilee* *brocade*.  
 " While *Ausley*, the reversion to obtain,  
 " Vamps his *Bath drugget*, till he spoils the grain.  
 " Perish the thought ! hence, visionary fear !  
 " Phœbus, or Phœdrus, shall old *Whitehead* cheer.  
 " Behold their nobler gift—be this prefer'd !"  
 —He said—and proudly brandish'd the *Goat's beard*,  
 Then dropt it in the *Vase*—immers'd it falls  
 Mid Sonnets, Odes, Acrostics, Madrigals :  
 A motley heap of metaphoric sighs—  
 Laborious griefs, and studied extasies—  
 Yet hence how warm each tuneful Suppliant's claim !  
 What palpitations for his *mite* of fame !  
 Alas ! regardless of their equal toils,  
 Fashion still wildly scatters random smiles.  
 And Colman *may* (if *Billy Woodfall's* by  
 To prop him up) attract her vagrant eye.

Poor Colman ! How many *props* hast thou had to enable  
 thee to hobble along in thy literary line ! and how art thou  
 helped out at last ! From *Thornton* and *Bob Lloyd*, to be at  
 last obliged to take up with *Billy Woodfall*. Thou art cer-  
 tainly on thy last legs ! Poor Colman !

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*The Project, a Poem.* 8vo. 1s. Becket:

This piece is dedicated, with propriety and some humour,  
 to Dean Tucker, one of the first of our modern political  
 projectors.—The scheme of the present is introduced as  
 follows.

" A simple plan the muse explains ;  
 Nor asks a patent for her pains.  
 In either house, below the chairs,  
 Where Bathurst rules, and Norton glares,  
 There stands a table, where they place

~~satiric~~ style of all Laureats, on the fatal consequences that might fol-  
 low from establishing Lord Clare's method of tacking a present to every  
 Poem—but the Laureate recovers his spirits, by thinking of the last  
 production of his own Muse—the *Goat's Beard*—spun from ten lines of  
*Phœdrus*, to Four Hundred of *Whitehead*.—

The

The voter, the journals, and the mace;  
 "Hence with that bauble!" Cromwell cried;  
 And wisely too; 'tis useless pride;  
 Hence with it all! it fills a place  
 A nobler ornament shall grace.  
 A vast Buzaglo, day by day,  
 Shall chase the noxious blasts away,  
 And spread an artificial glow;  
 Tho' Palace-yard is wrapt in snow,  
 Around the flame, with vernal pride,  
 A *Fire Committee* shall preside,  
 Ballotted by the same directions  
 As *Grenville's lottery for elections*;  
 With *Nominees* to feed the fire,  
 And make it spread and blaze the higher;  
 And *Chairmen* more sedately sage,  
 To quench its too excessive rage.

"The fuel, for such deep designs,  
 Nor springs from groves, nor lurks in mines;  
 Combustibles for state affairs  
 The press more speedily prepares;  
 The teeming press shall hither scatter  
 Rheams of inflammatory matter;  
 Here, "thoughts that glow and words that burn"  
 To their own element shall turn;  
 But, shifted from their author's aims,  
 Shall spread more salutary flames.

"*Almon*, by contract, shall provide  
 The libels *vamp'd* for either side,  
 And stipulate throughout the season  
 To furnish proper stock of treason.  
 How bright will the Buzaglo glow,  
 While heaps of *Junius* blaze below?  
 What ardours will *Plain Truth* dispense,  
 Fir'd with a page of *Common Sense*?  
 Yet in a moment 'twill be slack'd,  
 By thrusting in *Dean Tucker's Tract*;  
 Again 'twill kindle in a trice,  
 Refresh'd with scraps of *Dr. Price*;  
 Now moulders slow with clumsy smoke,  
 While *Johnson's* fogs each passage choak;  
 Now hiss, and sputter, and belnear  
 The house with brimstone of *Shebbeare*."

A sufficient specimen this, of our projector's manner; we refer the curious reader, therefore, for the remainder of the matter of his project to the pamphlet itself. ● ●

\* \* \* Our CORRESPONDENTS, &c. will we hope, excuse us this month.

T H E

# LONDON REVIEW.

F O R M A Y, 1778.

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A Fifth Letter from Dr. KENRICK to Dr. PRIESTLEY, on  
the Nature of *Matter* and *Spirit*.

S I R,

In deference to the opinion of a judicious correspondent, a *quondam* coadjutor and friend of yours, I have departed from my declared intention, as to the subject of the present letter.\* For, tho' the mechanical deduction, of the phenomena, of the vis. inertię, cohesion, gravitation, &c. of bodies, from the principles I have already laid down, respecting *matter*, would tend highly to illustrate those on which I propose to explain the nature of *spirit*, such a deduction would in fact form an elementary treatise of *rational mechanics*,† and carry me much farther than Dr. Priestley may be particularly concerned to go, is an enquiry merely into the nature of *matter* and *spirit*. I shall proceed, therefore, to consider in order, the subject of the third section of your Disquisitions; on which I shall comment as freely, as I have done on the two preceeding. You entitle this third section "of the seat of the *sentient principle* in man." —The chief subject of it, however, is, properly speaking, the nature of the *sentient principle* itself, and the question whether such principle be inherent, or may be superadded to *matter*, as Mr. Locke terms it, or whether it is a property peculiar to some different and distinct substance. "I proceed," say you, "to enquire whether, when the nature of "matter is rightly understood, there be any reason to "think that there is in man any substance essentially different from it." Now, tho' I should readily answer this query with a negative, and say there is no other *substance* in

\* See the close of the fourth letter in March Review.

† It is proposed therefore to treat of these subjects more methodically, in a separate work, which the Letter-writer hath prepared for the press, entitled an *Essay on Motion*, or a *Mechanical illustration of the first principles of natural philosophy*.

map than *matter*; I am by no means of opinion, that the *sentient principle* belongs to mere matter, considered either according to its definition by former philosophers, your own correction of that definition, or even as I have, myself, still less *substantially*, defined it. The truth is, that the nature of neither *matter* nor *spirit*, is *rightly understood*, on account of our absurd attachment to the term, and the equivocal meaning of, *substance*. I say *equivocal*, because, though metaphysicians, familiarized to reasoning on abstract ideas, may apply it without confusion to *immaterial* and *imaginary* beings, *natural philosophers* and popular reasoners, in general cannot divest themselves of the idea of something extended, having length, breadth and thickness, whenever they use the word *substance*. Nay, metaphysicians themselves become immediately sensible of the impropriety of applying the term to mere virtual or potential beings, whenever they would particularize the ideas and distinguish the identity of the Being, to which it is applied. It may be thought that *POWER*, in the abstract, may be called without impropriety *substance*, because two powers acting in contrary directions oppose or resist each other's action in the same manner as two material bodies, moving contrary ways, are known to do: but in distinguishing one power from another, as existing independent of their reciprocal action, we have directly recourse to material *substance*, within the separate limits of which such powers are severally supposed to exist. Such substance, however, is merely ideal, and has no existence in nature: for take away the *power*, supposed to be circumscribed by it, and nothing remains; even as you yourself say of *matter*, "it must entirely vanish, when we take away its property of extension."\* I am not to learn indeed, that certain sagacious critics, have been bold enough to contravert your principles, by affirming that "power, without a *substratum* in which it may exist, and exert itself, is a *non-entity*."† Now, not to pose these profound philosophers, by desiring them to explain how any thing can *be*, that has *no being*, or, *is what is not*; in other words, how any thing can have the *POWER* to *BE nothing*—I say, drop-

\* Taking *matter*, however, to be, what I have defined it, a *power of expansion*, you cannot possibly take its *extension* away from it, even in *idea*: which might be done, if it were supposed to consist only of a *power of attraction or repulsion*.

† The Critical Reviewers. See their Review of Dr. Priestley's *Dissquisitions*.

ping these difficulties, on the supposition that the sophist might be a peripatetic from the banks of the Shannon, I should be glad to know how any English philosopher, capable of adopting a similar absurdity, would define the *substratum* of *omnipotence*; without which, according to this doctrine, even the *deity* would be a *non-entity*! —Is *space*, according to these *substantialists*, the substratum of divine power?—Certainly not—Mere space, is in their phraseology, a *non-entity*.—Is *matter* then that *substratum*?—This, they will not own, lest they should be thought *materialists* indeed! And yet, such is the fact, and such are the absurdities, into which the vague and unphilosophical modes of expression and reasoning, about *substance* and *substances*, have involved us.—*Man*, say former philosophers, “is a being, composed of two different and distinct substances, *matter* and *spirit*.”—*Man*, says Dr. Priestley, “is a being not constituted of two distinct and different substances, *matter* and *spirit*, but is formed of one homogeneous substance,” capable of exhibiting the form, and performing the functions both of *matter* and *spirit*.—Why then, my good doctor, are you so attached to this troublesome stuff, *substance*, as even to rank yourself on the side of the *materialists*; when you might (as I have elsewhere observed) with equal propriety have classed with the *spiritualists*? Why stand up in defence of *disgusting matter*, when you might, so properly and prudentially have altogether discarded *encumbering substance*, and joined us *potentialists*;—not *materialists* but *motionists*—on whose most simple *physical* and *mechanical* principles, without clashing with *divine* knowledge, rests the foundation of all *human* science?

Recurring to your own position, that every thing is what it is, in consequence of some certain powers, it may not be impertinent to enquire whether the elementary powers, which cause things to be what they are, do not actually constitute the very essence of those things? And, if they do (as we shall find all the reason in the world to believe) if those *powers*, which we generally call the *properties* of things are, in fact, the things themselves, we shall have no use whatever, for the *substratum* or substance, within which those properties are supposed to be contained. According to your own rules of philosophizing, therefore, such supposed principle must be banished from philosophy. To banish the *substantiality* of *spirit*, indeed, you could not make any reasonable

reasonable objection, had you fairly succeeded in your laudable attempt to banish the *solidity* of *matter*. But, tho' you partly failed in your attack on solid matter, you may succeed in the demolition of *material* spirit: for *material* is, in fact, every thing that is *substantial*, or that can properly be denominated a *substance*, of any kind whatever. Needed there any proof, that even mechanical *power* can exist without any substratum or substance, within which it must necessarily exist and exert itself, we have only to recur to the simple phenomenon of motion, and its communication from one body to another. What is the *substratum*, for instance, of the *power* that exists in the velocity of the motion of any moving body; the *momentum*, or quantity of whose motion is estimated by multiplying the *vis inertiae* of such body, into such velocity? Admitting, for the sake of the present argument, that such body is the *substratum* of the *power* of its *vis inertiae*, it is not the *substratum* of the *power*, causing it to move with its determinate velocity in the line of its direction. This is plain, because such *power* is not attached to the moving body, but may be communicated through a series of equal elastic bodies, without actually removing any one of them. What is the *substratum* of this motive power, at the instant, when passing from one to the other, it is equally divided between both, and seems exerted on both, in contrary directions?—Such *power*, hath evidently no *substratum* or substance, within which it must necessarily exist and exert itself: and if mere *mechanical power* can exist without such *substratum*, surely, a *sensitive* or an *intelligent power* may be reasonably conceived to stand in as little need of *substance*, to support its existence! The fact is, that the term substance, whether called *material* or *immaterial*, is expressive merely of a notion, or complex idea, formed from a number and variety of sensations, by reflection and experience. No simple perception ever excited the idea of substance. All that we immediately perceive, by means of the impressions made by external objects on any of the senses, is merely *superficial*. The effect in all the several modes of sense, may be resolved into the simple perception of a *power* of *resistance*. It is, by subsequently comparing our several and various perceptions together; it is by compounding powers of resistance, acting in different directions, that we form the compound idea of a *substance*, resisting every way, and of course having, what we call length, breadth and thickness. I gave, in the beginning of my last letter, the hint of

of a mechanical explication of the phenomenon of solid body, conformable to this mode of conception: a hint, which I mean in my farther disquisitions on *matter*, to pursue, and to shew that palpable bodies not only *may be* so formed, but that they *really are* so; their *cohesion* of parts being the mechanical effect of their internal and constitutional motion. To confine myself, however, at present, to the discussion of the point respecting *spirit*. Admitting, for the reasons above given, that a *power* may exist and act or exert itself, without being confined to a *substance*, we are relieved from the difficulty of considering the powers of sensation and thought, as the properties of mere matter. Yet still we recur to the questions, “what are the powers of sensation and thought? Are they such as do exist independent of the properties of matter: or are they such as tho’ not independent of such properties, are reconcilable to, and act consistently with them?”—I will endeavour to give a satisfactory answer; in a method pointed out by your own observation. “The powers of sensation and thought,” you say, “as belonging to man, have never been found but in conjunction with a certain *organized system of matter*: and therefore, it is philosophical to infer that those powers necessarily exist in, and depend on such a system.”—This inference is, indeed, truly philosophical; although it by no means accords with that you draw in the preceding page; where you say that for the same reason these powers “belong to the *same substance*,” which you call *matter*; of which substance man is also composed. But would it not be as philosophical to say, that “the properties of the matter, composing an organized system, *belong* to the system,” as to say that the powers of the system *belong* to the matter?” Do the characteristic properties of a temple, a palace, a house, belong to the stone, brick and mortar, of which they are built, or do those of the materials of which they are built rather belong to the house, palace or temple? If one and the same substance is capable of being modified into different systems, the powers existing in and necessarily dependent on, such systems, cannot with any propriety be said to *belong* to the substance; altho’ such substance may be said to belong to every such system, because it enters into the composition of all. It is, therefore, I think, that *improperly* you say; “nothing but a precise and definite knowledge of the nature of perception and thought can authorise any person to affirm, whether they may not *belong* to an extended substance.” Not that I

mean

mean to insinuate that sensation and thought can belong to any being, into whose composition extended substance (or a power of expansion, such as I have defined matter to be) does not enter.—Tho' I have no notion of the existence of *sensible thinking matter*, I have as little notion as you, of *sensible thinking SPIRIT*.—Sensation and thought are complex modes of passion and action, peculiar to compound and complicated beings. No simple uncompounded being can either feel or think.—By the way, let me enter a caveat here against being misunderstood. I do not mean to call the great first cause, to which we cannot but attribute intelligence and design, a compound being. I distinguish between, what we call intelligence in the creator, and intelligence in his creatures: for, “as the heavens are high above the earth, so are his thoughts above our thoughts.” A scriptural expression this, which justifies even the christian in making a distinction of the greatest difference between divine and human knowledge. The *latter*, being as you rightly observe, founded entirely on ideas, formed from the impressions made by external objects on the senses, must of necessity be different, even in *kind* as well as *degree*, from the intuitive omniscience of the deity. This premised, let us proceed to enquire into the nature of sensation and thought, under the guidance, you have properly chosen, of those natural *phenomena*, which should influence all our conclusions on this subject. At the same time, we ought particularly to remember that it is the *phenomena only* of the material universe, which philosophy undertakes to explain, and not the real essence of things, independent of their impressions on the senses.—“Had we formed,” say you, “a judgment concerning the necessary seat of thought, by the circumstances that universally accompany it, which is our rule in all other cases, we could not but have concluded, that in man it is a property of the nervous system, or rather of the brain. Because, as far as we can judge, the faculty of thinking, and a certain state of the brain always accompany and correspond to one another: which is the very reason why we believe that any property is *inherent* in any *substance* whatever.”—Here again, sir, you seem to have forgot that, in the preceding page, you have justly imputed thought to the *organized system* of the matter of the brain, and not to the matter or substance itself.—That the brain, or rather the nervous system, is the seat of sense and thought I readily admit: but if its *sensibility* and *reflection* be inherent,

inherent, or peculiarly belong to the substance of it, it must be owing more immediately to the peculiar organization of that substance. Now, all matter being elementarily, or originally homogeneous, either the simple element, or elements, of matter must possess some degree of sense and perception, however obtuse or indistinct, or else the exquisite sensibility of the nerves and brain, must be owing merely to the *modification* of such matter. But can mere *organization* possess the properties of sensation and thought? Hardly. For, tho' by modification or organization, I cannot, by my theory, mean a mere apposition of parts, but make it to consist chiefly in the systematical motion of those parts, I yet, do not impute sensibility separately and solely to the  *motive powers*, entering into the constitution of bodies, any more than I impute it to the passive power, or expansive substance, which makes a part also of their composition. But, tho' neither the active nor the passive elements of bodies are separately susceptible of feeling, or capable of thought, the minutest corpuscle, which they unitedly compose, hath a *perception*, in some degree, of the adjacent corpuscle, or circumambient corpuscles, which it constantly and necessarily resists \*. Sensation and thought are thus like other natural phenomena, the result of the  *motions*, generated by the mutual action, and reciprocal reaction of the  *forces* or  *powers*, existing as first principles in nature. I do not say that these *perceptive* corpuscles *think*, or that they are susceptible of animal pain or pleasure. They are not animals; I do not even call them *sensitive*; they are not sufficiently *organized* to possess the sensation of a vegetable; they are not vegetables. They are yet capable of entering into the composition of the sensitive plant; nay, into that of an animal, and even into that of the human brain: in which case, every one of them bears his proportion in the performance of the office of thinking. The modification of every corpuscle thus unites to constitute the organization of the brain, whose system of sensation and thought becomes thus the complicated system of an indefinite number of less distinct, and less susceptible systems of perception.—It has been said, indeed, that *thinking* is a species of action, *sui generis*, totally different even in *kind* from motion, or the result of the action and reaction of bodies. But how do we know this? Or what reason have we to suppose

\* This reciprocal resistance is mechanically and mathematically demonstrable.

it?

it? What is the image, excited or traced in the sensorium by the impression which any external object makes on the organs of sense? What, but the simple perception of the motions, propagated in vibrations from such objects to the brain?—What is the retained and recollected idea of such object? What, but the simple perception of a similar vibratory motion again excited by the organs of the memory? By the external organs of sense, we perceive external objects; by the internal organs we perceive the impressions those objects have made, and the comparative differences between the ideas they excite. Even the most exquisite sensations of pain and pleasure, whether mental or corporeal, are nothing more than the simple perceptions of the state of the percipient, external or internal organs. But a mere inanimate corpuscle, it may be said, hath no perception of any kind at all. It may, indeed, be so said, but it can by no means be proved; and, if we sufficiently simplify our idea of mere perception, I am persuaded, it will appear to be quite otherwise. I shall, on this head, beg leave to quote a passage from a paper I once wrote on the subject. “Even the most inert solid and incompressible of bodies, are possessed of a capacity of reciprocal resistance; they cannot exist at the same place at the same time; they oppose each other’s motion, when meeting in contrary directions; an opposition which may not be improperly termed a *mechanical species of perception*. Can there be any impropriety in saying that two inanimate or unorganized bodies, in collision, perceive the presence or force of each other, because they are incapable of sensation, or of forming ideas of the objects perceived? For want of a nervous system, in their construction and constitution, they are indeed incapable of irritability, and of course, of feeling animal pain and pleasure. For want of the proper organs of sight, hearing, taste, and smell, it is true, they neither see, hear, taste, or scent each other; but can it be said that they do not perceive, or are totally insensible of that reciprocal resistance, which is sometimes so great as not only to stop their motions, but to diversify their whole form? Were their resistance imperceptible to each other, would not each body proceed in the line of its direction, as if its opponent were not present?” In reply to these queries, your doughty antagonist, the author of *Letters on Materialism*, affected in his great wisdom to be witty; gravely telling us, by the by, that “no two things could perceive each other, that “did not touch each other, and that there could be no touch

"touch where there was no *irritability*, or power of feeling "pain and pleasure." You will give me leave, sir, to quote my rejoinder, as it was only printed in periodical publications, which you may possibly have not read.—

"Surely I distinguished sufficiently between *animal sensation* and a *sense* of mere material resistance, by calling the latter a *mechanical species* of perception. You will not object to my saying that two equal leaden weights, meeting each other with equal velocity in opposite directions, *RE-ceive* a mutual impression from their reciprocal resistance. Where then is the real impropriety of saying they *PER-ceive* that resistance or pressure: from which it is evident, they actually *RE-ceive* a *PER-manent* impression. But a *leaden weight* you say, is not *irritable*, "and there can be no *touch* without *irritability*."—And so the said leaden weights, notwithstanding they might be beaten flat by their collision, must not be said to have *touched* one another in the conflict.——*Risum teneatis, lectores!*"——

You will perceive here, sir, an instance of the inconvenience, I mentioned at the commencement of these letters, of using the technical terms of one science, in writing on subjects of another. And yet so nearly are those of *physics* and *mechanics* allied, that such inconvenience is less felt in these, than would be the like practice in treating any other. But, having extended this letter to a reasonable length, I must defer the farther discussion of this critical subject to another opportunity.

I am, S I R,

Yours, &c.

W. KENRICK.

*A View of Society in Europe, in its Progress from Rudeness to Refinement: or, Inquiries concerning the History of Law, Government, and Manners. By Gilbert Stuart, LL. D.*  
4to. 15s. Boards. Murray.

[ Continued from page 258. ]

The capital defect of former inquiries into the manners and government of the middle ages, arose from the imperfect and circumscribed views with which they had been prosecuted. The authors tired, it should seem, with the

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obscurity

obscurity of the subject, or satisfied with a prospect from one station of the field, rashly concluded that the laws and practices observed at some æra to which they happened to direct their attention, prevailed during the whole period; and they reprobated or misinterpreted all the phænomena which opposed the imperfect and partial system they had embraced. They recollected not the constant fluctuation of all human affairs, and tho' they found by experience the most improved constitutions, laws, and manners of modern times subject to change, they considered the barbarous institutions of barbarous people to be stationary and uniform. By adopting the opposite and simple principle, which supposes the perpetual revolution of all human things, government and laws not excepted, the ingenious author of the performance before us has been enabled to throw much new and satisfactory light on the intricate topics he treats; and to unriddle with care and expedition, those mysteries which had embarrassed and perplexed our principal inquirers.

The feudal laws and manners derived their origin from the local circumstances of the nations by whom they were established, and they remained no longer in the same situation, than the continuance of the circumstances which gave them birth. The natural progress of improvements which took place posterior to the transplantation of the savages of Germany, to the northern provinces of Europe, introduced an alteration of circumstances, which gradually generated the various and important revolutions of the middle ages, and suggested the sources of the greater part of our present usages and laws.

In our last number, we attended Dr. Stuart in his progress through a part of this enchanting, but devious field. We beheld him delineate with a masterly hand, the condition of the Germans before they left their woods, and the political establishments they assumed after they had achieved conquests. We are now to listen to him, while he discusses the "spirit of fiefs; the military power of a feudal kingdom; the military arrangements which prevailed in the declension of fiefs and chivalry; and the progress of manners and refinement." Topics these, of much curiosity and importance, and most deserving of the attention of the reader.

The association was the impregnable bulwark of a feudal kingdom. It was founded on the noblest and most effective principles of human nature, mutual attachment and confidence

confidence among all ranks of men, and an exquisite sensibility to the common interest and honour of the state. The superior treated his dependants and retainers as brethren, and the latter followed the former as a guide, qualified to lead them to safety and to honour. Society was bound together by the laws of reason and virtue, and there was no need of the humiliating restrictions of human laws to punish crimes, because there existed no crimes to punish. Hence, the virtue and the heroism of the early feudal times, so opposite to the corruption and the selfishness of more polished periods, that we are tempted to conclude the former fanciful or supernatural, because they surpass so far all the dictates of our own experience.

The pure principles, however, of the feudal association, soon shared the fate of all human institutions; they were tainted and impaired by the progress of improvements, and the prevalence of interest. While common defence was the principal object of the whole community, unanimity, concord, and mutual affection animated every breast, and the people were virtuous, because there was little temptation to the commission of vice; but when industry and arts began to prevail, when ideas of property were introduced, and every man wished to secure to himself the fruits of his labour, the interests of the different ranks in society interfered with one another, and the mutual confidence between the superior and vassal no longer subsisted. This change of sentiments resulting so naturally from the change of circumstances, occasioned the various revolutions in government and manners, which characterise the progress of the feudal system, and which it is the object of the treatise before us to delineate.

The first appearance of the operation of these sentiments is discernible in the abuse of the feudal incidents of wardship, relief, aid and escheat. "These incidents which in a better age were the simple expressions of friendship and attachment, the tender and affectionate fruits of an intercourse the most devoted and zealous, were now to engender animosity and contention out of the sweets of love, a fatal bitterness was to arise, and sufferance was to succeed to enjoyment, oppression to freedom. Society and government became tumultuous and disorderly, and diseases and infirmities threatened their decay." The superior committed "spoil on the estate of his ward, which of old it was his pride to improve. He neglected the education of the heir, and gave repeated insults to his person. He let out  
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to relations, or even to strangers, the custody of his person, and the possession of his lands, and replenished his own coffers with the emoluments resulting from this infamous traffic. "The relief which originally was no more than at present, at the pleasure of the vassal, on his entering into the fief, was consolidated into a right, and an expression of gratitude was converted into a debt and a burden. The superior, before he invested the heir in his land, made an exaction from him, in which he had no rule but his own rapacity; and if the heir delayed to extinguish his fine of redemption, the superior continued his possession of the estate."

The superior claimed always the privilege of advising the marriage of his vassal, but he now usurped the right of disposing of him as he pleased, or even of transferring this right to another.

"This right, so mortifying to the male heir, was a stretch of still wilder oppression, and more ferocious cruelty, when exercised on the female ward. Her hand might be tendered at the will of the superior. He might pay no attention to her affections. She was to submit at his mandate to indecent embraces, unfashioned with love. Her beauty was to lose its sweets, and her heart its enjoyments, to feed his avarice, and to gratify his whim. Her relations were often to buy from him a privilege so frightful; and the unfeeling tyrant was to paint the horrors of its exertion, to extort his demand."

The aid also, which in happier times was a mere gratuity conferred on the superior, when his eldest daughter was married, his eldest son was soon made knight, or himself was to be ransomed from captivity, was now arrogated as a tax and a duty, and demanded on pretences the most impudent and frivolous. In the early times, cowardice, treason, or some notorious crime, only could infer the punishment of escheat; but in more corrupted periods, "trespasses and trifles were to be sufficient grounds for the seizure of lands, of which the possessor was *offensive*."

Under the cordiality of the feudal association, the Vassals possessed their lands with the burden of defending them, and those of the superior, and the virtue and popularity of that association, rendered its exertions effectual and complete; but when cordiality no longer existed, when the Vassal followed his leader with reluctance, or disregarded his summons, when the former began to attach himself to other interests and pursuits, and wished to disengage himself from the operations of war, some new expedient became necessary,  
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in order to provide for the public defence, and the tenure of knight service was for this purpose introduced. The object of this institution was to circumscribe and particularize the more enlarged and indeterminate ideas of the association, and to ascertain with precision, what was the military service which was annexed to the possession of every piece of land. Provision was thus made for the public defence, because forfeiture attended the disobedience of the knight, when formally summoned to appear in arms. Rude as this institution was, it formed an important step in the progress of society, towards establishing a legal constitution, and tended to determine the mutual rights of the superior and Vassal. The knights, however, produced by this tenure, differed most essentially from the knights of honour.

"The latter class was of high antiquity; the other was not heard of till the invention of a *fee*. The adorning with arms and the blow of the sword, made the act of the creation of the ancient knight; the new knight was constituted by an investment in a piece of land. The former was the member of an order of dignity which had particular privileges and distinctions; the latter was the receiver of a feudal grant. Knighthood was an honour; knight service a tenure. The first communicated splendour to an army; the last gave it strength and numbers. The knight of honour might serve in any station whatever; the knight of tenure was in the rank of a soldier."

The mode of tenure by knight service so convenient and salutary, and so obviously suggested by the present circumstances of the feudal constitution, quickly diffused itself over Europe, and appeared both in France and in England, before the termination of the tenth century. It has long been matter of much political controversy, whether feudal tenures were known in England, during the Anglo Saxon period, or were introduced in this kingdom by the duke of Normandy. The capital authors of our own, and foreign nations, have espoused different sides of this argument, and have produced the fruits of their respective investigations, to support their opinions. We are happy to observe that this important topic can no longer remain a subject of dispute. The uncommon penetration, and industry of the author, have enabled him to appeal to such documents, as fully establish the affirmative in this question, and demonstrate that William did not introduce, but adopted, and transmitted a mode of tenure, which he found established in the kingdom he had invaded. According to Dr. Stuart, it was during the Anglo Saxon period, and particularly under Edward the

the confessor that the feudal system subsisted in England, adorned with all its harmony, confidence and concord; of which happy times, the memory remained long, and was often appealed to by succeeding ages; that under the Duke of Normandy the disorders of this system began to be felt; and that they increased under his successors, till they became so violent and intolerable, as to excite a national ferment, which nothing could allay, but the legal and complete establishment of the rights of the people, by the memorable declaration of magna charta; a declaration which did not constitute an encroachment on the prerogatives of the crown, obliged to succumb from considerations of necessity and justice, but which recalled, explained, and secured the rights and liberties actually possessed by the people, under the auspicious reign of the Confessor. The reader cannot overlook this interesting and delightful view of the progress of the liberties of England, and we can assure him that it is not more consistent and reasonable, than the evidence by which it is supported, is direct and satisfactory.

The military levies regulated by the tenure of knight service, constituted the feudal militia, which continued for many ages to uphold the power of the monarchies of Europe. Time however discovered many imperfections in this system, and introduced into it many abuses. To alleviate the expence, and to diminish the danger of warlike expeditions, the holders of fees were in use to subdivide them, and to burden their subvassals with a proportional share of their military duty. Fractions of a fee even to the thirtieth and fortieth parts were not uncommon, which must have embarrassed exceedingly the levies, and from the shortness of the time of service, must have rendered the recruits extremely inexperienced. But the current of the times toward subinfeudations, seems to have been so irresistible, as to compel government to give way, and vassals were accordingly permitted to divide their fees into eight shares, the holders of which were denominated members of the fee. The usual duration of military expeditions extended to forty days; every member of a fee was constrained to serve as a soldier for five of these days, and to provide himself with armour and sustenance at his own expence. If the king or the chief demanded longer attendance than forty days, the expence of the army devolved on himself, and the soldiers were entitled to receive pay. If any member of a fee was a woman or a minor, it was incumbent on them to furnish a recruit to supply their place.

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The seeds of the revolutions which afterwards took place, are manifestly scattered in the military system now described. Expeditions could not always be completed in forty days. The soldiers were undisciplined, unmanageable, and averse to service. They were therefore disposed to convert their military duty into payments of money; and monarchs longed for mercenaries, whose assistance they could command as long as they were able to support them, and whose discipline they could render formidable and complete. Vassals accordingly began with selling infeudations, in order to collect money to compensate for their attendance in war; a practice which introduced the idea of the alienation of land. The anxiety of the superior on the other hand, to obtain money which he found so convenient for procuring the necessaries and luxuries of life, frequently induced him to consent to these transactions, on condition of receiving a gratuity, which gave rise to the sine of alienation. The vassal soon proceeded farther. He obtained permission to alienate his whole fee, on paying to the superior an equivalent in money, and to convert his tenure of knight service into that of escuage.

The capital purpose to which money raised by these methods, was applied, by chieftains and monarchs, was to hire troops to defend their territories, or to support their ambition, and tho' the season of the introduction of standing armies was not yet arrived, the harbingers of them actually appeared. These consisted of bands of adventurers, or soldiers of fortune, who wandered through Europe, under the titles of Coterelli, Ruptuarii or Brabantini, and subsisted by the emoluments they received for fighting the battles of princes who had money to pay them. The irregularities and rapacity frequently committed by these itinerant warriors, added to the ignominy of fighting for money, without any consideration of the justice of the cause they undertook to defend; the motly appearance, the refractoriness and imbecillity of the the feudal militia gradually diminished the reputation of the art of war; and the title of knighthood, formerly the great object of the ambition of every hero, and the most valuable present a monarch had to confer, was now esteemed an object of aversion and contempt. To stigmatize it still farther, it was converted by princes into an inglorious expedient for raising a revenue. They summoned their vassals to repair to their palaces, to receive the honour of knighthood, that they

they might be furnished with a pretext for demanding from them a fine, which they knew the latter would consent to pay, rather than to be invested with the ensigns of an order that had become a disgrace. To augment still the influence of money, ideas of commerce began to prevail, and the progress of society hastened toward the dawning of modern principles and manners.

At the period we have reached in the progress of society, commenced those memorable struggles, between the prerogatives of the crown, and the liberties of the people, which make such a conspicuous figure in the history of the principal kingdoms of Europe. The demesnes of the sovereign were now so circumscribed and alienated, that they were insufficient for the expence of the royal household, and totally inadequate to the public defence. The feudal militia disliked the dangers and fatigues of military service, and even when assembled, formed an army so feeble and irregular, that upon it no dependance could be placed. Communities became sensible of the necessity of recurring to disciplined troops for defence, but these could not be supported without a revenue. That a revenue therefore was indispensably requisite for the protection of the state, was allowed by all ranks, but the detail of the assessments proper to constitute it, both respecting their quantity, and the authority by which they were imposed, proved the source of lasting and violent contention. To add fuel to these causes of combustion, the great chieftains possessed privileges inconsistent with the order and subordination that the improved state of society now demanded. They retained the greater part of their ancient immunities, by which they were endued with authority little less than royal, and they exercised within their own territories, the most ample jurisdiction both civil and military. In the course of the contest between sovereigns and their nobles, resulting from these jarring interests, the people naturally acquired importance. They generally threw their weight into the scale of the prince, and the towns in particular, furnished him with money and troops. In compensation, they were gratified with privileges and immunities, and in the greater part of the kingdoms of Europe, they seem to have possessed some share of the legislative power. But in all these kingdoms except England, their zeal to emancipate themselves from the oppression of their chiefs, and the fond expectation of finding a more indulgent master in their sovereign,

reign, rendered them inattentive to the limitations and precautions necessary to perpetuate their liberties. Their monarchs after accomplishing by their aid, the ends they had in view, quickly depressed them to their former condition, and assumed over them the dreadful powers they still retain, of disposing at pleasure of their properties and lives. A standing army was established in France, and the liberties of the people subverted in the year 1445.

The struggles in England between the king and the nobles continued longer, and were conducted with more discretion. The latter seem to have been neither so powerful nor oppressive as those on the continent. They had the artifice on many occasions, to detach the people from the interest of the crown, and to associate them with themselves; and the great occasion which the sovereign had for money and troops, both to defend his prerogative, and to support his ambition, compelled him to offer the most substantial advantages to the people. The latter having thus experienced their importance and freedom, could not easily be induced to resign them. They trimmed with address the balance of power, they supported the crown while it protected their rights, they threw themselves on the side of the nobles, when these were invaded. The insular situation of England, contributed perhaps not a little to preserve its liberties. Kingdoms adjacent, or separated only by rivers and imaginary lines, must keep pace with one another in their military arrangements, whether offensive or defensive, and the establishment of a standing army in one kingdom, compels adjoining kingdoms to have recourse to the same expedient. Of course the standing army of France would oblige all her neighbours to adopt the same measure, and the same fatal consequences to liberty, might in similar cases be expected to follow. But the communication between France and England was not so easy and expeditious, particularly in an age deficient in the knowledge of naval affairs, as between the former and her immediate neighbours; the military arrangements of the former therefore did not necessarily force the latter to follow her example. Accordingly England saw not the establishment of a standing army, till her liberties had been long experienced and secured, and even then she proceeded with the most anxious precaution. She beheld no army authorized by the constitution, till after the revolution.

From the copious account we have given of this work, our readers, we doubt not, have anticipated us in forming

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the most favourable opinion of it, and in considering it as one of the most refined and finished productions which this age has produced. The circumstances that appear to us to constitute its chief merit, are the very interesting nature of the materials of which it consists, the intricacy and patience of the research necessary to discover them, and the elegant, consistent and plausible system into which they are formed. The importance of the topics discussed, is so extensive, that the reader can scarcely open a modern book of history or law, in which he will not find frequent references to them, and will discover practices and manners not to be understood without an acquaintance with them. But it is in vain to attempt the study of the history or law of any nation in Europe, without bestowing some attention to the progress of society during the middle ages; and from no writer, we know, will the reader obtain the information he wants, with so much ease and expedition, as from Dr. Stuart. To be satisfied of the industry and research of the author, we need only cast our eye on the very large and learned collection of authorities to which he has appealed, and which may be considered not as an ostentatious parade of erudition, but as rendered necessary by the state of the inquiry, in order to support his opinions, when they happened to interfere with those of some of our principal lawyers and historians. The intricacy of an investigation is an apology, though not an excuse, for mistake; and it must be confessed, that some even of our best and latest historians,\* hastening, perhaps, to the contemplation of objects more agreeable or more susceptible of embellishment, have not bestowed that pains, to explain the manners and principles of the middle ages, which was required by the nature of the subjects they had undertaken to treat. The partiality of the public in favour of established names, makes it necessary for an author who presumes to differ from them, to produce his proofs, that he may not be supposed to be actuated by a censorious disposition, or by some other motive, different from the discovery of truth. But, although Dr. Stuart had not been so solicitous to produce his authorities, the consistency and plausibility, the beauty and elegance, of the system he has delineated, would recommend it sufficiently to our approbation. The natural connection it constantly exhibits between effects and their causes, the ease and simplicity which it accounts for the phenomena,

\* Dr. Robertson, &c.

many of which still, in some degree, exist, and the readiness with which the mind of the reader comprehends, and adopts every part of it, leave no room to doubt that it is founded in truth, and that it is intitled to our full assent. In a word, we acknowledge ourselves so completely satisfied with this performance, that we sincerely wish the author may proceed to finish with the same spirit, the noble plan he has so well begun.

We must not dismiss this performance, however, without observing that, notwithstanding its great and allowed merit, it were to be wished the learned and ingenious author had better preserved his own dignity, in paying a greater respect to that of others. Sensible as we are, with him, of the great prejudice which the propagation of error, under the authority of great names, is of, to literature and science, we cannot help thinking he ought to have treated those of *Hume* and *Robertson* with a little more deference. \* \* \*

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*The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. By Thomas Warton, B. D. Fellow of Trinity College, Oxford, and of the Society of Antiquarians. Volumes First and Second. 4to. 2l. 2s. Doddsley.*

[Continued from page 253.]

As it would be impossible for us to specify, even in the most concise mode of abstract, the vast variety of entertaining and instructive matter, contained in this excellent history, we can only select a few of the most striking and amusing passages, as specimens of the whole.—From among these, we shall extract, for the present, the following account of the rudiments, or earliest exhibitions of the english stage.

“ In the year 1456, when Margaret wife of Henry the sixth, with her little son Edward, came to Coventry, on the feast of the exaltation of the holy cross, she was received with the presentation of pageants, in one of which king Edward the confessor, saint John the Evangelist, and saint Margaret, each speak to the queen and the prince in verse \*. In the next reign in the

\* Leet-book of the city of Coventry. MS. fol. 168. Stowe says, that at the reception of this queen in London, in the year 1445, several pageants were exhibited at *Paul's-gate*, with verses written by Lydgate, on the following lemmata. *Ingredimini et replete terram. Non amplius*

year 1474, another prince Edward, son of Edward the fourth, visited Coventry, and was honoured with the same species of shew: he was first welcomed, in an octave stanza, by Edward the confessor; and afterwards addressed by saint George, completely armed: a king's daughter holding a lamb, and supplicating his assistance to protect her from a terrible dragon, the lady's father and mother, standing in a tower above, the conduit on which the champion was placed, "renning wine in four places, "and minstrelcy of organ playing †." Undoubtedly the Franciscan friers of Coventry, whose sacred interludes, presented on Corpus Christi day, in that city, and at other places, make so conspicuous a figure in the history of the English drama ‡, were employed in the management of these devises: and that the Coventry men were famous for the arts of exhibition, appears from the share they took in the gallant entertainment of queen Elizabeth at Kenelworth-castle, before whom they played their *old storial show* ||.

"At length, personages of another cast were added; and this species of spectacle, about the period with which we are concerned, was enlivened by the admission of new characters, drawn either from profane history, or from profane allegory \*, in the application of which, some degree of learning and invention appeared,

*plus irascar super terram. Madam Grace chancellor de dieu. Five wife and five foolish virgins. Of saint Margaret, &c.* Hist. Engl. pag. 385. edit. Howes. I know not whether these poems were spoken, or only affixed to the pageants. Fabyan says, that in those pageants there was *resemblance of dywirse olde hystories*. I suppose tapestry. Cron. tom. ii. fol. 398. edit. 1533. See the ceremonies at the coronation of Henry the sixth, in 1430. Fab. *ibid.* fol. 378.

† *Ibid.* fol. 221.

‡ See *supr.* vol. i. p. 293. The friers themselves were the actors. But this practice being productive of some enormities, and the laity growing as wise as the clergy, at least as well qualified to act plays; there was an injunction in the Mexican council, ratified at Rome in the year 1589, to prohibit all clerks from playing in the Mysteries, *even on Corpus Christi-day*. "Neque in Comœdiis personam agat etiam in "festo Corporis Christi." Sacrosanct. Concil. fol. per Labb. tom. xv. p. 1268. edit. Paris. 1672.

|| See *supr.* vol. i. p. 91.

\* Profane allegory, however, had been applied in pageants, somewhat earlier. In the pageants, abovementioned, presented to Henry the sixth, the seven liberal sciences personified are introduced, in a *tabernacle of curious worke*, from which their queen *dame Sapience* speaks verses. At entering the city he is met, and saluted in metre by three ladies, *richly cladde in golde and silkes* with coronets, who suddenly issue from a stately tower hung with the most splendid arras. These are the dames, nature, grace, and fortune. Fabyan, *ut supr.* fol. 382. seq. But this is a rare instance to early.

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"I have observed in a former work, and it is a topic which will again be considered in its proper place, that the frequent and familiar use of allegoric personifications in the public pageants, I mean the general use of them, greatly contributed to form the school of Spencer †. But moreover from what is here said, it seems probable, that the Pageants, which being shewn on civil occasions, derived great part of their decorations and actors from historical fact, and consequently made profane characters the subject of public exhibition, dictated ideas of a regular drama, much sooner than the mysteries: which being confined to scripture stories, or rather the legendary miracles of sainted martyrs, and the no less ideal personifications of the christian virtues, were not calculated to make so quick and easy a transition to the representations of real life and rational action.

"In the year 1501, when the princess Catharine of Spain came to London, to be married to prince Arthur, her procession through the city was very magnificent. The pageants were numerous, and superbly furnished; in which the principal actors, or speakers, were not only God the father, saint Catharine, and saint Ursula, but king Alphonsus the astronomer and an ancestor of the princess, a senator, an angel, Job, Boethius, nobility, and virtue. These personages sustained a sort of action, at least of dialogue. The lady was compared to Hesperus, and the prince to Arcturus; and Alphonsus, from his skill in the stars, was introduced to be the fortune-teller of the match ‡. These machineries were contrived and directed by an ecclesiastic of great eminence, bishop Fox; who, says Bacon, "was not only a grave counsellor for war or peace, but also a good surveyor of works, and a good master of ceremonies, and any thing else that was fit for the active part, belonging to the service of court, or state of a great king." It is probable, that this prelate's dexterity and address in the conduct of a court-rareeshow procured him more interest, than the gravity of his counsels, and the depth of his political knowledge: at least his employment in this business presents a striking picture of the importance of those popular talents, which even in an age of blind devotion, and in the reign of a superstitious monarch, were instrumental in paving the way to the most opulent dignities of the church. "Whosoever, adds the same penetrating historian, had these toys in compiling, they were not altogether pedantical §." About the year 1487, Henry the seventh went a progress into the north; and at every place of distinction was received with a pageant; in which he was saluted, in a poetical oration, not always religious, as, at York

† See Obs. Fairy Queen, ii. 90.

‡ Chron. MS.

§ Bacon's Henry the seventh. Compl. Hist. Engl. vol. i. p. 628.

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by Ebranck, a brittish king and the founder of the city, as well as by the holy virgin, and king David : at Worcester by Henry the sixth his uncle : at Hereford by saint George, and king Ethelbert, at entering the cathedral there : at Brittol, by king Bremmius, prudence and justice. The two latter characters were personated by young girls \*.

" In the mean time it is to be granted, that profane characters were personated in our pageants, before the close of the fourteenth century. Stow relates, that in the year 1377, for the entertainment of the young prince Richard, son of Edward the black prince, one hundred and thirty citizens rode disguised from Newgate to Kennington, where the court resided, attended with an innumerable multitude of waxen torches, and various instruments of music, in the evening of the Sunday preceding Candlemas-day. In the first rank were forty-eight, habited like esquires, with visors; and in the second the same number, in the character of knights. " Then followed one richly arrayed like an emperor, " and after him at some distance, one stately-tyred like a Pope, " whom followed twenty-four Cardinalls, and after them eyght " or tenne with black visors, not amiable, as if they had been " legates from some forraign princes." But this parade was nothing more than a dumb shew, unaccompanied with any kind of interlocution. This appears from what follows. For our chronicler adds, that when they entered the hall of the palace, they were met by the prince, the queen, and the lords; " whom the " said mummers did salute, *shewing by a pair of dice their desire " to play with the prince,*" which they managed with so much complaisance and skill, that the prince won of them a bowl, a cup, and a ring of gold, and the queen and lords, each, a ring of gold. Afterwards, having been feasted with a sumptuous banquet, they had the honour of dancing with the young prince and the nobility, and so the ceremony was concluded.† Matthew Paris informs us, that at the magnificent marriage of Henry the third, with Eleanor of Provence, in the year 1236, certain strange pageants, and wonderful devises, were displayed in the city of London; and that the number of Histriones on this occasion was infinite.‡ But the word Histrio, in the Latin writers of the barba-

\* From a manuscript in the Cotton library, printed in Leland. Collectan. ad calc. vol. iii. p. 185.

† Stowe's Surv. Lond. pag. 71. edit. 1599. 4to. It will perhaps be said, that this shew was not properly a pageant but a mummary. But these are frivolous distinctions: and, taken in a general view, this account preserves a curious specimen of early personation, and proves at least that the practice was not then in its infancy.

‡ I will cite the passage more at large, and in the words of the original. " Convenerunt autem vocata ad convivium nuptiale tanta nobilium multitudo utriusque sexus, tanta religiosorum numerositas, tanta

rous ages,\* generally comprehend the numerous tribe of mimics, jugglers, dancers, tumblers, musicians, minstrels, and the like pu-

“ tanta plebium populofitas, tanta Hiftrionum *varietas*, quod vix eos civitas Londoniarum finu fuo capaci comprehenderet. Ornata eft igitur civitas tota olofericis, et vexillis, coronis, et palliis, cereis et lampadibus, et quibufdam *prodigiofis ingeniis et portentis, &c.*” Hift. p. 406. edit. Tig. 1589. fub Henrico iii. Here, by the way, the expreffion *varietas* hiftrionum plainly implies the comprehensive and general meaning of the word Hiftrio; and the multifarious performances of that order of men. Yet in the injunctions given by the Barons, to the religious houfes, in the year 1258, there is an article which feems to fhew, that the Hiftriones were fometimes a *particular* fpecies of public entertainers. “ Hiftrionum ludi non *videantur vel audiantur*, vel permittantur fieri, coram abbate vel monaficis.” Annal. Burton. p. 437. Oxon. 1684. Whereas minftrels, harpers, and jugglers, were notoriously permitted in the monafteries. We cannot afcertain whether ludi here means plays, then only religious: Ludi *theatrales* in churches and church-yards, on vigils and feftivals, are forbidden in the Synod of Exeter, dat. 1287. cap. xiii. Concil. Mag. Brit. per Wilkins. tom. ii. p. 140. col. 2. edit. 1737. fol.

I cannot omit the opportunity of adding a ftriking inftance of the extraordinary freedom of fpeech, permitted to thefe people, at the moft folemn celebrites. About the year 1250, king Henry the third, paffing fome time in France, held a moft magnificent feaft in the great hall of the knights-templars at Paris; at which, befide his own fuite, were prefent the kings of France and Navarre, and all the nobility of France. The walls of the hall were hung all over with fhields, among which was that of our king Richard the firft. Juft before the feaft began, a jocolator, or minftrel, accofted king Henry thus. “ My lord, why did you invite fo many Frenchmen to feaft with you in this hall? Behold, there is the fhield of Richard, the magnanimous king of England!—All the Frenchmen prefent will eat their dinner in fear and trembling!” Matt. Paris. p. 891. fub. Henr. iii. edit. Tigur. 1589. fol. Whether this was a preconcerted compliment, previously fuggested by the king of France, or not, it is equally a proof of the familiarity with which the minftrels were allowed to addrefs the moft eminent perfonages.

\* There is a paffage in John of Salifbury, much to our purpofe, which I am obliged to give in latin, “ At eam [defidiam] noftris prorogant Hiftriones. Admiffa funt ergo fpectacula, et infinita le- nocinia vanitatis. Hinc *mimi, falii vel faliares, balairones, emilianii, gladiatores, paleftrite, gignandii, preftigiatores, malefici* quoque multi, et tota jocolatorum fcena procedit. Quorum adeo error invaluit, ut a *præclaris domibus* non arceantur etiam illi, qui *obſenſis partibus corporis, oculis omnium eam ingerunt turpitudinem*, quam erubefcet videre vel cynicus. Quodque magis mirere, nec tunc ejiciuntur, quando tumulantes inferius *crebro fonitu æreæ ſadant, et turpiter incluſum turpius produnt*. Veruntamen quid in ſingulis poſſit aut deceat, animus ſapientis advertit, nec apoloſos refugit, aut narrationes, aut quæcunque ſpectacula, dum virtutis, &c.” Polycrat. lib. i. cap. viii. p. 28. edit. Lugd. Bat. 1595. Here, gignandii, a word unexplained by Du Cange, ſignifies wrefllers, or the performers of athletic exerciſes: for *gignafum* was uſed for *gymnaſium*

blic practitioners of the recreative arts, with which those ages abounded: nor do I recollect a single instance in which it precisely bears the restrained modern interpretation.

"As our thoughts are here incidentally turned to the rudiments of the English stage,\* I must not omit an anecdote, entirely new, with regard to the mode of playing the mysteries at this period, which yet is perhaps of much higher antiquity. In the year 1487, while Henry the seventh kept his residence at the castle at Winchester, on occasion of the birth of prince Arthur, on a Sunday, during the time of dinner, he was entertained with a religious drama, called *Christi Descensus ad Inferos*, or *Christ's descent into hell*.† It was represented by the *Pueri Eleemosynarii*, or choir-boys, of Hyde abbey, and saint Swithin's priory, two large monasteries at Winchester. This is the only proof I have ever seen of choir-boys acting in the old mysteries: nor do I recollect any other instance of a royal dinner, even on a festival, accompanied with this species of diversion.‡ The story of this inter-

*nasum* in the barbarous Latinity. By *apologos*, we are perhaps to understand an allegorical story or fable, such as were common in the Provencal poetry; and by *narrationes*, tales of chivalry: both which were recited at festivals by these *Histriones*. *Spelacula* I need not explain: but here seems to be pointed out the whole system of antient exhibition or entertainment. I must add another pertinent passage from this writer, whom the reader will recollect to have flourished about the year 1140. "Non facile tamen crediderim ad hoc quemquam impelli posse litteratorem, ut histrionem profiteatur. Gestus siquidem expriunt, rerum utilitate deducta." *Ibid.* lib. viii. cap. xii. p. 514. [Compare Blount's *Ant. Tenures*, p. 11. Hemingston.]

With regard to *apologi*, mentioned above, I have farther to observe, that the latin metrical apologues of the dark ages, are probably translations from the Provencal poetry. Of this kind is Wircker's *Spectulum stultorum*, or Burnell's *as*, See *supr.* vol. i. p. 419. And the *Astus Penitentiaris*, in which an *as*, wolf, and fox, are introduced, confessing their sins, &c. See *Matt. Flacius*, catal. test. verit. pag. 903. edit. 1556. In the British Museum there is an ancient thin folio volume, on vellum, containing upwards of two hundred short moral tales in latin prose, which I also class under the *apologi* here mentioned by John of Salisbury. Some are legendary, others romantic, and others allegorical. Many of them I believe to be translations from the Provencal poetry. Several of the *Esopean* fables are intermixed. In this collection is Parnell's *Hermit*. *De Angelo et beremita peregrinum occisum sepelientibus*, Rubr. 32. fol. 7. And a tale, I think in Fontaine, of the king's son who never saw a woman, Rubr. 8. fol. 2. The stories seems to have been collected by an Englishman, at least in England: for there is, the tale of one *Godfrey*, a priest of *Suffex*. Rubr. 40. fol. 8. MSS. Harl. 463. The story of Parnell's *Hermit* is in *Gesta Romanorum*, MSS. Harl. 2270. ch. lxxxx.

\* See *supr.* vol. i. p. 236. seq.

† Registr. Priorat. S. Swithin. Winton. MS. ut *supr.*

‡ Except that on the first Sunday of the magnificent marriage of king James of Scotland, with the princess Margaret of England, daughter

Jude, in which the chief characters were Christ, Adam, Eve, Abraham, and John the Baptist, was not uncommon in the ancient religious drama, and I believe made a part of what is called the *Ludus Paschalis*, or, *Easter Play*. \* It occurs in the Coventry plays, acted on Corpus Christi day; † and in the Whitsun-plays at Chester, where it is called the barrowing of hell. ‡ The representation is Christ entering hell triumphantly, delivering our first parents, and the most sacred characters of the old and new testaments, from the dominion of satan, and conveying them into paradise. There is an ancient poem, perhaps an interlude, on the same subject, among the Harleian manuscripts; containing our saviour's dialogues in hell with Sathanas, the Janitor, or porter of hell, Adam, Eve, Habraham, David, Johan baptist, and Moses. It begins,

Alle herkneth to me nou :  
A strif wolle y tellen ou  
Of Jhesu ant of Sathan  
That Jhesus was to hell y-gan. §

The composers of the mysteries did not think the plain and probable events of the new testament sufficiently marvellous for an audience who wanted only to be surprised. They frequently selected their materials from books which had more of the air of romance. The subject of the mysteries just mentioned, was borrowed from the *Pseudo-evangelium*, or the fabulous gospel, ascribed to Nicodemus: || a book, which, together with the nu-

daughter of Henry the seventh, celebrated at Edinburgh with high splendour, "after dynnar a moralite was played by the said master In-  
"glyshe and hys companyons in the presence of the kyng and qwene." On one of the preceding days, "After soupper, the kynge and qwene  
"bynge togader in hyr grett chamber, John Inglysh and his compa-  
"nyons plaid." This was in the year 1503. Apud Leland. coll. iii. p. 300. 299. Append. edit. 1770.

\* The Italians pretend that they have a *Ludus Paschalis* as old as the twelfth century. Teatro Italiano, tom. i. See *Un Istoria del Teatro*, &c. prefixed, p. ii. Veron. 1723. 12mo.

† [See supr. vol. i.] "Nunc dormiunt milites, et veniet anima  
"Christi de inferno cum Adam et Eva, Abraham, Joh. Baptiste, et  
"aliis."

‡ MSS. Harl. 2013. Pageaunt xvii. fol. 138.

§ MSS. Harl. 2253. 21. fol. 55. b. There is a poem on this subject, MS. Bodl. 1687.

How Jesu Christ barrowed belle  
Of hardi gesses ich wille telle.

[See supr. vol. i. p. 18.]

|| In Latin. A Saxon translation, from a manuscript at Cambridge, coeval with the conquest, was printed at Oxford, by Thwaites, 1699.  
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merous apocryphal narratives, containing infinite innovations of the evangelical history, and forged at Constantinople, by the early writers of the Greek church, gave birth to an endless variety of legends concerning the life of Christ and his apostles; and which, in the barbarous ages, was better esteemed than the genuine gospel, on account of its improbabilities and absurdities.

But whatever was the source of these exhibitions, they were thought to contribute so much to the information and instruction of the people on the most important subjects of religion, that one of the popes granted a pardon of one thousand days to every person who resorted peaceably to the plays performed in the Whit-

In an English translation by Wynkyn de Worde, the prologue says, "Nichodemus, which was a worthy prynce, dydde wryte thys bleffyd storye in Hebrew. And Theodosius, the emperour, dyde it translate out of Hebrew into Latin, and byfshoppe Turpyn dyde translate it out of Latyn into Frenshe." With wooden cuts, 1511. 4to. There was another edition by Wynkyn de Worde, 1518. 4to. and 1532. See a very old French version, MSS. Harl. 2253, 3. fol. 33, 6. There is a translation into English verse, about the fourteenth century. MSS. Harl. 4196. 1. fol. 206. See also, 144. 5. fol. 954, 6. And MSS. coll. Sion. 17. The title of the original is, *Nicodemi Discipuli de Jesu Christi passione et resurrectione evangelium*. Sometimes it is entitled *Gesta Salvatoris nostri Jesu Christi*. Our lord's descent into hell, is by far the best invented part of the work. Edit. apud Orthodox. Patr. Jac Greyn. [Basil. 1569. 4to.] pag. 653. seq. The old Latin title to the pageant of this story in the *Obeser plays* is, "de descensu sic ad inferna, et de his que ibidem fiebant secundum evangelium." "Nicodemi," fol. 138. ut supr. Hence the first line in the old interlude, called *Hickscorner*, is illustrated.

Now Jesh the gentyll that brought Adam from hell

There is a Greek homily on *Saint John's descent into hell*, by Eusebius Alexandrinus. They had a notion that St. John was our Saviour's precursor, not only in this world, but in hades. See Allat, de libr. eccles. Græcor. p. 303. seq. Compare the *Legend of Nicodemus, Christ's descent into hell, Pilate's exile, &c.* MSS. Bodl. B. 5. 2021. 4. seq.

\* In the manuscript register of Saint Swithin's priory at Winchester, it is recorded, that Leofric, bishop of Exeter, about the year 1150, gave to the convent, a book called *Gesta, beatissimi Apostoli Petri cum Glossa*. This is probably one of these commentitious histories. By the way, the same Leofric was a great benefactor in books to his church at Exeter. Among others, he gave *Boetii liber Anglicus*, and, *magis liber anglicus omnino metricè descriptus*. What was this translation of Boethius, I know not; unless it is Alfred's. It is still more difficult to determine, what was the other piece, the great book of english verse, at so early a period. The grant is in Saxon, and, if not genuine, must be of high antiquity. Dugdal. Monast. tom. i. p. 222.

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sun week at Chester, beginning with the creation, and ending with the general judgment; and this indulgence was seconded by the bishop of the diocese, who granted forty days of pardon: the pope at the same time denouncing the sentence of damnation on all those incorrigible sinners, who presumed to disturb or interrupt the due celebration of these pious sports.\* It is certain that they had their use, not only in teaching the great truths of scripture to men who could not read the bible, but in abolishing the barbarous attachment to military games, and the bloody contentions of the tournament, which had so long prevailed as the sole species of popular amusement. Rude and even ridiculous as they were, they softened the manners of the people, by diverting the public attention to spectacles in which the mind was concerned, and by creating a regard for other arts than those of bodily strength and savage valour.

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*Observations on Mr. Hume's History of England.* By Joseph Towers. 2s. 6d. Robinson.

It is justly observed, by Dr. Stuart, that the undue influence of great authorities, is of the utmost prejudice to the cause of literature and science. Ungrateful, therefore, as is the task of pointing out the mistakes and errors of capital writers, it is a work not less becoming a candid and ingenious critic, than useful to the public.

"Few," says Mr. Towers, "of our modern historical performances have been more read, or more celebrated, than the History of England by Mr. David Hume: and as an elegant composition, and the production of real and distinguished genius, it is unquestionably entitled to great applause. But though beauty of diction, harmony of periods, and acuteness and singularity of sentiment, may captivate the reader, yet there are other qualifications essentially necessary to the character of a good historian. Fidelity, accuracy, and impartiality, are also requisite: and in these, it is apprehended, Mr. Hume is frequently deficient; so that those who read his work, with a view to obtain just ideas of the most remarkable transactions and events which have happened in this country, will, if they rely solely on his authority, be led to form conceptions exceedingly erroneous respecting matters of very considerable importance.† It is, therefore, the design of the following Observations to evince, that

\* MSS. Harl. 2124. 2013.

† It may not be improper to observe, that there is a wide difference between occasional and accidental errors, into which the most impartial historian may sometimes fall, and a kind of systematic misrepresentation,

those who wish to acquire an accurate knowledge of the real state of facts, and to think justly of the persons and transactions treated of in Mr. Hume's history, should read his work with some degree of caution and circumspection, without too implicit a reliance on his integrity as an historian, and that they should compare his relations with those of other authors.

"The great object of Mr. Hume's ambition, as we are informed by himself, was literary fame. And in order to excite public attention, he seems to have thought it necessary to be singular. Accordingly, we find an affectation of singularity of sentiment, very predominant in his writings. But though opinions are not therefore true, because they are not common; yet he who affects, on almost every occasion, to differ from the generality of mankind, will much more frequently be wrong than right. To oppose the sentiments of others, when they appear to be the result of prejudice or ignorance, is, in many cases, extremely laudable: but to contradict established opinions only for the sake of being singular, may justly be considered as a censurable affectation.

"Mr. Hume appears to have been misled by his prejudices, as well as by affectation. And men who write under the influence of any particular bias, are apt to deceive others as well as themselves; unless their readers are aware of the prepossessions to which they are addicted, and the false views by which they are misled. And it sometimes happens, that men affecting great freedom of thought, and originality of sentiment, and who pretend to despise vulgar prejudices, are, at the same time, under the influence of inveterate prejudices of another kind, and as slavishly attached to a favourite hypothesis, as the meanest of the vulgar can be to those prepossessions which they have imbibed in their youth, and which their want of education, knowledge, and more enlarged views, has prevented them from shaking off.

"No man can judge properly of the credit due to Mr. Hume's narrations, who does not compare his representations of facts, circumstances, and characters, with other historical writers. And this is a trouble which few readers are disposed to take: but those who do, will be convinced, that Mr. Hume is an historian by no means to be implicitly relied on. Some foreign writers have commended Mr. Hume's history in the most lavish terms. The reason is, they could judge of his eloquence as a writer, and of the beauty of his work as a literary composition; but their knowledge of our history was not sufficiently accurate and

tation, which runs through the greatest part of a considerable work. This appears to be the case with Mr. Hume's history.

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extensive, to enable them to judge of his partialities and prepossessions, and his deviations from historic truth."

Mr. Towers has here not only apologized properly for his own publication, but has given a pretty just idea of Mr. Hume's historical productions. Mr. Whitaker, the learned and ingenious author of the History of Manchester, hath shewn that Mr. Hume contented himself with a superficial acquaintance with the earlier periods of British history. Our judicious observer also farther remarks,

"That in many passages of his history, Mr. Hume seems to take a particular pleasure in degrading the national character of the inhabitants of England: and, therefore, in the earlier part of his history, he passes very slightly over those circumstances and transactions which reflect honour on the natives of this country, or which mark their courage and aversion to slavery; whilst he dwells in a very copious manner on those circumstances and transactions in which they appear to disadvantage."

An instance of this is given in the following passage, opposed to a subjoined note, extracted from Mr. Whitaker.

"The spirited opposition made by the Britons to Julius Cæsar and the Romans, the heroism and noble behaviour of Caractacus, the bravery of Boadicia, and other striking events characteristic of the courage of the ancient Britons,\* are very slightly passed over by this historian; whilst he dwells very minutely on the meanness of their applications to the Romans for assistance against the Picts and Scots, when the Romans had deserted this island, and when many of the Britons had quite lost that martial spirit by which they had formerly been distinguished, in consequence of the luxury and effeminacy which had been artfully introduced amongst them by the Romans.†

\* It is observed by Mr. Whitaker, that "it is one of the most singular events in the Roman annals, and reflects a peculiar honour upon the bravery of the Britons, that, in the long course of more than three centuries, the Romans could never make an entire conquest of the island. And this was the only country in the world, I think, in which the Romans reduced the greatest part of the natives, and yet were for ever beat off by the small remainder of them. The conquest was attempted by some of the greatest generals that were produced in the armies of Rome, was prosecuted with the greatest vigour and conduct, and yet was never accomplished. All the efforts of the Romans, however successful at first, were finally baffled by the Britons. And they still lived independent in their mountains, and looked down with pity upon the rest of their brethren, stooping to the power, and adopting the manners of Italy." Hist. of Manchester, vol. ii. p. 211.

† Vid. Hume's History of England, vol. i. p. 12, 13, 14. edit. 2vo. 1763.

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"Mr. Hume," continues our Observer, "was extremely desirous of representing the government of England as arbitrary, at least as much so as he could with any degree of plausibility, in the periods preceding the accession of the House of Stuart: and this he was led to do by his desire of vindicating, or extenuating the tyranny of that family, under the pretence, that they found the government despotic, or nearly so, on their accession to the throne of Great Britain. But notwithstanding all that he, or others, may have advanced upon this subject, there appears to have been a considerable degree of liberty in this country, from the earliest periods of which there are any notices in history."

This assertion Mr. Towers supports by the evidence of our best historians, critics, and antiquaries, in a concise abstract of English history, from William the Conqueror to queen Elizabeth. This queen, it is well known, entertained the highest ideas of the royal prerogative, which Mr. Hume tells us, "were conformable to the principles of the times, and to the opinions generally entertained with regard to the constitution"—This last assertion, however, Mr. Towers denies and disproves: but, says he,

"Mr. Hume sometimes loves to make his readers stare; and therefore he has taken pains, in another part of his account of the reign of queen Elizabeth, to point out those particulars in which the government of England resembled that of Turkey.\* In this Mr. Hume displayed the originality of his genius as an historic writer; for certainly no common author would have thought of comparing the constitution of the English government, which has been so long celebrated for its freedom, to one of the most despotic governments in the world.

"Mr. Hume says, in his account of his own life, lately published, p. 23, that, "it is ridiculous to consider the English constitution, before the period of the accession of the House of Stuart, as "a regular plan of liberty." And it is very true, that the liberties of the people were not ascertained with the accuracy that they ought to have been, and that unjust stretches of power in the prince were too frequently submitted to: but notwithstanding this, the English government, from the earliest ages, has manifestly been characterized by a spirit of liberty; and the traces of a limited government are discernible, even in the darkest ages.

"Mr. Hume, in his essays, quotes a passage from Sir Walter Raleigh, in which the king of England is spoken of under the title of an *absolute monarch*;† in order to shew, that men's ideas of the English government were then very different from what they are at present. But upon this it may be observed, that

† Hume's Hist. vol. v. p. 479.

\* Political Discourses, second edition, Edinb. 1752, p. 257.

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when the phrase *absolute king* was formerly sometimes applied to the king of England, it was evidently used in a different sense from that which we now affix to the words *absolute prince*. It was equivalent to the assertion, that the crown of England was imperial; by which nothing more was meant, than that the king of England was an independent prince, and not under the controul of any foreign power. In an act passed in the 24th year of the reign of Henry the Eighth, it is said, that "this realm of England is an empire, governed by one supreme head and king, and the crown or royal authority is also thereby declared imperial;" upon which it is justly observed by Mr. Tyrrell, who supports his opinion by the authority of Selden, that this supremacy or freedom from all subjection, is not only challenged by our English sovereigns; but also by the kings of Denmark, Sweden, and Poland; the former of which yet was so far from being an absolute monarch, that before the reign of this king's father,† he might have been deposed for tyranny, or misgovernment, by the states of the kingdom, as the king of Poland may at this day. And, therefore, these titles may indeed prove a freedom from all foreign jurisdiction, but do not prove that the king is endued with an absolute sovereign power within the kingdom."‡ No just argument, therefore, in support of Mr. Hume's hypothesis, can be drawn from the passage cited by him from Sir Walter Raleigh, nor from another which he hath quoted from Winwood for the same purpose.

Of Mr. Hume's account of the reformation, and his characters of those by whom it was effected, Mr. Towers observes, they are by no means fair and impartial, but in many respects, justly deserving of great censure. He represents indeed that celebrated historian as "no friend to the established protestant principle; that all men have a right to examine for themselves the foundation of those religious opinions, which are proposed to them, or to which their teachers endeavour to procure their assent."\* Mr. H. is also represented by Mr. Towers, as rather a favourer of popery and a spirit of religious persecution; in support of

† The government of Denmark was rendered despotic in 1660, in the reign of Frederick the Third.

‡ Tyrrell's *Bibliotheca Politica*, or an enquiry into the antient constitution of the English government, p. 215.

\* At least, adds Mr. Towers, he asserts that the generality of mankind are utterly unqualified for inquiries of this kind. But is not the latter assertion, at least true, Mr. Towers, if such examination depend (as it is in these times become the fashion to represent it) on scholastic enquiry and philosophical investigation?

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which representation, it must be owned the latter adduces several very exceptionable passages from Mr. Hume's history. The instances of Mr. Hume's extreme partiality, for the House of Stuart, are too obvious to be overlooked by our Observer; who accordingly exposes their flagrancy and inconsistency in a proper light. On the character, conduct, and trial of the famous Earl of Strafford, in particular, Mr. Towers largely expatiates; proving that what Mr. H. calls *innocent* and *laudable*, was both criminal and detestable. Mr. Hume's whole account of the reign of Charles I. may be considered, says our Observer, rather as a specious and artful apology for that prince's conduct than a just history. It is, says he, in some respects even more partial than the celebrated history of Lord Clarendon, notwithstanding that nobleman was an avowed partizan of the unfortunate Charles.—But Lord Clarendon, he tells us, never entertained a notion of Mr. Hume's maxim, that the government of England was little better than despotic at the accession of the House of Stuart: a discovery for which we are indebted to the acuteness of more modern writers! Mr. Hume's endeavours, to depreciate the characters of the republican leaders and the friends to the protestant succession, Russell, Sydney, the great Duke of Marlborough, &c. are also commented upon by Mr. Towers.—From the *political*, our Observer then passes to the *literary* line; remarking that,

“Mr. Hume, in the course of his history, seems studious to lessen the reputation of some of the most celebrated English geniusses. He generally begins with bestowing some compliments upon them, and then contrives, with great dexterity, to throw out such insinuations against them, and so magnifies their defects, real or imaginary, as almost wholly to overturn what he has said in their favour: and the ideas which he endeavours to convey are such, as, if we adopt them, must greatly lessen our opinion of the merit of the eminent persons of whom he speaks.”

Of this Mr. Towers gives several instances, particularly in what Mr. Hume says of Spenser and Milton among our poets, and of Lord Bacon and Mr. Boyle among our natural philosophers. But our Observer might have observed that, though Mr. Hume was a politician and a metaphysician, he was neither a poet nor a natural philosopher; and of course was no proper judge of the merit of either.—For the amusement of our readers, however, we shall extract Mr. Towers's remarks on what Mr. Hume has said

said of those two great luminaries in English literature and science, Shakespeare and Lord Bacon.

“ Of Shakespeare, Mr. Hume says, that if he “ be considered  
“ as a man born in a *rude age*, and educated in the lowest  
“ manner, *without any instruction*, either from the *world* or  
“ from *books*, he may be regarded as a prodigy.” That is,  
Shakespeare may be regarded as a prodigy, if he be viewed in a  
light in which he never was, or could be viewed, by any human  
creature. It has been supposed, that Shakespeare was little  
versed in the antient languages; but that he had derived no in-  
struction either from the world or from books, was never yet  
seriously supposed by any man. It may, indeed, be pretended,  
that Mr. Hume’s meaning only was, that Shakespeare had not  
received the advantages of a liberal education, or had any op-  
portunity of improving his sentiments by a converse with the  
higher classes of mankind. But if this be his meaning, he has  
certainly not expressed it with much accuracy; and the evident  
design of his remarks is, to lessen the reputation of Shakespeare.  
“ In his compositions,” he says, “ we regret, that many irre-  
“ gularities, and even absurdities, should so frequently disfigure  
“ the animated and passionate scenes intermixed with them;  
“ and at the same time we perhaps *admire the more those*  
“ *beauties, on account of their being surrounded with such de-*  
“ *formities.* A striking peculiarity of sentiment, adapted to a  
“ singular character, he frequently hits, as it were by inspiration,  
“ but a reasonable propriety of thought he cannot, for any  
“ time uphold.” He also observes, that there may “ remain  
“ a suspicion, that we over-rate, if possible, the greatness of his  
“ genius; in the same manner as bodies often appear more gi-  
“ gantic, *on account of their being disproportioned and*  
“ *misshapen*.”

“ Of lord Bacon, Mr. Hume says, that “ if we consider the  
“ variety of talents displayed by this man, as a public speaker,  
“ a man of business, a wit, a courtier, a companion, an author,  
“ a philosopher; he is justly the object of great admiration.  
“ If we consider him merely as an author and philosopher, the  
“ light in which we view him at present, though very estimable,  
“ he was yet inferior to his cotemporary Galilæo, perhaps even to  
“ Kepler.” There does not appear to be the least judgment or  
propriety in these parallels, which are calculated for no other  
purpose, but to lower our ideas of Bacon’s merit: and yet,  
to those who can think justly, they can have no such effect.  
We may admit the superiority of Galilæo and Kepler in astro-  
nomy, mechanics, and some particular branches of physical  
knowledge; and yet it will by no means follow, that either of

\* Hist. vol. vi. p. 191, 192. edit. 1773.

them were equal to Bacon as philosophers, or as writers for the instruction of mankind, and the advancement of universal science. This is the light in which Bacon should be viewed, and it is the light in which he has always been viewed, by those who were the best acquainted with his writings, and the best judges of his merit.\* But Mr. Hume farther observes, that "that *national spirit*, which prevails among the English, and which forms "their great happiness, is the cause, why they bestow on all "their eminent writers, and Bacon among the rest, such praises "and acclamations as may often appear partial and excessive."† Unhappily for Mr. Hume's remark, lord Bacon is one of the worst instances that could have been produced, as an evidence of the national partiality of the English. For it appears evident, that foreigners, at least for a considerable time, had a much higher opinion of Bacon's merit, than his own countrymen; so that Francis Osborne, who lived in the same age, observes of him, that he "was over-balanced by a greater weight of glory "from strangers;" and the author of Bacon's article in the *Biographia Britannica* says, that "the memory of this admirable man, expanded more flagrantly abroad for many years, "than here in his native country." And it is remarkable, that lord Bacon himself appears to have foreseen this. For in his will is the following passage: "For my name and memory, I leave "it to men's charitable speeches, and to foreign nations, and "the next ages." It is, therefore, manifest, that the attributing the high commendations that have been bestowed on Bacon to the national partiality of the English, is an imagination at once groundless and absurd."

But we must here take leave of this article; which we shall do, with the inserting a closing reflection of Mr. Towers's; which indeed appears peculiarly applicable to the history in question.

"The greater the liberties may be which are taken by an historian, in disguising and ornamenting facts and characters, and the more what is called history approaches to romance, it may be the more pleasing, but it must be the less instructive. It may also be remarked, that an historian may be thought profound, when he points out, or seems to do so, the motives by which those were actuated of whom he writes; though it may often

\* We must have a very high opinion of the importance of lord Bacon's writings to the learned world, if we admit the truth of the assertion of Dr. Beattie, and it appears to be well founded, *viz.* that "science has made more progress since his time, and by his method, "than for a thousand years before."

Essays, edit. 4to. Edinb. 1777. p. 263.

† Vol. vi. p. 154, 195, edit. 1778.

happen,

happen, that these are nothing but the mere imaginations of the writer; and the motives which he suggests, may be totally different from those by which the parties were really influenced. There is reason to believe, that this is not unfrequently the case in Mr. Hume's history."

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*Biographia Britannica: or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages, to the present Times: collected from the best Authorities, printed and Manuscript, and digested in the Manner of Mr. Bayle's historical and critical Dictionary. The second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D. D. and F. S. A. with the Assistance of several other Gentlemen. Volume the First. Fol. 11. 18. Bathurst, &c.*

The name and nature of the *Biographia Britannica*, are so well known, that it would be superfluous to say any thing here of the original design, or execution of so notorious a work: *notorious*, at least, for its wonderful candour to many of those characters, which were fortunately deemed worthy of a place in its voluminous contents. This candour, indeed, was so very remarkable, that it has been said, in the words of the poet, to exhibit,

Such faultless monsters as the world ne'er saw:

a circumstance which gave occasion to Mr. Walpole's observation, that, notwithstanding its singular merit, it might be with propriety called *Vindicatio Britannica*, or a defence of every body.\*—In its own defence, however, respecting this particular, the present Editor, offers the following apology.

"1<sup>st</sup>, That the censure, so far as it is just, can only be applied to a few articles. 2<sup>dly</sup>, That in an undertaking of this kind, which is not intended to be the vehicle of scandal, or of petulant criticism, but to do justice to ability and merit, of whatever religious or political principle, party and profession, it is safest to err on the candid side. 3<sup>dly</sup>, That the removal of particular charges which have been hastily or groundlessly brought against eminent men, falls, with peculiar propriety, within the compass of our design. And 4<sup>thly</sup>, That if we have been guilty of an excess of gentleness, we must guard, for the future, against this amiable error."

\* Catalogue of noble Authors, vol. II. p. 68.

To this Dr. Kippis archly adds, that, it will behove him, for instance, when he comes to the life of sir Robert Walpole, to take care he be not too *milky*.—For our own part, we by no means look upon the error in question in an *amiable* light. It is like the mercy, frequently extended to criminal individuals, which generally proves cruelty to thousands. History, and biography in particular, should serve as an example to mankind, and exhibit characters in their true and genuine colours, that the living may see their faults are not to be extenuated, or softened into foibles, by the pen of a partial historian. It were to be wished therefore, that the learned and ingenious Editor, would not only guard against *excess of gentleness in future*, but correct some of the most flagrant excesses that have been committed in time past. Should even this be neglected, we may have reason, nevertheless, to be satisfied with the additions, that may be made to this new edition, if they should be numerous, as it is promised, and equally valuable with many of those, we meet with in the present volume. From among these we shall at present select an original paper, respecting the quarrel, between the celebrated Mr. Pope and Mr. Addison: which is thus introduced by our Editor.

“The grand charge which hath been produced against Mr. Addison, is his conduct to Mr. Pope; with regard to whom he is represented as having exercised a great deal of jealousy, envy, and malevolence. Dr. Warton, two or three times, expresses the ill opinion which he entertained of him in this view.\* Cibber, in his lives of the poets, has related the quarrel between Mr. Addison and Mr. Pope, highly to the prejudice of the former.† But the person who hath brought the most direct, full, and circumstantial accusation, against him, is Mr. Ruffhead; whose charge, if true, would convict him of having been guilty of the greatest baseness and malignity.‡ Mr. Addison's general character was so amiable, that we have always been hurt at the unfavourable accounts given of him, and have been willing to hope that they were carried to an excess. And we are now happy in having the difference between him and Mr. Pope very fully discussed, by a gentleman of considerable rank, to whom the Public is obliged for works of much higher importance; but who, at a leisure hour, hath favoured us with the following excellent paper.

\* Essay on the genius and writings of Pope, p. 29, 30. 1709. 155.  
169. Third edition.

† Lives of the Poets, vol. v. p. 222---235.

‡ Ruffhead's life of Pope, p. 184---193.

“ The quarrel between Mr. Addison and Mr. Pope, like others of the same kind, would deservedly have fallen into oblivion, had it not been perpetuated by Mr. Pope’s satyric muse. And the true grounds of it will probably never be cleared up to the entire satisfaction of the inquisitive public, as one of the parties had been dead many years before any of the particulars were divulged, and those which are now given us come only from Mr. Pope himself. For neither the Bishop of Gloucester himself, nor the digester of his materials, Mr. Ruffhead, could have any personal knowledge of the circumstances of that transaction.

“ The first notice we find of it in print, is in that bitter but elegant character of Atticus, which was written (we are told) in Mr. Addison’s lifetime, and sent privately to him in manuscript, in the year 1715; but was certainly not made public till two years after his death; was afterwards printed in Mr. Pope’s *Miscellanies*; and finally ingrafted into his epistle to Dr. Arbuthnot, in 1733. The cause is obscurely glanced at in letters, and scraps of letters, published by Mr. Pope in his correspondence; was more openly avowed in Mr. Warburton’s notes on the epistle to Arbuthnot, verse 193, which were published in 1752; and the whole was drawn up into a regular charge, by Mr. Ruffhead, in his life of Mr. Pope, printed 1769.”

“ The account given is shortly this: “ That Mr. Addison’s and Mr. Pope’s friendship commenced in 1713, and continued for sometime with reciprocal esteem and affection; that during this period, the translation of the *Iliad* was set on foot, and the subscription promoted by Mr. Addison; and on the other hand Mr. Pope defended his friend against the brutal attack of Dennis. At length Addison became jealous of Pope’s genius, and encouraged Philips to asperse his character with respect to his political connections; and soon after his jealousy discovered itself by a very peculiar circumstance. For upon Pope’s advising with Mr. Addison about altering the Rape of the Lock, by inserting the machinery, he dissuaded him from so noble an improvement. That this circumstance first opened Mr. Pope’s eyes with regard to the real character of his friend; and his suspicions were soon after confirmed by the publication of Mr. Tickell’s translation of the first book of Homer, in opposition to Mr. Pope’s; which he was fully convinced, from many odd concurring circumstances, was indeed Mr. Addison’s own performance. That this occasioned an open breach between Mr. Addison and Mr. Pope, which Mr. Jervas and other common friends endeavoured to reconcile; but that Mr. Addison’s un-

" becoming behaviour and cool contempt, at an interview between them, attended by Sir Richard Steele and Mr. Gay, rendered a reconciliation impracticable. That Mr. Pope, while yet warm with this provocation, wrote the character above mentioned of Mr. Addison. That, *about this time*, the Earl of Warwick, Mr. Addison's son in law, told Mr. Pope, that it was in vain to think of being well with his father; who was naturally a jealous man, and was hurt by Mr. Pope's superiour talents in poetry, to such a degree, that he had secretly encouraged Gildon to write something about Wycherley, in which he had taken occasion to abuse Mr. Pope, and his family, in a virulent manner, and that Mr. Addison paid him ten guineas as the wages of his scurrility. That the next morning, after he had received this information, he wrote Mr. Addison an expostulatory letter, in which he inclosed the verses containing his character; which had so good an effect upon him, that, from that period to the time of his death, he always treated Mr. Pope with civility, and (as he believed) with justice."

" If this account, and especially the latter part of it, be founded in truth, Mr. Addison very justly deserved that severity with which his memory has been treated by Mr. Pope and his professed panegyrists. But in justice to a character so amiable as that of Mr. Addison, now unable to vindicate himself, we may be allowed to suspend our belief of it, till the accusation is better proved; especially as it is evident from dates and facts, chiefly extant in Mr. Pope's own works, (but which his biographer has strangely misplaced and confounded) that the account given by Mr. Ruffhead cannot possibly be altogether true, and is hardly accurate in a single particular.

" It may be doubted whether the acquaintance between Addison and Pope did not commence as early as 1712. For Steele promised to bring them acquainted in February 1711-12.\* And we find Mr. Addison in October 1712,† warmly recommending Mr. Pope to the world as a rising genius; and in the succeeding month advising his publication of the Temple of Fame.‡ This acquaintance was probably improved into friendship, by Mr. Pope's writing the prologue to Cato, in April 1713. And as in the same year 1713. the improved edition of the Rape of the Lock was published, § Mr. Addison's supposed advice, discouraging the proposed alterations, must therefore

\* Additions to Pope's works, vol. ii. p. 118.

† Spectator, No. 523.

‡ Letters to Steele, 16th November, 1712.

§ Notes on the Lock, ver. 1.---Trumbull's letter, 6th March, 1713. Dean Berkeley's, 1st of May, 1714.

have been given in the very infancy, and not at the close of their friendship. If he gave such advice, it was probably his real opinion. He might think it dangerous to tamper with so beautiful a poem as the original, and had perhaps no conception of the art and ingenuity with which Mr. Pope was able to interweave the machinery, without breaking the unity of design. It is not suggested that Mr. Addison disliked the improvement when made, or dissuaded him from publishing the poem in such its improved state; which might have been a reasonable ground of suspicion. But so trifling a circumstance, as the difference of opinion upon the propriety of the hint when first started, could never be of itself sufficient to open Mr. Pope's eyes, and mark Mr. Addison's character as a compound of meanness and jealousy.

Indeed it is plain that Mr. Pope at the time thought otherwise, or else was himself insincere. He drew his pen in defence of Cato in 1713, by writing a narration of John Dennis's Frenzy, contrary to the wish of Mr. Addison (who disapproved so illiberal an attack) and published it, though against his consent.\* And his letters to Mr. Addison in October, November, December and January following (which must have been written after his eyes are thus said to have been opened) are full of the strongest expressions of friendship and confidence. He then entrusted to this man (whose jealousy he perceived had been raised by the very mention of the sylphs and the gnomes) his original design of translating and commenting upon Homer: Mr. Addison (who it seems did not think Achilles half so formidable as Ariel in the hands of his poetical rival) received this design with great warmth of encouragement, and he was the first whose advice determined Mr. Pope to undertake that task.† He also pressed him to turn it to the best pecuniary advantage; and for that purpose to avoid engaging in any party disputes, into which he feared he might be drawn by his intimacy with Dr. Swift, and the attention paid him by many of the Tory Ministry. The suspicions, if any, which Mr. Pope entertained of Mr. Addison's sincerity, from his advice about the Rape of the Lock, had surely by this time subsided; as indeed they might well do, if nothing happened to confirm them till the publication of Mr. Tickell's Homer; which, instead of being soon, was not till about two years after.

In the mean time, a quarrel broke out between Mr. Pope and Ambrose Philips; which involved Mr. Addison in its consequences, and put a period to the cordiality of their friendship.

\* Pope to Addison, 30th July, 1713.---Steele to Lintot, 4th August, 1713. Additions, vol. ii. p. 14.

† Preface to Pope's Iliad.

\* Stung with the reputation which Philips had acquired as a writer  
 of pastorals, Pope wrote an ironical paper in the *Guardian*,  
 April 27th, 1713, in ridicule of Philips. Mr. Addison immedi-  
 ately perceived the drift of it, and joined with Mr. Pope in the  
 laugh; but Steele understood and published it as a serious pan-  
 egyric upon his friend. When the jest was discovered, Philips  
 seems to have been outrageously angry, and to have harboured  
 a deep resentment. For in the spring of 1714, he took occa-  
 sion to abuse Mr. Pope at Button's Coffee house, as a tory, and  
 one united with Dr. Swift, to write against the whig interest,  
 and undermine the reputation of himself, Steele, and Addi-  
 son. Addison upon this came to Pope, and assured him of his  
 disbelief of this idle story, and hoped their friendship would still  
 continue. \* Yet he seems to have been somewhat staggered in  
 respect to Mr. Pope's party attachments, against which he had  
 cautioned him more than once in the preceding year; † and a  
 coolness certainly ensued, which continued for several months.  
 During this estrangement, the interview mentioned by Mr.  
 Ruffhead, ‡ is more likely to have happened than at the period  
 in which he places it, the latter end of the year 1715;  
 when in reality there was no rupture between them. Mr.  
 Pope, it is confessed by his biographer, conducted himself at  
 this interview, with great impetuosity and warmth; and Mr.  
 Addison, who was of a colder constitution, and much Mr.  
 Pope's superior both in age and station, might possibly behave  
 with too much *hauteur* and reserve. But that he harboured no  
 malice against him, appears from his subsequent conduct.

† For the sudden revolution in politics that happened at the  
 death of Queen Anne, and brought Mr. Addison and his friends  
 into power and office, most certainly gave him an opportunity  
 of mortifying, if not crushing, his competitor, in case he had  
 been mean enough to wish it. On the contrary, from that in-  
 stant, he was inclined to forget all animosities, and offered his  
 services, nay, his interest at court to Mr. Pope; § to which he  
 returned a very waspish and disdainful answer: \*\* but however,  
 in a few weeks afterwards, Pope softened his tone, and wrote  
 a more complaisant letter to Mr. Addison himself, yet mixed  
 with some distrust and resentment. †† Civilities upon this were  
 again renewed between them; inasmuch that, in April 1715,  
 we find Mr. Pope going to Mr. Jervas's, on purpose to meet  
 Mr. Addison; ‡‡ and in the same year he wrote his panegyri-

\* Letters to the hon. —, June 8th, 1714.

† Letter, November 2d, 1713.

‡ Page 191.

§ Letter from Jervas, 28th August, 1714.

\*\* 27th August, 1714.

†† 10th October, 1714.

‡‡ Gay to Congreve, 7th April, 1715.

cal epistle in verse, to be prefixed to Mr. Addison's Dialogues on medals.

At length the great and inexpressible offence was given by Mr. Addison to Mr. Pope, by permitting Mr. Tickell, his dependent and afterwards his under-secretary, to publish a translation of the first book of the Iliad, in the beginning of June 1715, just at the time when the first volume of Mr. Pope's work was delivered to his subscribers. Whether this book was translated by Mr. Addison himself, in his younger days, or whether he only revised and corrected Mr. Tickell's performance, cannot be pronounced with certainty; unless the public were in possession of those *odd concurring circumstances* which convinced Mr. Pope himself, that it was Mr. Addison's own translation; though he certainly thought otherwise, when he penned the character of Atticus.\* To apologize for its publication at so critical a juncture, the following advertisement was prefixed by Mr. Tickell, though that circumstance was industriously suppressed in all Mr. Pope's publications on the subject: "I must inform the reader, that when I began this first book, I had some thoughts of translating the whole Iliad; but I had the pleasure of being diverted from that design, by finding the work was fallen into a much abler hand. I would not therefore be thought to have any other view in publishing this small specimen of Homer's Iliad, than to bespeak (if possible) the favour of the public to a translation of Homer's Odyssey, wherein I have already made some progress."

Whether, on the supposition that the specimen was Mr. Addison's own, (and it is not unworthy of him) he chose to indulge the vanity of an author, by shewing how well he could have performed the whole; or whether (supposing it Mr. Tickell's, whom he loved and patronized with all the affection of a father) he really meant to have conferred on him a pecuniary obligation, by promoting a subscription for his Odyssey, as he had before done† for Mr. Pope's Iliad; it must be acknowledged, that in either case the publication was indiscreet and ill-timed. It is true, that Mr. Pope's finances could not now be materially affected, had the public decided in favour of Tickell's translation; for his subscription was full, and his contract with Lintot was complete. But it certainly bore too much the appearance of rivalry and competition; and was, in either light, a weakness below Mr. Addison's station and character. It is not to be wondered at therefore, that a man

\* "Who when two wits on rival themes contest,  
Approves of both, but likes the worst the best."

† Ruffhead, p. 185.

of so irritable a disposition as Mr. Pope is acknowledged to have been, was hurt beyond measure by this transaction; and it is probable, that the character of Atticus was written in the heat of his resentment on this occasion; as he expressed the very same sentiments to Mr. Craggs, in his letter of 15th July 1715. But it does not appear (as Mr. Ruff head asserts) that there was any open breach between Mr. Addison and Mr. Pope upon this occasion; and Pope expressly tells Craggs there was none. Had any such happened; and had Mr. Addison then shewn the temper ascribed to him by Mr. Pope's biographer, he would hardly, in the *Freeholder* of May 7, 1716, have bestowed such encomiums on Mr. Pope's translation of the *Iliad*.

Upon the whole, however, Mr. Pope may be excusable for penning such a character of his friend, in the first transports of poetical indignation, it reflects no great honour on his feelings, to have kept it in petto for six years, till after the death of Mr. Addison, and then to permit its publication (whether by recital or copy, makes no material difference);\* and at length at the distance of eighteen years, hand it down to posterity ingrafted into one of his capital productions. Nothing surely could justify so long and so deep a resentment, unless the story be true of the commerce between Addison and Gildon; which will require to be very fully proved, before it can be believed of a gentleman who was so amiable in his moral character, and who (in his own case) had two years before expressly disapproved of a personal abuse upon Mr. Dennis. The person indeed from whom Mr. Pope is said to have received this anecdote, about the time of his writing the character (*viz.* about July 1715) was no other than the Earl of Warwick, son-in-law to Mr. Addison himself. And the Something about Wicherley, (in which the story supposes that Addison hired Gildon to abuse Pope and his family) is explained by a note on the *Dunciad*, I. 296, to mean a pamphlet containing Mr. Wycherley's life. Now it happens that, in July 1715, the Earl of Warwick (who died at the age of twenty-three, in August 1721) was only a boy, of seventeen, and not likely to be entrusted with such a secret by a statesman: between forty and fifty, with whom it does not appear he was anyway connected or acquainted. For Mr. Addison was not married to his mother the Countess of Warwick, till the following year 1716. Nor could Gildon have been employed in July 1715 to write Mr. Wycherley's life, who lived till the December following. As therefore so many inconsistencies are evident in the story itself, which never found its way into print, till near sixty years after it is said to have happened, it will be no breach of charity to suppose that

\* Bishop Atterbury's Letter, 26th February, 1721-2.

‘ the whole of it was founded on some misapprehension in either Mr. Pope or the Earl ; and unless better proof can be given, we shall readily acquit Mr. Addison of this the most odious part of the charge.’  
W.

[ *A farther Account of this Work in our next.* ]

*Munster Village, a Novel* 2 vols 8vo. 6s. Robinson.

A novel, of the mixt kind of composition, or rather written without any regard to composition at all ; being partly in the form of a narrative ; and partly in that of familiar letters. We shall extract from one of these, a description of some of the manners of the people of fashion in London.

On this subject, lady Eliza Finlay thus writes to Miss Bingley.

“ I am perfectly astonished at the strange characters this town abounds with ; and stupified (*if I may be allowed the expression*) with what I have heard : but, as Shakespeare allows Desdemona to speak after she was smothered, you will permit me to write though I have lost my understanding. And as it was the choice of certain great men to be unintelligible, it is probable my present state of mind will lead me to imitate them. But on second thoughts, my being not *au fait* to the subject may perhaps make me excel in it. Men often expatiate *best* on what they *least understand*, by the same rule, that people in general are contrary to what they would seem.

“ The Mantuan Swain lived constantly at court : Horace wrote in celebration of a country life when he resided in Rome : and it is well known travels, voyages, &c. to every part of the world have been written in London. Why should I not then, Eliza Finlay, Spinster, attempt delineating manners, which I have really seen ? My scruples would intrude—that perhaps I am not sufficiently informed, as I have only resided here a month ; but these vanish on the recollection that I must certainly be in the right in the above position—Otherwise, could it be possible for Mr. Blacklock,\* a poet blind from his birth, to describe visible objects with more spirit and justness, than others blessed with the most perfect sight ? Could certain orators, famous for their *extravagance*, harangue on *economy*—Or the learned at Venice employ father Piaggi to copy the manuscripts found at Heracleum (though he is unacquainted with Greek, the language they

\* Mr. Blacklock may, in reality, be regarded as a prodigy—He is a man of a most amiable character, of singular ingenuity, and of very extraordinary attainments,

are

are written in) — Or could our own countrymen, the *learned judicious* body in Warwick Lane, refuse to admit to be their associates in the science of *Æsculapius*, any but those who have studied where — *medicina is not taught*? After such precedents as these, it is clear I cannot err, in informing you of what — *I know little about*. Besides, it is an established rule of prudence, on the contrary, never to commit yourself by talking or writing on a subject the world gives you the credit of understanding, as you have *nothing to gain but much to lose*. This consideration no doubt induced one author \* to omit in his tragedy *morality*, which should be the ground-work of every fable, and deterred another \* from acknowledging providence, though it so eminently presided, and was so conspicuously displayed in the miraculous escapes made in the voyages he wrote of. † This being premised, I will now begin boldly to *relate* many things I cannot comprehend.

“ Miss Ton accompanied me to the Opera; I was amazed at the height of her head, and how her chair had failed to crush the fabric of feathers and frivolity which rose above each other! I could not think she had flown, though she was composed of cork and feather; and willing to be informed how she had managed it, (as ignorance, you know, is reprehensible) I ventured to ask her the question. She returned me a look of contempt (as if to pity my ignorance) saying, she always took care to prevent a misfortune of that kind! When I go to court, said she, as heads are wore lower\* there — I sit like your old women upon the seat of the chair, which is convenient enough on account of one's trimmings; but when I go to the opera, where *fancy directs* and *fashion prevails*, I say my prayers the whole way — that is to say, I kneel on the bottom of the chair. I admired her ingenuity; only observed, I hoped it did not fatigue her knees so much as to prevent her from going to church next day! O, not in the least, said she; but I always go to the drawing-room of a Sunday! except when I go to the Chapel-royal — *the closet there*, indeed, that is no bad public place — nobody but people of fashion are admitted, and it is really sometimes very amusing! The truth is, if one liked church very much, there is time enough to dress afterwards; for it is not *the rage* with a certain set to go to the drawing-room until your old fashioned people are coming away. Oh the dear delight of meeting these dowdies on their *retour* home to their spouses and family dinners

\* Both clergymen.

† Here our novelist betrays indeed her knowing but *little about* what she writes of: Dr. Hawkesworth was not a *clergyman*. Rev.

\* In compliment to the Queen, who has too much good sense to approve of what is ridiculous.

at four o'clock. Then we make such glorious confusion ! I took the liberty of saying that I thought the respect due to their Majesties had induced every body to be in the drawing-room previous to their appearance ! Oh, not at all, child, said she—except your *formal ones* ! But why, said I, madam, need you go to court of a Sunday, why not of a Thursday as well ? Of a Thursday ! Nobody goes of a Thursday ! Pardon me, replied I, the Duchess of W—— introduced me on that day ! That may be, replied Miss Ton, her grace is very old, wrinkles make her religious—but none but such, or courtiers, go of a Thursday ! I again took the liberty of telling her that it had also been a very full drawing-room—Then, said she, it must have been the Thursday after the birth-day—or some particular day ; for otherwise, few of a certain set, who understand *the rage*, would go. The *rage*, said I, madam ! I am again at a loss ; did I hear you right ? O, perfectly well, said she ; the *ton*, was formerly the word, but *the rage*, has lately been adopted from the French ! (It is to be hoped, that the Parisians will also, from their late partiality for *English gauzes, silks, linens, &c.* induce us to adopt *them also*, instead of too often procuring these articles from France.)

“ Forgetful of the imprudence I was going to commit—I told Miss Ton, her prayers had proved ineffectual—her largest feather was snapped in two. Is it possible ! exclaimed she, and reddened prodigiously.—Shocked at the blunder I had made, and pitying her weakness, I gave her my bottle of Eau de Luce ; and not caring to hazard any further on so interesting a subject, lest it should hurt her nerves, I turned the conversation to what was more indifferent—a sister of her's, who *had died in child-bed a fortnight before*.

“ (Thus, my dear friend—to philosophize—no abstract evil exists ; for whatever calamities human life is subject to, their evil depends merely on our own sensibility.)

“ Sir Timothy Clinquant rejoined us. He is handsome, has a good opinion of himself, and is no stranger to the art of flattery. She lamented to him the accident of her feather. From a knowledge of human nature, that nothing pleases so much as to have a defect of any kind turned into a beauty—he assured her the feather being broke gave it an air of negligence so perfectly adapted to the contour of her fine face, that he could not be convinced, but that she *accidentally on purpose* had afforded it *that grace*. Thus was she restored to good humour.—I can tell you little of what I saw ; Miss Ton's head intercepted my view of the stage : *her rage* of going late having prevented our getting any other but end seats, and she sat before me. In the reign of Queen Elizabeth there was a law made to restrict the growth of ruffs : I wish

with our legislators, † who, in this accommodating age, do sometimes condescend to bestow their attention on trifles, would take the size of heads into their consideration. Mr. Walpole observes, in his anecdotes of painting in England, that in the reign of the two first Edwards, the ladies erected such pyramids on their heads, that the face became the centre of the body.

"An eminent physician has declared, that more deformed children have been brought into the world this last year, than for twenty years before, on account of the ladies stooping in their carriages—One thing I am certain of—it makes them contract a habit of frowning, that furrows their foreheads.

"A fine lady is the least part of herself, and is every morning put together like some instrument. Dress is the subject eternally discussed. Gulliver tells us, that the sages of Laputa, having substituted things in place of words, carried along with them such things as were necessary to express the particular business they intended to discourse on.—Were this the case, it would be a great relief; but alas! they do no more here than propose the subject. But to return to the Opera—Miss Ton, in telling me who the people were, said they were *horrid creatures*, that is to say, censorious or *awkward*, because *not of her particular set*.

"But what was my surprise to perceive her familiarly afterwards whispering to one, curtsying to another, telling a third how unfortunate she had been in not being at home when she did her the honor of calling on her! I could not help testifying my astonishment at her conduct!—She laughed, and said—I am civil to those people, as the Indians worship the devil—*for fear*. Besides, said she, the last Lady has a rich brother lately come from India. In days of yore women married for a title, a fine feat, &c.—A title is very agreeable, but a *fine feat*, the very idea of it gives me the vapours! I would rather marry a London justice than a lord lieutenant of the county. It did very well formerly (when people were so dull as to be able to bear their own thoughts) to live moping at an old family place; but manners are *now* too much improved for *that*; and a nabob's cash, without the appendages of the seats of his ancestors, will suffice to carry me one season to Spa, another to Tunbridge, &c. &c.—In marrying a nabob, there is a moral security of never being buried in the country. I am no *devot*, but I believe there is such a thing as conscience; and, as few of these continental heroes can bear to listen to their silent monitor—it induces them to lead *exactly the kind of life I like—to exclude reflection!*"

The subject of these letters are not all equally light and frivolous with the above; but afford sometimes both instruction and entertainment.

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† Witness the purchase of a collection of antique and Etruscan vases, by the public money---and their enacting a lottery for toys.

*A Sermon, preached before the laudable Association of Antigallicans, at the Parish Church of St. George's, Middlesex; on their general annual Meeting, on Thursday, the 23d of April, 1778. By the Rev. Isaac Hunt, \* M. A. 4to. 1s. 6d. Evans.*

A manly, and we may add masterly, discourse in favour of patriotic associations in general, and that of the laudable society of Antigallicans in particular; who, we are given to understand, have resumed their resolution of the last war, in regard to the fitting out a number of stout lads for the use of the royal navy, in expectation of a war with France. From the following exordium, the reader may form an idea of our preacher's stile and manner.

"Palm, xi. v. 2. 5. 6. Lo! the wicked bend their bow, they make ready their arrow upon the string; that they may privily shoot at the upright in heart. But the Lord trieth the righteous: while the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be the portion of their cup.*

"At a time when the happiness, the peace, the life itself of our parent-state is in danger,—when she appears verging on the crisis of her fate, from foreign feuds and domestic dissension;—when the mother country beholds with a pitying eye her darling, though distant, offspring bleeding at every pore, yet waywardly turning from her with affected disdain, and seeking relief from her ancient and unalterable enemies;—at a time, when those enemies exult in having insidiously widened the breach of natural affection between the parent and the child;—when they professedly foment the difference, and, instead of endeavouring to close the wounds of reciprocal discontent, provoke them to bleed with fresh violence; it is with peculiar propriety that the national spirit, which first instituted a society, formed to oppose such insidious enemies, and to support the mutual interest of this country and its colonies, should revive with fresh ardour, against the false friends and real enemies to both.

"Do not we see them "wickedly bend their bow and make "ready their arrow upon the string, that they may privily shoot

\* Late of Philadelphia, where, if we are rightly informed, he was a barrister at law, and fell under the displeasure of the populace, for professionally pleading the cause of some of the king's friends, on that continent: for which offence he was on the point of suffering the peculiar discipline of the country, when he fortunately made his escape, at the imminent danger of his life. If we may judge from this specimen of his talents, the mother country will be no loser either by his change of place or profession.

" at

“ at the upright in heart ? ” — Too upright, indeed, the heart of our gracious Sovereign, to suspect the treachery by which the interests of the kingdom, and the dignity of the crown have been already secretly injured. “ But the Lord, saith the psalmist, trieth the righteous, whilst the wicked and him that loveth violence his soul hateth.”

“ It is with a truly patriotic zeal against such lovers of violence, (and as such I presume, every one in this assembly now regards the French nation) that I could wish to reanimate the breast of every *Antigallican*, whose philosophical philanthropy and christian moderation have, during the interval of peace, permitted its warmth to subside; generously harbouring no animosity against no apparent cause of offence.

“ But the times appear to be changed.—Offences are come; and woe, saith the Scripture, be to him by whom the offence cometh. Like causes should produce like effects: nor doth either philosophy or christianity oppose the rekindling of that honest indignation, which naturally warms the heart of an Englishman against Gallican perfidy, insolence, and ingratitude.

“ In my endeavours to re-excite this spirit, however, I mean not to use the shallow artifice of vague and verbose declamation. The cause is too good, too interesting, to need such meretricious arts to recommend it to your most serious, you most solicitous, attention. It is the cause of your country, your king, your God: For, in the natural dispensations of providence, individuals are the necessary instruments, by which the perfidy of princes is brought to condign punishment: and to such punishment, is it sooner or later, infallibly subjected? for “ the Lord’s throne is in heaven, his eyes behold, his eye-lids try the children of men. Upon the wicked, therefore, he raineth snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup:”—a portion of which that proud and perfidious nation the French bitterly tasted, during the last war; and which, under the visitation of divine providence it may possibly taste again; should their pride and duplicity involve them in a similar contest.”

In the sequel of his discourse, our bold and animated preacher throws out some noble strokes of genuine oratory; but we have room only for a short specimen of the prudential and pathetic, which he gives in speaking of the society’s resolution already mentioned.

“ To the consideration of the national advantage arising from so prudential and public spirited an expedient, may be added the pleasing reflection of the general benefit which the community may internally reap, by the removal of a present nuisance from the bosom of society, as well as the particular one it may prove to the now destitute, and too probably dissolute, individuals,

who

who are the immediate objects of it. While christianity weeps, humanity shudders at a survey of the crowded streets of this metropolis. Mixed among the honest, the busy, and industrious, how many hundreds, (may I not say, how many thousands, do we not see of dishonest, idle, and disorderly youth; boys bred to no regular occupation, trained to no fixed labour, restrained by no master, supported by no friend, cherished by no parent: some, no doubt, orphans, that never knew a parent; forsaken foundlings thrown upon the mercy of a mercileſs world, at their very entrance into life! Of what use, either to society or themselves, can such unhappy objects be expected to prove?—To what purpose do they live?—And, in what manner, is it to be feared, they may not die! Common humanity requires, and civil policy demands, that such destitute youth should be provided for;—that the well disposed (if wonderfully any such should be found) should be cherished and encouraged, and the dissolute, (to be feared the more numerous) if possible, be reclaimed; and both in any case employed, in such a manner, as may best prevent the evils to be apprehended, both to themselves and society, from their abandoned, their forlorn situation.—But in a time of general and profound peace, where is such employment to be met with?—Modern policy, notwithstanding the vigilance of the magistrate, and the multiplicity of our penal laws, hath not as yet discovered a remedy for this domestic evil. Hence it is that in the course of divine providence, even the calamity of war becomes so far useful, as to afford an opportunity of removing from the body politic, those dreadful plagues to its intestine œconomy, “the cankers of a calm world and a long peace.”—In obeying the dictates of humanity, and discharging the duties of Christianity, it is thus not only becoming the wisdom, but worthy the benevolence of so laudable an association, to make their obedience to those dictates and discharge of such duties, to coincide with the political welfare of the state. There is, indeed, a singular policy in making the internal evils of society subservient to its external good; of making the most useless and hurtful of our own countrymen the instruments of chastisement to our foreign enemies. Considered in this light, therefore, the design of the Society cannot, I trust, in this instance fail to meet with the cordial approbation and liberal support of every friend to humanity and his country.”

To the discourse itself is prefixed a concise and a well written account of the institution of the Antigallican society; with a general view of its design and transactions, since its commencement in the year 1745; for which we refer the curious reader to the pamphlet itself.

\* \* \*

*A Sermon, preached in Lambeth Chapel, at the consecration of of the right Rev. John Butler, LL. D. Lord Bishop of Oxford. May 25th, 1777. By John Sturges, A. M. Prebendary of Winchester, and Chaplain in ordinary to his Majesty. Published by command of the Archbishop. 4to. 1s. Cadell.*

A modest and well-founded encomium on the established church and its ministers.

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*The religious improvement of awful events.—Preached at Blackley, September 21st, 1777; on Occasion of a Shock of an Earthquake, which happened the preceding Lord's Day. To which is prefixed, the Theory of Earthquakes, from Sir Isaac Newton, and others. By John Pope. 4to. 1s 6d. Johnson.*

Pious and pertinent — The prefixed theory of earthquakes is also judicious and philosophical.

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*A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, at St. Paul's, May 15th, 1777. By the Hon. and Rev. James Cornwallis, Dean of Canterbury. To which is added, a List of the several Amounts arising from the Collections made at the Anniversary Meetings of the Sons of the Clergy, since the Year 1721.*

A discourse adapted to the occasion of a charitable institution, that does honour to its conductors.

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*This Scripture Doctrine of the Resurrection, a Consolation under the Loss of Friends. Preached at Bury, in Lancashire, Nov. 2d, 1777, on the Death of Mrs. Elizabeth Grundy;—at the Request of the Mourners. 6d. Buckland.*

Pious and practical !

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*The Progress of Moral Corruption.—Preached at St. Thomas', Jan, 1, 1778, for the Benefit of the Charity School, in Gravel Lane, Southwark. By Hugh Worthington, jun. Published at the Request of the Managers. 8vo. 6d. Buckland.*

Sensible and ingenious !

Antim.

*Aulim-Luz.—Preached at the Opening of Northampton Chapel (formerly called the Pantheon) in the Spa Fields, Islington, July 6th, 1777. By Herbert Jones. 8vo. 6d. Johnson.*

Myistical !

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*A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, Jan. 30th, 1778. Being the Day appointed to be observed as the Day of the Martyrdom of King Charles 1. By Beilby Lord Bishop of Chester. 4to. 1s. Payne.*

An excellent discourse for the subject.

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*A Sermon preached before the Governors of Addenbrook's Hospital. June 26th, 1777, at Great St. Mary's, Cambridge. By John Hey, B. D. Fellow of Sidney Sussex College, and one of the Preachers at his Majesty's Chapel at Whitehall. 4to. 1s. L. Davis, &c.*

Pertinent and liberal !

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*The Tears of Britannia, a Poem, on the much lamented Death of William Earl of Chatham. By Thomas Hastings. Entered at Stationer's Hall. 4to. 1s. Williams.*

As Mr. Hastings has taken particular care to acquaint us, in his title page, that his work is entered at Stationer's Hall ; we presume he is too tenacious, of his property in the copy-right, to permit us to make large quotations.—We must beg leave, nevertheless, to extract a few lines from the exordium, and we will trespass no farther upon his indulgence.

“ Thy fate, O Chatham, myriads now deplore,  
And men now weep, unus'd to weep before.”

These are certainly not the mourners and death-hunters, whose constant profession it is to weep ; indeed, *these* may have reason to rejoice, with their masters the undertakers ; who are likely to have a finer jobb, than ever they had

had in their lives, of a corpse interred at the expence of the parish. But to proceed,

“ Britannia’s firmest friend, her hope is fled ;—  
And Pitt, alas ! is numbered with the dead !  
Weep, Britons, weep ; ’tis now your time to mourn.  
The brightest sun again shall ne’er return.  
The day is dark’ned as the sable night ;—  
The glory of the land hath ta’en his flight :  
That glory, which so lately reach’d the skies,  
Is fall’n, alas ! and never more shall rise.”

Surely Mr. Hastings is a little out here ! The glory of the land had “ ta’en its flight,” when it had “ reached the skies.”—If, therefore, like other meteors, “ it is fallen never more to rise,” it is *returned* again, as appears to be really the case, to the earth, from which it sprung.

“ Say righteous Heaven, why at thy dread command,  
Did the grim tyrant view a guilty land ?  
Why *didst* at thy command, the monster’s dart  
Sink in the hero’s and the patriot’s heart !”

Ah ! why *didst* it, indeed ?—But who is this grim tyrant ? We have heard nothing of him before. By the dart it should be *death* ; but then he is no monster, for as a poet, of congenial talents with Mr. Hastings, sings in almost every country church-yard.

“ Do what we can,  
*Death* is a MAN,  
That never spareth none.

Now he who is a *man*, and unmarried, as death is, can be no *monster*. Q. E. D.—There is some little difficulty in comprehending the subsequent line. It should seem that our poet meant to unite the *hero* and the *patriot* in the same person. Now that Mr. Pitt was a *patriot*, is well known, and that he was bold enough to get unfortunate *heroes* knocked o’ the head ; witness *Wolfe* at Quebec, and a number of brave fellows that fell at the Havannah. But that he was himself a *hero*, unless his being bred a cornet of horse, and becoming a bluffer in parliament, entitle him to that appellation, we know not.—With Mr. Hastings’s leave, a few lines more.

“ May

" May man, O Heaven, presume to ask the reason,  
Why he away was snatch'd at such a season ;  
When olive-wanded peace is fled afar,  
And Gallia's sons preparing are for war ?"

This presumptuous question, the poet immediately answers thus.

" Britannia is forsaken by her God ;  
Her sun is set ; her name is *Ichabod* !

There's for you, Reader ! *Britannia's* name is *Ichabod* ! Digest that, if you can, and, if you are curious to know what Mr. Hastings says more of her, buy his pamphlet ; for we will not burn our fingers with farther quotations from a work, whose property is so prudentially secured by the sanction of the Company of Stationers. \* \* \*

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*A military Course for the Government and Conduct of a Battalion, designed for the Regulations in Quarters, Camp, or Garrison ; with useful Observations and Instructions for their Manner of Attack and Defence. Ornamented with a frontispiece, and Twenty Copper-plate Plans. By Thomas Simes, Esq; late of the Queen's Royal Regiment, Author of the Military Guide, and Governor of the Hibernian Society for the Orphans and Children of Soldiers. 8vo. 10s. 6d. bound, with the Plans coloured. Almon, &c.*

An apparently-judicious and useful publication ; the matter of which is the more valuable, as it seems to be deduced from actual experience and observation. \* \*

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*An enlarged Syllabus of philosophical Lectures delivered by Hugh Smith, M. D. of Hatton Street. With the Principles on which his Conjectures are founded concerning Animal Life, and the Laws of the Animal Oeconomy. These Principles are applied not only to the general Doctrine of the Glands, but likewise to some new Thoughts on the nervous System, the Gout, and Paralytic Complaints. 4to. 1s. 6d. Davis, &c.*

DOCTOR SMITH talks very well for an APOTHECARY !

W.

Translation

*Translations of some Odes and Epistles of Horace, the Answer of Proteus to Aristæus, in Virgil's Fourth Georgic. Pharaoh's Overthrow, or a poetical paraphrase on the 14th and 15th Chapters of Exodus. And two original Poems. By John Gray. 8vo. 1s. 6d. Colvill, Dundee.*

A specimen, we are told, of twenty-seven odes, three satires, and eight epistles of Horace : all Virgil's Eclogues, Homer's *Batrachyomachia*, and a few original poems, which the Translator thinks he has ready for publication.— If Mr. Gray only thinks he has these pieces ready, we hope he will not think them *ready*, before they are somewhat more *fit* for publication than the pieces before us.— What he means by “ having imitated the different kinds of verse in the originals as much as possible,” we know not: we find, indeed, so little poetical resemblance between any of his versions and the originals, that we cannot help thinking he would have lost no credit, by confining his labours to the purpose for which they were professedly written, “ his own amusement.” \* \* \*

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*Know your own Mind: A Comedy performed at the Theatre Royal, in Covent Garden. 8vo. 1s. 6d. Becket.*

“ Some works may have more wit than does them good ;  
As bodies perish with excess of blood.”

*Pope's Essay on Criticism.*

Néver was there a more striking proof of the above remark, than is afforded in the Comedy before us. The wit, however, with which it abounds, has not the true genuine Attic salt. It is strained, far-fetched, and *outré*. If the author knows his own mind, however, it is the last piece, with which he intends to favour the public ; so that we shall spare the severity of censure. \* \*

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*The Beauties of the Poets. A Collection of moral and sacred Poetry, from the most eminent Authors. Compiled by the late Rev. Thomas Jones, of Bristol. 12mo. 3s. sewed. Evans.*

An elegantly-printed and not injudicious collection.

*Wisdom ;*

*Wisdom; a Poem.* 4to. 2s. Bew.

Not worldly wisdom, reader! For this might prudentially have checked the author's conceit, and made him lay down the pen. A more powerful monitor, if we believe him, dictated this sagacious poem; which he affirms to be the effect of *divine* inspiration, or at least, to be written at the command of the *Lord*.

*An Epistle to the Right Hon. George Lord Pigot, on the Anniversary of his raising the siege of Madras. Written during his Lordship's Confinement at St. Thomas's Mount.* 4to. 1s. Doddsley.

This is no contemptible performance; but alas!

"No flattery soothes the dull cold ear of death."

*An Epistle from Mademoiselle D'Eon to the Right Hon. L—d M——d, Ch—f J——e of the K——g's B——b; on his Determination in regard to her Sex.* 4to. 2s. 6d. Smith.

If "want of decency be want of sense."

What a *fool* must this loose, licentious *wit* be?

*Marriage.* 8vo. 6d. Goldney.

If matrimony be, as some represent it, a state of happiness, we cannot help thinking this author deserves, for his vile profanation of such an institution, to be doomed to perpetual celibacy: and, if it be, as others represent it, a state of infelicity, we think he ought to be sentenced, without benefit of Clergy, immediately to be *married*. . . .

*Love Elegies.* 4to. 2s. 6d. Kearsley.

There is something plaintive, pleasing, and poetical in these productions: their author, however, if he would rank with a Hammond, a Littleton, and a Shaw, must be more correct in his versification, and more forcibly pathetic in his sentiments.

sentiments.—We shall select the fourth elegy, as a specimen; which is neither the best nor the worst among them.

“ Winter’s no more, the North has ceas’d to blow,  
 Exulting streams have broke their icy chain,  
 The fog’s dispell’d, dissolv’d the mountain snow,  
 And Zephyr’s breath scarce moves the dimpling main.  
 The meads once more their flow’ry pride display,  
 The bounding flocks renew their wonted fires,  
 And piping shepherds hail the genial May,  
 Parent of blossoms, and of gay desires.  
 Hark ’tis the ring-dove cooes in yonder dale,  
 Murm’ring his joy in many a giddy round,  
 O happy bird! thy fair one hears thy tale,  
 Nor bids distrust thy faithful bosom wound.  
 The coldest breasts reanimated burn,  
 Thro’ the clear stream the wanton fishes play,  
 All Nature rouses at the Spring’s return,  
 And loves and gladdens in the brighter day.  
 Alone are we, my MIRA, doom’d to know,  
 That not for us the sun exalts his fires,  
 Thy frozen bosom feels not Nature’s glow,  
 My broken heart no vernal joy inspires.  
 Go, happy shepherd, go enjoy the spring,  
 The laughing landscape glows alone for thee,  
 Come, pensive night, stretch out thy sable wing,  
 And spread oblivion o’er my woes and me.  
 To thee for liberty of grief I fly,  
 Where yon rude rocks o’erhang the barren lawn,  
 Or ’mongst yon tombs immarbled will I lie,  
 And brood o’er sorrow till the coming dawn.  
 Nought shall disturb my lethargy of woe,  
 By all unheard, unhearing will I pine,  
 Unless the riv’lets murmur as they flow;  
 Or Philomel should add her griefs to mine,  
 My friends in vain, in vain the piteous fair  
 Have warn’d my health against the nightly dew,  
 Why should I, MIRA, shun the noisome air?  
 Ah! what is health, if unobserv’d by you?  
 My vigour melts, my ruddy colour flies,  
 Yet scorn not, MIRA, since e’en these upbraid,  
 The fatal rigor of thy matchless eyes,  
 And sad destruction that thy scorn has made.  
 But hush my plaints, pain not her tender ear,  
 Compell no more the maid averse to fly,  
 My growing sorrows are too great to bear,  
 But Farewell MIRA, I can bear to die.

*Perfection.*

*Perfection. A poetical Epistle, calmly addressed to the greatest Hypocrite in England.* 4to. 2s. Bew.

A severe satire on John Wesley; for which there appears to be, but too much room; although we think some of the charges; brought against this old saint of a sinner, and sinner of a saint, ought to have been more fully attested, before they had been brought so fully home: but we hope their author is one who thinks a falsehood in verse and prose the same—We must take the liberty, however, to correct an error into which he appears to have fallen, from not being so familiar with scripture-language as he might be. Toward the close of the Epistle, the writer lasties the preacher for deifying, as he conceives it, his present majesty.

“ This be thy boast, if ministers but nod,  
Make earthly kings co-equal with thy God.”  
To other rules of faith add this of thine,  
And tack one Item more to thirty-nine;  
In sycophantic blasphemy go on,  
E’en raise an altar to your tetragon;  
In your new temple place your idol high,  
And bid your lambs fall down before—a lie;  
Rememb’ring (shou’d we see a regent state)  
Your gods wou’d then be surely more than eight.  
K—s! Creatures of man’s choice!—Who ever dream’d  
That such dubb’d majesty cou’d be blasphem’d? †  
Call you these gods!—whom thus a dotard brands,  
With terrors, death, and torments, in their hands!  
Whole wrath pours forth destruction in a flood!  
Gods of fire, famine, massacre, and blood!  
Whom vengeance, groans, and tortures, only please!  
No tears can soften, and no pray’rs appease!  
Such Gods—such K—s—are genii full of evil—  
Let me bow down to Nero, or the devil.  
With gods, yourselves have made, your meetings ring,  
But Bedlam now has coin’d the first God-K—.”

Our satirist is mistaken in thinking this the first time the expression “blaspheme God and the king” has been in print. He

\* This impious piece of pagan flattery is to be found in an address, by no means a calm one.

† Yet such an expression, to the Author’s shame, (if a wolf can blush) is in print, viz. “blaspheme God and the King.”

will find it repeatedly in the 21st chapter of the first book of Kings. But how far this may be supposed to exculpate master John, we pretend not to say: as it is recorded to have been the expression of *false witnesses* and *children of Belial*: who declared in the presence of the people, that "Naboth did blaspheme God and the king." On which evidence, poor innocent Naboth was taken out of the city, and stoned with stones till he died.

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*Sketches for Tabernacle Frames. A Poem. By the Author of the Saints, a Satire, Perfection, &c. &c. 4to. 2s. Bew.*

Whether Impostors sinner it, or saint it  
If Knave's grows ridiculous, I'll paint it.

So says our satirical limner, whose sketches, though highly caricatura'd, bear a striking likeness to the original. The engraved portrait of John Wesley, prefixed to the pamphlet is, also humorous and satirical. Its explanation is as follows.

"REYNARD in a master of arts' gown, with an old fox's head, and a cloven foot, &c.—He stands upon three constitutional writers, and Magna Charta, to shew his contempt of them. He is drawing the teeth of one of his flock of saints, a working mechanic, kneeling, with a jack-ass's head.—Behind Reynard is a crozier, denoting him a mock bishop.—He is supposed to be officiating in his shop, where he sells books of three \* kinds, viz. Primitive Physic, Political Pamphlets, and Prayers, Sermons, Hymns, &c.—There are two pictures in his shop; one of K. James II. shewing him to be a Jacobite; the other of Lucy Cooper, to denote him an old letcher.—&c. &c."

As this writer is extremely severe on religious devotees, it is but doing him justice to hear his apology for such severity.

"The author (lest his intentions should be misconceived in this and his former piece) begs leave to acquaint his readers, that his sole aim is, and has ever been, directed at the *fanatical enthusiasts only*, and not at the body of *rational dissenters in general*. The true basis of justifiable dissension is *reason and scripture*; that of *methodistic fanaticism, self-interest and hypocrisy*: In

\* The painter might have added *two more*. Reynard having published a history of England, and a course of philosophy, for the use of his flock.

Rev.

short,

short, this tribe of mock saints (but especially their leaders) wrest and torture scripture to their own worldly purposes, and substitute various false doctrines (favourable to their own designs) instead of moral honesty, integrity, truth, and the plain and clear import of the holy scriptures. Such pious impostors, the author treats as *lawful game*. At *These*, and only *These*, he points his satire, conceiving them to be the proper butts of ridicule and ludicrous contempt. As such, they have been deservedly exposed upon the stage, and may, with equal justice, be lashed in print."

The following lines, from the exordium of the poem, will give the reader a good idea of the manner of the whole.

"Where quack'ry, pray'r, and Grubstreet arts, combine  
To furnish out a tripartite divine,

\* There dwells an aged wight, well-mask'd with Grace,  
Whose lank, monastic, sanctuary-face  
In solemn lines betrays his ghostly trade;  
A pious mountebank in masquerade.

In N—b's long roll he figures as a dot,  
In art's a speck, in piety's a blot.

† Not with one occupation arm'd alone,  
But three together, interwove in one.

He (that his ready bow may never lack  
A string) is preacher, pamphleteer, and quack.

Equally form'd for each department, all  
He fills alike, to each he has a call.

Toothless, yet to the toughest text he's just;  
A knotty point he'll mumble like a crust;

And tho' you cannot edify one letter,  
Yet few can whistle off rank nonsense better.

Then, as an Author, N—h knows how he'll write;  
He'll prove that white is black, or black is white:

And, (vice versa,) crotis but his positions,  
He'll baffle, and outlie, most politicians.

His genius physical in this appears,  
That H—s has lugg'd him forth by head and ears,

And, not revering ignorance in age,  
Pelted this nostrum monger off his stage.

Walk in, if this description can prevail,  
And see his stock in trade set up to sale

• Reynard described.

† His various occupations—a fanatical preacher, a ministerial scrib-  
bler, a quack doctor.

Without

Without reserve—his motley magazine  
 May furnish *Darley*\* with some hum'rous scene.  
 The doctor's *Zaney*, too, shall mount anon;  
 As great a *curiosity* as *John*.†  
 Alas! poor *John*'s just giving up the ghost;  
*Burgoyne* has fail'd, and *N——th* may lose his post.  
 Yet still with fault'ring voice he mumbles o'er  
 His *papal absolutions* ‡ as before."

\* \* \*

*Liberty and Patriotism: a miscellaneous Ode, with explanatory Notes and Anecdotes.* 4to. 1s. Fielding and Walker.

A poetical sting at *Wilkes*, *Hume*, *Dr. Wilson*, and Mrs. *Macaulay*.

\* \* \*

*Jamaica, a Poem, in three parts,* 4to. 1s 6d. Nicoll.

This production is, in some places, prettily picturesque, and in others both humane and moral. We wish we could say as much in favour of the versification; but this is frequently very bald and bungling; indeed! Our author's poetical images also, are sometimes very uncouth, and ill-paired, and not seldom bombastical and ridiculous. \* \* \*

*The Indian Scalp, or Canadian Tale, a poem,* 4to. 2s, Folsingby

We have read many a *Canterbury tale*, that hath given us greater pleasure than we are persuaded this *Canadian tale* will give any of our readers. Let them Judge.—

'Twas *Scalp's* the word. such brutes as these must fall;  
 'Tis Britain's wish, and Britain's pay besides,  
 To murder rebels, and to tan their hides."

There's a Tell-tale for you.—Hear him again.—

' One winter's night, of all the nights the worst  
 That time could bring, so fatal! so accurs'd!

\* The celebrated Mr. *Mat. Darley*, in the Strand.

† *Mess-John* is a common nick-name in *Scotland*, for all fanatical preachers.

‡ *Confession* and *absolution* are actually practised in some conventicles of modern saints.

Such

Such dreadful storms were never known before,  
Such seas were never bursting on the shore;  
Such winds were never heard to rage so high,  
Such pines and oaks were never seen to lie;

To this, need we add any thing more than a line to make  
up the tripler?

Sure never yet was seen such poetry!

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*The Refutation, a Poem: addressed to the Author of the Justification.* 4to. 1s. 6d. Doddsley.

We have here one of those benevolent writers, who conceives just offence at the impertinence and insolence of those, who take upon them to abuse the rest of the world, and calumniate conspicuous characters, under the pretence of their being *satirists*. As we are not of opinion, however, with the author of the *Wreath of Fashion*,\* that the *folies* and *foibles* of mankind only are the proper objects of satire; so we differ from the writer, in thinking their *vices* should be treated so mildly as he recommends.

“ Kindness oft wins, when sharp reproaches fail,  
And vice will listen to a melting tale.”

It may, but we believe it will listen to very little purpose. It is in the *moral* as in the *physical* world; different diseases require different remedies, and desperate ills must have desperate cures. The satirist's first great objects are *truth* and *justice*; while he pays a proper regard to these, his severity, is as justifiable and laudable as his lenity.— The truth is, that the scourge of a *Juvenal* or *Perseus* is as meritorious as the gentler lash of a *Horace*; and writers indulge themselves in the exercise of that which suits their genius, and are only gratifying their self-conceit, when they insist that their own method is the best.

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*A Sapphic Epistle, from Jack Cavendish, to the Honourable and most beautiful Mrs. D\*\*\*\*.* 4to, 1s. Smith.

If Mrs D —, be as handsome as Jack Cavendish is im-

\* See last month's Review.

pudent,

382      *The Old English Baron, a Gothic Story.*

pudent, she must be beautiful indeed ! for Jack is really a most impudent fellow,      \* \* \*

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*Fifth Qde of the King of Prussia's Works, paraphrased on the present War.* 4to. 9d. Baldwin.

Very bad, indeed !      \* \*

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*An Epistle to the Right Honourable Lord G— G—.* 4to. 1s. Almon.

Still worse !      \* \*

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*Public Spirit : an Essay.* 4to. 1s. 6d. Almon.

Worse and worse still !      \* \*

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*Poems on several Occasions. By Elizabeth Ryves.* 8vo 5s. Dilly.

Much better ! Mrs. Ryves is, indeed, a tolerable poetess, as times go, and will afford the poetical reader some entertainment.      \* \*

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*The Diaboliad. A Poem. Part II.* 4to. 2s. 6d. Bew.

A satirical delineation of certain conspicuous female characters ; a proper companion for the first part, and pretty equal in point of poetical merit.

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*The old English Baron, a Gothic Story. By Clara Reeve.* 12mo. 3s. 6d. Dilly.

A new edition of a work, published sometime ago under the title of the *Champion of Virtue* ; a very few copies of which, we are told, were exhibited for sale, or we should pass a proper censure on the bookseller, for not taking notice of this particular in his advertisement.      \* \* \*

*A Trip*

*A Trip to Melasge; or, concise Instructions to a young Gentleman entering into Life: With his Observations on the Genius, Manners, Ton, Opinions, Philosophy and Morals of the Melasgeans.* 8vo. 2 vols. 6s. Law. —

One of the strangest rhapsodies we remember to have ever met with. We would advise the author to take care how he is caught tripping again; lest some of his friends should take a trip with him to St. Luke's. . . .

---

*The Man of Experience; or, the Adventures of Honorius.* By Mr. Thistlethwaite. 2 vols. 12mo. 6s. sewed. Boffy.

It is a shrewd saying, the truth of which the Adventures of Honorius will tend to confirm, that the more we know of the world the less we like it. A moral, however, is drawn from the whole, which infers that there are some few people, in this *same* worthless world, good for something. This work contains a number of pertinent reflections on human life and manners, but affords else no very great entertainment. . . .

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*Memoirs of the Countess d'Anois.* 2 vol. 12mo. 5s. Noble.

Romantic and improbable. . . .

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*Greenwood Farm.* 2 vols. 12mo. 5s. Noble.

Probable and pleasing. . . .

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*The Muses Mirror.* 2 vol. 8vo. 7s. Baldwin

A collection of Poems, Odes, Epigrams, extracted from the News-papers and magazines. . . .

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*The Revolutions of an Island: an Oriental fragment. Translated from the original Manuscript of Zoraster, in Zend.* By an Englishman. 8vo. 1s. Fielding and Walker.

A political romance, representing the island of Great Britain

Britain in a state of utter dissolution. Whether this writer be a prophet as well as a politician, *time will shew.* \*\*\*

*An Address to John Sawbridge, Richard Oliver, Frederick Bull, and George Hayley, Esqrs. Representatives in Parliament for the City of London. With Proposals for the better Regulation of Bankers and Brokers, and for securing the Property of the fair Trader from Swindlers and Sharpers, by restraining, within proper Bounds, public Auctions. Also a Scheme for establishing a Loan Bank. By Walsingham Collins. 8vo. 3s. 6d. Kearsley.*

The observations contained in this address, being evidently the result of reflection and experience, are well worthy the attention of those, to whom they are immediately directed, as well as the public in general. \*\*\*

*The Conciliatory Bills considered. 8vo. 1s. 6s. Cadell.*

A very able and artful defence of the ministry, in regard to their conduct towards America: and such a one as their best friends may possibly think they required. \*\*\*

*Considerations on the present State of Affairs between England and America. 8vo. 1s. Nourse.*

This considerer, who seems to be fully master of his subject, here offers the heads of a plan of accommodation; which, if administration have no better, they would do wisely to adopt. \*\*

*A Letter to the Earl of Abingdon, discussing a Position relative to a fundamental Right of the Constitution, contained in his Lordship's Thoughts on the Letter of Edmund Burke, Esq. &c. By John Cartwright. 8vo. 1s. Almon.*

In this letter Mr. Cartwright endeavours to shew that the British legislature hath no right to restrain the trade of America.

*The*

*Unanimity in all Parts of the British Commonwealth.* 385

*The Legislative Rights of the Commonalty Vindicated; or Take your Choice, &c. The second Edition. By John Cartwright, 8vo. 3s 6d. Almon.*

Of the first edition of this pamphlet, under the title of *Take your Choice*, we gave some account, at its first publication. To the present edition are made many and considerable additions.

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*Considerations on the alledged Necessity of hiring foreign Troops, and the present Method of recruiting the Army; with a Plan for augmenting the Army, and regulating the Militia. 4to. 2s. sewed. Elmsley.*

If either public or private oeconomy were in fashion, the measures advised in this pamphlet would attract the notice of government. As it is otherwise, the spirit of jobbing, and the universal rage of individuals, to share in the plunder of the public, will probably render every salutary consideration of the kind ineffectual.

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*The Memorial of Common Sense, on the present Crisis, &c. 8vo. 6d. Almon.*

We have had so much dispute of late years, both among philosophers and politicians, about *common sense*, that it is become almost a matter of doubt what common sense is; at least there have been three distinct and different standards of it, erected in England, Scotland and America. It behoves future writers, therefore, to ascertain which of these *criteria* they mean to abide by, in appealing to common sense.

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*Unanimity in all the Parts of the British Commonwealth, necessary to the Preservation, Interest, and Happiness, and absolutely depending on the Wisdom and Spirit with which the present Period of Time is improved. Addressed to the King, Parliament, and People. 8vo. 1s. W. Davis.*

A sensible and powerful persuasion to that unanimity,  
VOL. VII. D d d which

which is necessary to recover this nation from that state of anarchy and confusion, into which its late dissensions have involved it. This writer particularly wishes to excite a warmth of national resentment against France: whose perfidy he thinks deserves the severest castigation.

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*An impartial Sketch of the various Indulgences granted by Great Britain to the Colonies, upon which they have founded their Presumption of soaring towards Independence. By an Officer. 8vo. 1s. Davenport.*

This officer is extremely severe on the fanatical natives of New England. His sentiments are, indeed, on the whole, loyal and liberal, but perhaps not sufficiently discriminating between liberty and licentiousness, religion and hypocrisy.

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*Proposals for a Plan of Reconciliation and Re-union with the Thirteen Provinces of America, and for an Union with the other Colonies. By one of the Public. 8vo. 1s. 6d. Kearsley.*

What a politic age and country do we live in! And how unlucky is it that government should commit hardly any thing but blunders, when there is scarce *one of the public*, who is not qualified to go out commissioner, to treat with the Americans about their independency! At least the present proposer seems as well qualified as any that have been at present dispatched; Lord Carlisle and Mr. Eden excepted.

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*An Appeal to the People of England, on the present Situation of national Affairs; and to the County of Norfolk, on some late Transactions and Reports. 8vo. 6d. Bew.*

An animated address to the people in behalf of poor old England, and in detestation and abhorrence of the French.

\* \* \*

\* *A Letter*

*A Letter to the Hon. G———, F———, upon his proceedings in P———, on that memorable Day, Tuesday, February 17th, 1778.* 8vo. 1s. Fielding and Walker.

We have here a singular phenomenon; a professed panegyric on the moral ~~and~~ patriotic virtues of a *Fox*—by a *goose*!

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*An Alphabetical Epitome of the Common Law of England; so far as it relates to the Security of the Persons, Property, and Privileges of Individuals: Directing, in a great Variety of Instances, not only to the several Points in which the Law does or does not give a Remedy, but also to the particular Species of Remedy the Law has provided for distinct Injuries and Wrongs: Interspersed with many other useful Articles, necessary to be known for a proper Discharge of the several Duties of public and private Life. With an Addenda, shewing the Law respecting Costs in the Prosecution of Actions, and pointing out the Quantum of Costs allowed, &c. By G. Clark, Esq. Author of the Penal Statutes abridged.* 8vo. 3s. 6d. Fielding and Walker.

Our readers may remember that we called in question the physical and professional being of this G. Clark, Esq. author of the Penal Statutes abridged; nor have we since heard that he has made any legal proof of his existence. It appears, nevertheless, that he supports his nominal existence as an author; of whose industry the present epitome is an instance.

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*A New and Complete History of Essex.* 6 vols. 8vo. 1l. 16s. Newbery.

This History, the first volume of which made its appearance near ten years ago, contains a particular account of the several districts and parishes in the county, and is embellished with plates. Acceptable, however, as it may be to the inhabitants of the county of Essex in particular, it affords but little entertainment or information to the natural historian or antiquary in particular,

\* \* \*

*A Treatise*

*A Treatise on hysterical and nervous Disorders. By Daniel Smith, M. D. 8vo. 1s. 6d. Carnan and Newberry.*

A treatise recommending a nostrum. \* \*

*An Address on the Subject of Inoculation. By R. Bath. 8vo. 6d. Bew.*

A similar recommendation of a private hospital for inoculating persons for the small pox, at a reasonable rate. \* \*

*Description of a Glass Apparatus, for making Mineral Waters, like those of Pyrmont, &c. together with the Description of some new Eudometers, &c. In a Letter to the Rev Dr. Priestley, LL. D. F. R. S. By J. H. De Magellan, F. R. S. 8vo. 2s. Johnson.*

An improvement on Mr. Parker's apparatus for saturating water with fixed air. Mr. Magellan also describes here some new instruments, which he has invented to ascertain the salubrity of the air. \* \*

*An Analysis of the Electrical Fire; setting forth, from the Lecturer's own Experiments, that it neither attracts, nor repels; nor is attracted, or repelled, by Points; or, any other Way; is not material, nor inherent in Bodies, nor in the Clouds, &c. &c. By Thomas Kirby. Printed for the Author. 8vo. 6d. sold by White.*

That the electrical fire is not what our modern experiment mongers suppose, we very readily allow. The merest novice, however, that ever amused himself with drawing sparks from an electrical conductor, seems to know full as much of the matter as Mr. Thomas Kirby. \* \* \*

*An historical Essay on the Dropsy. By Richard Wilkes, M. D. late of Wittenhall, in the County of Stafford. To which is added*

*and an Appendix, by N. D. Falck, M. D. 8vo. 7s. bound, Law.*

Dr. Wither's historical essay may be useful to medical practitioners; as it contains an account of the real appearances attending the several different kinds of dropfy. To what use Dr. N. D. Falck's appendix may be applied, we forbear to say.

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*An Essay on the Erysipelas, or that Disorder commonly called St. Anthony's Fire. By James Bateau, Member of the Corporation of Surgeons. 8vo: 1s. Johnson.*

A general account of the modern practice of treating the erysipelas; the theory of which disorder, the essayist gives from Galen.

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*Physical Dissertations; in which the various Causes, Qualities, and Symptoms, incident to the Scurvy and Gout are comprehensively treated on, and such Remedies pointed out, as can only result from an extensive Practice. By Francis Spilbury, Chymist. 8vo. 2s. 6d. Wilkie.*

If Mr. Spilbury was the real author of the famous pamphlet entitled, "Free Thoughts on Quacks and their Medicines," and also of the dissertations before us, he is certainly improved both in literary and medical knowledge.

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*A Short Account of a Fever and Sore Throat, which began to appear in and about London, in September 1776. In a Letter to Dr. William Saunders, of Guy's Hospital. By William Grant, M. D. 8vo. 1s. Cadell.*

Dr. Grant's professed motive, for publishing this pamphlet, viz. to correct the mistakes he had observed among medical practitioners, in treating the malady in question; owing to its resemblance to the putrid and ulcerated sore-throats, which have lately proved so malignant and fatal, is certainly a very laudable one. Did he affect, however, less contempt for his brethren of the faculty, it would argue a share of modesty, which should ever accompany, as it generally distinguishes great merit.

Observations

*Observations and Experiments on the Power of the Mephitic Acid in dissolving Stones of the Bladder. In a Letter to Fr. Percival. By William Saunders, M. D. and one of the Physicians to Guy's Hospital. 8vo. 6d.*

Tending to prove the efficacy of fixed air, in dissolving the human calculus.

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*A Letter to the Right Rev. the Lord Bishop of Durham. Containing some Observations on the Climate of Russia, &c. By John Glen King, D. D. 4to. 2s. Doddsley.*

A description of the flying mountains at Zarsko Sellô, near Peterbourg, with some observations on the amusements of the people, and the climate of Russia, and other northern countries.

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*Observations on the Introduction to the Plan of the Dispensary for General Inoculation. By the Honourable Baron T. Dimsdale, 8vo. 2s. Owen,*

Baron Dimsdale takes here the needless pains to refute an opinion, that the inoculated small-pox is not infectious. He exerts his endeavours also, to prove the dangerous consequences of the dispensary for general inoculation.

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*Experiments shewing that Volatile Alkali Fluor is the most efficacious Remedy in the Cure of Asphyxies; (or apparent Death by Drowning,) &c. Translated from the French of M. Sage. By Thomas Brand. 8vo. 1s. Bew.*

The medicine here recommended is the volatile alkali, disengaged from sal ammoniac by three parts of slaked lime. It is to be applied in small quantities to the nostrils, and to be taken, a few drops in water, at the same time by the mouth.

---

*A new Method of curing the Venereal Disease by Fumigation; together with critical Observations on the different Methods of Cure; and an Account of some new and useful Preparations of Mercury.*

*Mercury.* By Sir Peter Lalouette, Knight of the Royal Order of St. Michael, and Doctor Regent of the Faculty of Physic in the University of Paris. Translated into English; with Copper-plates, &c. 8vo. 4 s. Sewed. Wilkie.

This pamphlet is well worthy the perusal of the faculty; particularly of those to whom the venereal disease is a considerable object of attention.

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*British Remains : Or a Collection of Antiquities relating to the Britons ; comprehending, I. A concise History of the Lords Marchers ; their Origin, Power, and Conquests in Wales. II. The Arms of the ancient Nobility and Gentry of North Wales. III. A Letter of Dr. Lloyd, Bishop of St. Asaph's, concerning Jeffrey of Monmouth's History. IV. An Account of the Discovery of America by the Welsh, 300 Years before the Voyage of Columbus. V. A Celebrated Poem of Talieffin, translated in Sapphic Verse. The whole selected from original MSS. and other authentic Records. To which are also added, Memoirs of Edward Llwyd, Antiquary, transcribed from a Manuscript in the Museum, Oxford. By the Rev. N. Owen, jun. A. M. 8vo. 3 s. Bew.*

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*A Nomenclature ; or Dictionary, in English, French, Spanish, and German, of the principal Articles manufactured in this Kingdom ; more particularly those in the Hardware and Cutlery Trades ; Goods imported and exported, and Nautical Terms. Interspersed with Phrases peculiar to Trade and Commerce in general. By Daniel Lobo, Notary Public, and Translator of the Modern Languages. . 4to. 12 s. Nicoll, &c.*

This polyglot vocabulary cannot fail of proving useful, in the counting houses of merchants and others, concerned in trade and commerce, both abroad and at home.

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*Considerations on the Breed and Management of Horses, interspersed with some Remarks and Calculations on the Exportation and Importation of Corn, and the Importance of an improved Cultivation. Addressed to the King. 8vo. 2 s. Davis.*

Sensible and judicious ! Containing a number of interesting remarks ; well worthy the attention, not only of the great

great personage to whom the work is addressed, but of every one concerned in the subjects of which it treats. • •

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*The political and religious Conduct of the Dissenters vindicated; in Answer to a Letter addressed to the whole Body of Protestant Dissenters. By the Author of a Letter to the Bishop of Landaff. 8vo. 1s. 6d. Dilly.*

A lively and pertinent defence of the dissenters against a severe and too well-founded charge, brought against them on the score of their time-serving politics. • • •

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A sensible and moderate representation of the state of the Trinitarian controversy. • •

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*An Apology for the Clergy, and particularly for Protestant dissenting Ministers: A Sermon preached at the Ordination of the Reverend John Yates, and the Rev. Hugh Anderson in Liverpool, Oct. 1st, 1777. By the Rev. William Erskeld, LL. D. with a View of the Character of the Christian Minister, in a Charge delivered on the same Occasion, by the Rev. Richard Godwin. 4to. 1s. 6d. Johnson.*

Both the apology and the charge are pertinent and judicious: they will bear, however, a construction somewhat different from the inference, which the professed friends to free enquiry and rational religion seem to draw from them. • •

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*The Necessity of divine Revelation, or Reason no Guide to Man. An Essay. 8vo. 6d. Law.*

It is no wonder that reason should be looked upon, as of no use to the man, who knows not how to make use of reason. Both revelation and reason have each their necessary use; or they would not have been given us. It is our business to study their proper application. • • •

*A full*

*A full Answer to the Rev. J. Westley's Remarks upon a late Pamphlet, published in Defence of the Character of the Rev. Mr. Whitfield and others. By Rowland Hill, M. A. 8vo. 6d. Vallance.*

Another Rowland for John Westley's oliver. • •

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*A Reply to the Reasonings of Mr. Gibbon, in his History of the Decline and Fall of the Roman Empire; which seem to affect the Truth of Christianity; but have not been noticed in the Answer which Dr. Watson hath given to that Book. By Smyth Loftus, M. A. Vicar of Coolock. 8vo. 1s. Dublin, printed. London sold by Bew.*

A sort of supplement to Dr. WATSON's *apology*; with which, being printed in the same size, it may be easily be bound up. • • •

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*The House of God opened, and his Table free for Baptists and Pædobaptists, who are Saints and faithful in Christ. Or, Reasons why their different Sentiments about Water-Baptism should be no bar to Church-fellowship with each other. The principal Objections answered. Also an illustrative Dialogue and an incidental Narrative, By John Brown. 8vo. 6d. Johnston.*

Mr. John Brown, who appears to be a well disposed sensible man, exposes here that illiberality of sentiment, and the want of christian charity, which prevail among some baptist congregations in the country. • •

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*The Rejoinder: Principally containing, I. Some defensive Pleas for the Institutions and Ministers of the Church of England, illiberally aspersed in two Pamphlets lately published by Mr. Samuel Medley, of Liverpool, and Mr. James Turner of Birmingham. II. A more particular Refutation of M. Medley's false Doctrine of the Essentiality of Dipping. III. The scriptural Mode of administering Baptism by pouring or sprinkling of Water, farther vindicated, from the most capital Objections of Dr. Stennett, and the other two Anabaptists aforesaid.*  
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*said.* By the Rev. Richard de Courcy: Vicar of St. Alkmund's, Shrewsbury. Part I. 8vo. 3s. Shrewsbury, printed. London, sold by G. Robinson.

Those of our readers, who have not had already enough of this controversy, are referred to this first part of the *Rejoinder* itself; which we are given to understand is soon to be followed by a second.

*A plain and scriptural Account of the Lord's Supper, collected from every Passage which occurs in the New Testament on that Subject: Together with a most remarkable Hebrew Prophecy contained in the fifth Chapter of Genesis. To which is added, a scriptural Essay on the Advantages arising from the Study of the Sacred Writings; divided into the following Heads: 1. Of the Dispositions of Mankind. 2. Of the Properties of the Word of God. 3. Of the State Mankind are in by Nature. 4. Of the Deliverance God hath proposed to Sinners. 5. How this Deliverance is made known. 6. Of the natural Man not being capable of understanding the Scriptures. 7. The Promises which God hath given for the Understanding of the Scriptures. 8. Why the Scriptures are not more generally understood. 9. Of the Charge of the Ministry. 10. Of the New Testament Ministry. 11. Of the Necessity of Regeneration. 12. How the Soul is regenerated. 13. Of the Perfection and Efficacy of the Scriptures. 14. Of Faith being the Gift of God. 15. How Faith is attained. 16. A general Exhortation to Repentance. How Mankind are rendered inexcusable in rejecting the Gospel, with the dreadful Consequences of such Rejection. By a Wellwisher to the Interests of Christianity. 8vo. 1s. York, printed. London, Matthews.*

This voluminous TITLE-PAGE (as certain sagacious reviewers term it) contains a particular account of the contents of the pamphlet, which is all that need be said of it.

*A Series of Dialogues, addressed to the Jews, in the 35th Jubilee of their Dispersion and Captivity. In these Dialogues, Jesus Christ is proved to be that Man-child revealed to John, Rev. xii. 1—5. And that he is the same Son of Man (Bar Enosh) whom Daniel sees brought in the Clouds of Heaven to the Throne of the Ancient of Days, chap. vii. 13. That he is called Jesus of Nazareth under the Gospel; because he was separated and*

and kept hid as it were, many ages before he came into Flesh, to redeem the Children of his Father and Mother, Adam, under the Fall. 8vo. 1s. Wilkie.

A charitable christian's well meaning endeavours to convert the jews. We are apprehensive, however, that the writer's argument is too mystical to be efficacious, and that the jews will still some time longer remain as great infidels as ever.

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*A Sermon preached in the Cathedral Church of Lincoln, on opening the New County Infirmary, before the Governors. And published at their Request. By James, Lord Bishop of St. David's. 4to. 1s. Crowder.*

In this sermon his lordship strongly insists on the obligation, both moral and religious, which the rich are under to contribute to the relief of the poor.

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*The Resurrection of the Body, deduced from the Resurrection of Christ, and Illustrated from his Transfiguration; before the University of Oxford, at St. Mary's, on Easter Monday, March 31st, 1777. By Robert Holmes, M. A. Fellow of New-College. 4to. 1s. Rivington.*

This preacher maintains not only the resurrection of the body, but of the same body.

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*A Sermon preached in the Parish Church of St. Mary Magdalen, in the Batt of Lincoln, at the Visitation of the Archdeacon of Lincoln, May 28th, 1777. By John Disney, D. D. Rector of Panton, &c. and Chaplain to the Bishop of Carlisle. 4to. 1s. Johnson.*

Dr. Disney is here an advocate for a farther reformation of our established church.

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*A Sermon against Self-murder. By John Riland, M. A. Chaplain of St. Mary's Chapel, Birmingham. 12mo. 6d. Dilly.*

A mad, methodical declamation against the frenzy of suicide.

The

*The Providence of God vindicated in the Sufferings of good Men — Preached at Yarmouth in Norfolk, January 11th, 1778, on the Death of the Rev. Richard Frost. By Thomas Howe. 6d. Buckland.*

We cannot think the providence of God stands so much in need of *vindication* as some of our pious preachers affect to think.

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*A Sermon preached at St. Peter's, Colchester, June, 24th, 1777. being the Festival of St. John the Baptist. Before the Provincial Grand Master, and the Provincial Grand Lodge of the most ancient and honourable Society of Free and Accepted Masons of Essex. By the Rev. William Martin Leake, LL. B. late of St. Peter's College, Cambridge, and Vicar of Fingringbas, in Essex. 8vo. 1s. Sewel.*

We were in hopes that the censure passed by the critics on the late unhappy Dr. Dodd's sermon on Free-masonry, would have given a check to this vile prostitution of divine service; this making a mockery of God: for we can call it nothing better; whatever the vicar of *Fingringbas* may think of it.

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#### SERMONS PREACHED ON THE LAST GENERAL FAST.

*The Lord's Controversy with a guilty Nation. Two Sermons on Jeremiah, v. 19. Preached February 27th, 1778, being the Day appointed by his Majesty, for a General Fast. By the Rev. Richard de Courcy, Vicar of St. Alkmund's Shrewsbury, and formerly of Trinity College, Dublin. 8vo. 1s. Robinson.*

Having laid down, as incontestible, that Britain is a sinful nation, whose guilt cries out for vengeance; our spirited preacher proceeds to particularize the nature of her guilt: taking a threefold view of the complexion of the times, viz. as to *principles, temper and practice*. Of the former, he shews, that the spirit of opposition to religious establishments, is not the least sinful.

"A thing," says he, "called *philosophy*, lies deeply at the root of these, and other pernicious tenets. And, tho' it is that *wisdom*

wisdom by which the world never knew God † aright, and never will: though it is branded with the name of *foolishness* ‡ by the mouth of inspiration: though it is that, which made the *jews* reject CHRIST, and the learned *Greeks* to despise the manifold wisdom of God, exhibited with fullest lustre in the gospel-plan of salvation: and though it is that, of which the greatest of apostles advises us to *beware*: § yet it is astonishing to consider, how its *christian* advocates (so called) are enamoured with this great tool of heathenism. Some of its enamourers have been so bewitched by its charms, that the dreadful fascination has led them to *philosophize* the gospel out of its essence, *Christ* out of his divinity, and revelation out of its sovereign authority. And when this philosophizing has driven others even to the very borders of *materialism*, is it not to be feared, that it may at last land them on the plains of *atheism*? Men, who use their natural reason, not as a *handmaid*; but as a *mistress* to revelation, are accessible to the wildest extravagances. And such conduct, so far from meriting the title of wisdom, deserves no softer an appellation, than that of *philosophy run mad*."

We are perfectly of the preacher's opinion respecting this *abuse* of *philosophy*, in applying it as a criterion to the truths of divine revelation: but we do not, therefore, think divines ought to *abuse* poor *philosophy*; when she is properly and usefully employed.

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*A Sermon preached before the House of Lords, at the Abbey Church Westminster, on the General Fast, February 27th, 1778. 4to. 1s. Cadell.*

A contrast to Dr. Butler's sermon on the fast of 1776.

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*A Sermon preached at Micham, in Surry, on the Day of the last General Fast. By J. Parsons, A. B. 4to. 1s. Becket.*

Concise and courtly!

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*A Sermon preached at St. Paul's, in the Town of Bedford. By Thomas Bedford, M. A. Rector of Wike, St. Mary, Corn-wall. 4to. 6d. Wilkie.*

Elaborate and exceedingly loyal!

† 1 Cor. i. 21.

‡ Ibidem.

§ Col. ii. 8.

*A Sermon preached at Liverpool. By William Hunter, M. A. Fellow of Brazen-nose College, Oxford, and Minister of St. Paul's, Liverpool. 4to. 1s. Cadell.*

The Rev. Mr. Hunter, Fellow of Brazen-nose College, appears to be terribly angry at "the open and avowed infidelity of the age." In his anger, however, he forgets that some of those whom he condemns, as *avowed infidels*, are *professed christians*. To say the truth, some of our most celebrated *nominal believers*, are in fact *notorious unbelievers*.

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*The Civil War between the Israelites and Benjamites, illustrated and applied,—in the Parish Church of St. Andrew, Canterbury. By John Duncomb, M. A. Rector of that Parish, and one of the six Preachers in the Cathedral. 4to. 6d. Law.*

We are happy to find a man, of Mr. Duncomb's good sense and truly christian disposition, of our own way of thinking, in respect to the impropriety of bringing political controversy into the pulpit. This is one of the best fast sermons we have as yet perused.

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*The past Mercies, the great sinfulness, and the present alarming State of this Nation, a loud Call to humble ourselves sincerely before God.—By John Towers, Minister of the Gospel in Bartholomew Close, West-smithfield. 8vo. 6d. Vallance, &c.*

Mr. John Towers, appears to be a devout and pious minister: but why are merely pious preachers so proud of appearing in print?—

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*Two Sermons—preached Dec. 13th, 1776, and on Friday, Feb. 27th, 1778, &c. Dedicated to his Grace the Duke of Richmond. 4to. 1s. Nicoll.*

If these two sermons were ever preached, which we much doubt, we really think the preacher should have exchanged the pulpit for the pillory; unless, indeed,—heaven defend

us

us from *scandalum magnatum*!—they were delivered by my lord duke himself. A circumstance by no means unlikely, as they abound with that kind of rhetoric, with which his Grace so frequently entertains the noble peers in the house of lords.

## C O R R E S P O N D E N C E

To the Editor of the *London Review*.

S I R,

The correspondence in your last Review has occasioned the following reflections: if you should think them worth inserting, you will oblige me by giving them a place in your next.

To what your *Leeds* correspondent has said of Dr. Priestley's strange assertion concerning the *extinction* of the soul at death, I would beg leave to add for the consideration of those, who maintain only the *sleep* of the soul till the general resurrection, that it is very difficult, if not utterly impossible, to find out the benefit, which mankind would reap by the establishment of such a doctrine. Would it tend to make the living better? Or, admitting it to be true, would it avail the sleeper any thing? to whom the revolution of myriads of years must appear only as a watch in the night; and myriads of years are to eternity, no more than a drop of the bucket is to the ocean. But, sir, the doctrine itself is false: for altho' your acute logicians, who know how to explain the meaning of things quite away, might possibly make some weak objections or other to most or all of the passages of holy writ, which the gentleman of *Leeds* has selected; there is another, whose evidence, in my judgment, cannot be evaded: because it does not leave the Reader to infer by any, the most obvious consequence, that the souls of men are not extinct or asleep during the death of their bodies, for it affirms positively that they are living. In the gospel of St. Matthew, chap. ii. ver. 32. our blessed Lord, in answer to the *Sadducean* tenets, quotes from the book of Exodus the following declaration of God to Moses: "I am" (in the present "tense") the God of Abraham, and the God of Isaac, and the "God of Jacob:" to which he himself adds, "God is not the "God of the dead, but of the living."

As to your *Oxford* correspondent, I doubt not of his sentiments being the effusions of a benevolent heart; but they are not on that account alone to be admitted as just, however comfortable. I have frequently read the particular passages he refers to in St. Paul's epistle to the Corinthians, and with them the whole chapter; but could never find that they tended to prove any thing  
more

more than that; as in the first Adam, all men were to die, *i. e.* become subject to the power of death, so in the second Adam all men shall be made alive, *i. e.* be rescued from his power; in opposition to those men, spoken of at ver. 12. who, notwithstanding the resurrection of Christ, had the audacity to affirm, that there was no resurrection of the dead. To carry on our reasonings beyond these limits is, in my humble opinion, going farther than the apostle has given us any warrant: and to rest so important a point of doctrine, as is that of a future probationary state on the meaning of a single adverb—a point of doctrine, which is not only unsupported by any passage of scripture (that I know of), but also militates against several plain ones—is surely doing no better (to speak with moderation) than building castles in the air. Let him only turn to 1 Thess. iv. 17, and perhaps he will see reason to alter his idea of the adverb's (*πυρα*) signifying an interval of any long duration. Besides, there is no word in the original to answer our English verb *cometh*, and the passage is literally thus, *then the end*; which, it may be, might have been better rendered, *then* (even at that time, I say,—repeating the word he had used immediately before) *is the end*.

It were well if all of us, who believe in revelation, would be content with that knowledge of futurity, which the Almighty Creator hath been graciously pleased to communicate to us in plain terms; not endeavouring to penetrate by our weak speculations thro' that awful vail, wherewith the secret things of futurity are surrounded: being fully satisfied, that as all things are at present, so they will be ultimately, ordered by him after the aptest, best, and most becoming manner, and that *as his majesty is, so is his mercy*.

I am, S I R,  
Yours, &c.

J. S.

Derby,  
April 18th, 1778.

## ANSWERS TO CORRESPONDENTS.

We are obliged to Mr. I. of Edinburgh; but fear the great distance, at which he resides, from the press, will prevent our profiting by his kind offer.—His remark on the error, of *Jean Jacques* instead of *Jean Baptiste Rousseau*, hath been long since anticipated, and the mistake, in the *London Review*, was evidently a mere oversight of the Compositor, as long since corrected.

Our other Correspondents are desired to excuse a necessary delay of their favours.

We hope the trouble, Mr. Mac Greggor assures us, the *Muses* find in adjusting place and precedence among the *Ladies*, will not defer their poetical verdict longer than next month.

## LONDON REVIEW.

F O R J U N E, 1778.

*Materialism philosophically examined, or, the Immateriality of the Soul asserted and proved, on philosophical Principles; in Answer to Dr. Priestley's Disquisitions on Matter and Spirit. By John Whitehead, Author of an Essay on Liberty and Necessity. 8vo. 2s. 6d. Philips.*

It is a pity that men, of common understanding and a competent acquaintance with the more obvious and popular paths of science, should expose themselves to censure, by conceiving themselves capable to tread the more sequestered walks, and penetrate into the inmost recesses of philosophy. One would think that a moderate portion of self-knowledge ought to prevent a writer, possessed of an equal share of modesty, from publicly betraying his ignorance, by entering into disquisitions, for which a want of preparatory information renders him unqualified. What should we think of a man, who should engage to converse in a language he does not understand? And yet the absurdity is not greater than would be that of his pretending to determine questions in a science, to whose rudiments he is equally a stranger; unless indeed, the knowledge of *words* be more necessary to pertinent discourse than the knowledge of *things*. The general apology, for intermeddling thus in matters, men do not understand, is an absurd pretence of serving the public, by telling the world truly something of mighty consequence, which they modestly conceive, nobody knows but themselves. Thus our author imagines, that “the sentiments held forth in his work, are in themselves “of the highest importance to the interests of religion and “the well-being of mankind.” But, granting they are so, as they are neither new nor uncommon, he should have reflected that (to use his own expressions) whatever is publicly held forth should be as judiciously handled. He may fondly hope, indeed, as we believe most authors do, that their works may prove beneficial to mankind, because both

their reputation and emolument depend on it: but men have not always a reasonable ground for their *fondest hopes*: at least, we are persuaded this is the case with the present writer, who, notwithstanding the errors Dr. Priestley hath fallen into, for want of a mathematical and mechanical acquaintance with his subject, is by no means a match for that writer, either in metaphysics or natural philosophy.—The principal object, of this performance, is professedly to prove that “*intelligence and thought* are not, nor can be, the result of any modification of matter.”—In support of this position,\* Mr. Whitehead first enters on a discussion of the nature and essential properties of matter: expatiating largely on the blunder, committed by Dr. Priestley, particularly pointed out in Dr. Kenrick’s second letter\* to that writer, in affecting to adopt Sir Isaac Newton’s principles of philosophizing; which, says Mr. Whitehead, he “has given in a very mutilated form, contenting himself with only two of them; for had he proceeded one step farther to the third rule with Sir Isaac Newton’s illustration of it, the principles on which he has modelled his disquisitions had been entirely destroyed; he therefore has wisely kept this out of sight.”—Our author expresses himself here, as if he thought Dr. Priestley had mutilated Newton’s rules designedly and with a sinister view. But the truth appears to be, that the Doctor did not consult Sir Isaac himself, but negligently took up with s’Gravesande’s compendium, or some other of the abstracts, in which the *regulæ philosophandi* are so given. It were otherwise, we think, impossible for a logician of Dr. P.’s acuteness, to have overlooked the illustration of the third rule; which as Dr. Kenrick observes, makes so strongly against him; and on which Mr. W. thus exultingly triumphs over him, at second hand. “Now it appears, that the third rule, with the application of it, leads to conclusions directly opposite to Dr. Priestley’s doctrine of the properties of matter; how then can he be said to follow these rules in philosophizing? And what ought we to think of mere metaphysical theories, unsupported by any evidence, which stand in direct opposition to those principles which the great Sir Isaac Newton

\* To which we should, ourselves, immediately subscribe, did we entertain the same ideas of *matter* and its *modification*, as Mr. Whitehead does; but, as these are widely different, our conclusions differ as widely as the premises, from which they are deduced.

† declares

“ declares to be the foundation of all philosophy.”\* Dr. Priestley was not only reproached with this inconsistency; long since, by Dr. K. but reprehended by the same writer for his oversight, in putting Sir Isaac’s mode of reasoning on a footing with that of the vulgar.—“ That the vulgar,” says Dr. Priestley, “ should acquiesce in the notion of the “ solidity and impenetrability of matter, is no wonder, “ because there are common appearances enow to lead them to “ form such a judgment.” On this passage, Mr. W. observes, it is almost impossible to read it, ‘ without feeling “ a mixture of surprise and resentment :’

“ Are they” continues he, “ to be classed among the vulgar then, in our author’s esteem, who believe matter possessed of a *vis inertia* ? among those who form their opinions from common superficial appearances ?

“ Are Kepler, Keil, Wollaston, Baxter, Clarke, & Gravesande, and innumerable others, both of our own and other countries; at the head of whom we may place the great, the renowned Sir Isaac Newton, who have all maintained the *vis inertia* of matter, are these classed by our author among the vulgar, who form superficial and false judgments, from superficial appearances ? How divine must that man be, in his own estimation, who can treat with such supreme contempt, the opinions of some of the greatest adepts in philosophical researches, that ever the world produced ? This compendious method of getting rid of troublesome opponents, reminds one of the valorous knights of romance, who could cut half a dozen giants through the middle, with a single back stroke.”

\* It happens here, a little unluckily for Mr. Whitehead, that he should express his veneration for Sir Isaac Newton’s authority, in a case wherein that great philosopher fell into a palpable error.\* So far is the rule in question from being the foundation of all philosophy, at least in the manner it is illustrated, that such illustration itself, is contradictory and absurd. In the first part of it, for instance, we are told that the least particles of all bodies are *impenetrable* and *gravitating*, and in the last part, that gravity may nevertheless not be essential to bodies, and that there is yet less reason to think them *impenetrable*, than to be *gravitating*. Indeed the whole is very inaccurately and illogically expressed. It is said, “ That all bodies are impenetrable, we learn by our senses and not by reasoning. The bodies which “ we handle we find impenetrable, and thence infer impenetrability to “ be a property of all bodies whatever.” But when we infer a conclusion from any premises whatever, is not that an act of reasoning ? To speak plainly, this illustration of Sir Isaac’s third rule, is very unworthy of him, tho’ it is the only part of his *regula philosophandi*, which is properly his, the rest being taken almost exactly from Des Cartes.

\* By blending the physical and mechanical reasoning of the higher geometry, with the mere mathematics of the lower.

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This last remark, of Mr. Whitehead's, reminds us, also, how easy and safe it is for one man to take another a *back stroke*, after the latter is already discomfited and disabled by a fore-stroke. Our Author accordingly proceeds, in the same back-handed way, to cut up Dr. Priestley, for absurdly calling in the aid of *attraction* and *repulsion*, to account for the *solidity* of matter, which he had previously exploded.—In doing this, he has trodden so closely on the heels of Dr. Kenrick, that he uses, not only his arguments, but his very words; particularly in regard to that egregious blunder, of Dr. P's, respecting the *divisibility* of the *ultimate component parts* of matter. \* On this occasion, indeed, Mr. W. could not forbear thus apologizing in the following note. “Dr. Kenrick, who indeed is too great a master in criticism, to omit inconsistencies of this kind, has made nearly the same observation on this part of Dr. Priestley's disquisitions; but, as my remarks proceed on different principles, and are no way connected with his, I did not think it needful to go out of my way, because Dr. Kenrick happened to step into the same road.”

That Dr. K. proceeds, in his remarks upon Dr. P's disquisitions, on principles different from those of Mr. W. is very obvious; but that the Doctor only *happened* to step into a road, in which our author hath so far directly followed him, is so unlikely, that Mr. W. might have modestly forbore to call it *his own way*, unless he had more consistently persevered in it. That the way is not peculiar or very familiar to him, is evident from the steps he has taken out of it: some of which are very *out-of-the-way* steps indeed!—For instance, Mr. W. says, “One would almost be

\* We cannot forbear again expressing our astonishment at Dr. P's falling into so palpable an absurdity. To say that an ultimate component part is *divisible*, is a contradiction in terms: it is to say, that this *ultimate component part* is *not* an *ultimate component part*. In like manner, the *constituent or component parts* of an *atom*, is a self-contradiction. We might with as much propriety talk of the *atoms* of an *atom*, as of the *parts or particles* of an *atom*.—An *atom* in *physics* is like a *point* in *mathematics*; both of them being equally *indivisible* even in idea. As there is no such phenomenon in nature, however, it is no wonder, metaphysicians on the one hand, and experimentalists on the other, perplex themselves in talking about it; though logicians and scholars should be aware of the direct contradiction in terms. Can Dr. Priestley forget that the very word *atom*, derived from *ατομος*, the privative *α* and *τομή*, means something *indivisible*, and if indivisible necessarily without *parts*?—After all, palpable as this blunder is, we have some reason to think that Mr. W. might not have hit upon it, had not Dr. K. pointed it out, before him.

“tempted

“ tempted to conclude, that Dr. Priestley had never read  
 “ that very Sir Isaac Newton, whose rules of philoso-  
 “ phizing he professes rigorously to follow; for a very  
 “ slight attention to his writings, would have informed  
 “ him how *matter* may exist as a *solid substance*, without  
 “ the power of *attraction*”.—Now, whatever may be the  
 case with Dr. P., we can truly declare for our own part,  
 that we have paid not merely a *very slight*, but a *very earnest*  
*attention* to Sir Isaac Newton’s writings, for near thirty  
 years together, and yet we are still to learn *how matter ex-*  
*ists as a solid substance*, either with or without the power of  
 attraction. We with Mr. W. had pointed out the particu-  
 lar part of Newton’s writings, in which such information  
 is to be met with. He seems to us, indeed, to be, himself  
 at a loss, as to this circumstance. He would otherwise  
 have surely given us a little more satisfaction on this head,  
 instead of proceeding vaguely as follows.

“ At least he (Dr. P.) would have seen, that this great philo-  
 sopher saw no inconsistency in such a supposition; for he supposes  
 each ultimate particle of matter to have been created at first,  
*one, solid, and indivisible*. His words are: “ It seems probable  
 “ to me, that God in the beginning formed matter in *solid, hard,*  
 “ *impenetrable, moveable, particles*.” \* Now if each *primary*  
*particle* of matter was at first created *solid and impenetrable*, as  
 Sir Isaac here supposes, it stood in need of no powers of attrac-  
 tion and repulsion to make it what it was by its very creation;  
 and therefore attraction can be no way necessary to the being of  
 matter, at least in the judgment of this great mathematician and  
 philosopher.”

What a *shuffling* method, of evading the question is this! Here is a *supposition*, founded on a *seeming probability*, that matter was originally formed in solid impenetrable particles; but not a syllable of the *quomodo*, the mode of such existence, the *how* matter might so exist, which Mr. W. says, might be deduced from a very slight attention to what Sir Isaac has said on the subject.—Well might our Author be apprehensive that such an argument would not pass on Dr. P.—He, therefore, adds.

“ Should this learned writer reply, that matter is infinitely divisible, and consequently there can be no such thing as a particle

\* Illud mihi videtur denique simillimum veri, utique, Deum optimum maximum, in principio rerum, materiam ita formasse, ut primigeniæ ejus particulæ e quibus deinceps oritura esset corporea omnis natura, *solide essent; firmæ, duræ, impenetrabiles, et mobiles*,” &c. Newtoni Opticæ, page 407.

of matter that is *one* and *solid*; I answer, that though this be the case in our abstract ideas, it is more than probable it cannot *actually* be so in nature. For if every particle of matter be divided, and all the parts of this division can again be divided, and so on, *ad infinitum*, we should then never come at any such thing as matter; for upon this supposition no such thing would exist in the universe."

That is to say, on this supposition, things *would be exactly as they are*: for, come what will of the geometrical doctrine of infinite divisibility, or of Dr. P's. bad argument about attraction, there is no such senseless, stupid stuff in nature, as solid matter. In this case, however, our author tells us, "all that we see and feel must be a mere deception of the senses." To this inference we object a *non sequitur*. Sir Isaac Newton's assertion, viz. "that we learn bodies to be impenetrable from our senses, and not by reasoning," is not only fallacious respecting the latter part of it, as before-noticed, but is altogether false. Solid matter is no object of sense: it never was seen or felt by any one. By the senses, indeed we learn, "that some bodies are comparatively more hard or soft, penetrable or impenetrable, compressible or incompressible, than others: but when we shall have found the hardest and most compact body in nature, we shall only have found a body that is impenetrable by others less penetrable. We have no means, by which to make trial of its own absolute solidity; for, even the substance of soft clay is as impenetrable to equally-soft clay, as is that of hardened steel to hardened steel: while the body, which appears hard and impenetrable as steel to the gentle pressure of a soft hand, might appear soft and penetrable to the forcible gripe of a hand as hard as steel." It is not, we say, that the senses are deceived in this case; it is that the imagination forms a false idea of what is really perceived. There is nothing in which people in general are more mistaken, than in the conceptions they form of the simple evidence of sense. Almost every one imagines himself capable, for instance, of *seeing* what none can possibly see. The eye perceives nothing but surfaces, and it is the same with the other senses: all that is immediately perceived, by means of the impressions made by external objects on any of the senses, is merely superficial. Thus, when we feel any resisting body, the sensation is merely that of resistance, and we can truly infer nothing more from it, than the existence of a power of resistance; which we call the property

perty of the resisting object. By experience, indeed, we know that such resisting objects, are capable of resisting in different directions; hence the imagination forms the idea of their *extension* and *solidity*, independent of their actual resistance.—Mr. W. indeed, advises us to attend to our ideas, in order to discover what solid extension is; but it is not to the *ideas*, which the imagination forms of external objects, but to the *perceptions*, which those objects excite by their impressions on the senses, that we are to appeal, in the investigation of natural causes; for, as Mr. W. himself truly observes, “from things existing in idea, to things existing in nature, *non valet consequentia*.”—To the real existence of an *inert solid substance*, therefore, there may lie an objection, though there can be none to that of an *active power of resistance*; for the effect of this power is really felt, and the natural existence of its cause indisputable. At the same time, we have no philosophical grounds to ascribe to it any additional ideal property.—To this argument may be added another consideration, which seems to have escaped Mr. W., viz. that natural philosophy does not pretend to account for things, as they exist in nature, independent of the senses perceiving them; but to explain the *phenomena* or appearances of those things to sense; admitting, agreeably to the expression of Sir Isaac Newton, even the existence of natural causes, only as they are necessary and sufficient to *explain appearances*: so that if the *phenomenon* or *appearance* of solidity can be philosophically explained and accounted for, it is all that philosophy requires. Now, this, we will venture to say, may be satisfactorily done, by mathematical and mechanical reasoning, without having recourse to *suppositions*, founded on *seeming probabilities*, or to *opinions*, resting on *ideal possibilities*.

“It is a grand mistake,” says Mr. W. “to suppose, with Dr. Priestley and some other philosophers, that there is some *unknown substance* in material nature, distinct from the properties of solidity and extension, which may be the subject of them and also of thought; at least, if we follow the rules of philosophizing above laid down, we shall be obliged to conclude, that such an *unknown substance* is a mere metaphysical idea, and in nature a non-entity: for if we must not admit more causes than are sufficient to explain appearances, and if *solid extension* be a sufficient support of all the properties and phenomena of bodies, then we are authorized by these rules, to deny the existence of any such unknown substance, and to conclude, that *solid extension* forms the essence of matter.”

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This argument, however, is a *felo de se*, unless one mistake may be admitted to justify another. Who those philosophers are, that deduce the phenomena of *solidity* and *extension* from any other unknown *substance*, we know not, as we never heard of them before. Dr. P. deduces that of *solidity* from the powers of *attraction* and *repulsion*; Dr. K. from the powers of *expansion* and *motion*: but neither of these *powers* are *unknown*, nor are they *substances*; unless, indeed, the power of *expansion* may be called a *substance*, as *extension* is essential to its exertion — Every one of these powers hath, nevertheless the advantage, in point of *notoriety* to our author's *solid extension*: for they are experimentally known to exist as natural causes; whereas *solid extension*, as hath been observed, neither is, nor can be, even the object of physical experiment; but is, to use Mr. W's expression, "a mere metaphysical idea, a non-entity in nature." For our part, we cannot devise what idea Mr. W. can have of *SOLID extension*. He seems, to us, constantly to reason upon that of *VOID extension*, or mere space.

"—Let us suppose," says he, "certain *quantities* continually decreasing from a given quantity, and becoming less and less, *ad infinitum*; now if we suppose any of these quantities *actually* to begin to exist in nature, they must necessarily begin at some *finite quantity*, which may indeed be increased by adding one quantity to another; but cannot be diminished below this *terminus* of their existence, without annihilation. In like manner, if we suppose particles of matter (existing as yet in idea only) continually decreasing in size, *ad infinitum*; yet, whenever matter begins to exist, it must begin at some *determinate size*, or at a fixed point, for otherwise it could have no beginning, *i. e.* it would continue to exist in the *divine ideas* only, and could have no existence, *de facto*, in nature."

In the above passage Mr. W. expressly determined to avoid *confusion* of *ideas*; whereas to us nothing appears to be more *confused*. What may exist in the *divine ideas*, we know not; having no idea of the divine imagination, or any other but what is of mere human conception. Indeed, we conceive ideas of all kinds to be peculiar to an animal, possessed of organs of sense and imagination, capable of acquiring and forming them. We conclude it accordingly highly unbecoming a philosopher to talk about the *ideas* of the *deity*.—Setting this aside, therefore, to avoid *confusion* in our own ideas, let us endeavour to find out what idea Mr. W. can entertain of a quantity's beginning to exist, which *before* such beginning must confessedly have attained some deter-

determinate magnitude.—If such quantity was of any determinate *size*, as he terms it; that is, if such quantity were a certain quantity, before it began to exist, it existed before it existed!—A paradox this, which may, for ought we know, accord with Mr. W's *divine ideas*; but does not at all coincide with such mere *human* notions as ours. Had Mr. W. sufficiently attended to Sir Isaac Newton's writings, we presume, he would have found no difficulty in conceiving the generation and annihilation of quantities, as they really obtain in nature.—As no quantity can cease to exist, while it is of any determinate size, how so small soever, but, in order to cease, must be reduced to absolute annihilation; so the commencement of its existence takes place from the same point of non-existence or *nullity*. To this purpose, we may recite the following passage from Mr. Thorpe's commentary on the very first lemma of the first book of Newton's *Principia*.—"Magnitudes are considered as having no limit, either in their increase or decrease: there exists no quantity so great, as not to admit of a greater; nor is there any least possible, or indivisible extension.

"Magnitudes therefore do not consist of indivisible parts, but are generated by motion. Lines for instance, are described, and in their description are generated, not by the apposition of parts, but by the continual motion of points, surfaces by the motion of lines, solids by the motion of surfaces, angles by the rotation of their sides, time by a continual flowing, and so in other things. These generations really obtain in the nature of things; and are daily seen in the motion of bodies."

Nor is this mode of the generation of quantities any deviation from the Newtonian philosophy, although of a sublimer species of it, than those parts which relate merely to common geometry: Sir Isaac's own *preface* to his *Principia* avowing, in the most explicit manner, such principles. As this *mechanical* part of his philosophy, however, is too generally passed over unnoticed, we shall quote a few passages to prove his own opinion of its dignity and importance.—"The ancients distinguished mechanics into rational and practical: the former proceeds accurately by demonstration;—but because artificers do not work with perfect accuracy, mechanics and geometry are distinguished from each other in this respect, that whatever is accurate is referred to geometry, what is not so to mechanics. Yet the errors are not in the art, but in the artificers. For if

any one could work with perfect accuracy, he would be a perfect mechanic.—Even the description of right lines and circles, upon which geometry is founded, is mechanical. Geometry does not teach us to describe these lines, but assumes them. To describe right lines and circles are problems, but not *geometrical* problems. The solution of these problems is required from *mechanics*; the use of them, thus solved, is shewn in geometry, therefore geometry is founded in mechanical practice; and is only that part of universal mechanics, which proposes and demonstrates accurately the art of measuring. But since the manual arts are principally employed in moving bodies, it happens, that *geometry* is commonly referred to *magnitude*, *mechanics* to *motion*. In which sense rational mechanics will comprehend the whole science of motion, accurately proposed and demonstrated, determining, from any forces given, the motions which result from them; and conversely, from any motions given, tracing the forces which are required to produce them.—But we, considering philosophy rather than arts, and writing, not concerning manual, but natural powers, treat principally of those things which relate to gravity, levity, elastic force, the resistance of fluids, and such forces, whether attractive or impulsive.—For the whole difficulty of philosophy seems to consist in investigating the powers of nature from the phenomena of motion, and in demonstrating other phenomena from these powers. I wish we could derive all the phenomena of nature from mechanical principles by the same kind of argument: for many reasons incline me to suspect, that they may all depend upon certain forces, by which the particles of bodies, in a manner not yet known, are either mutually impelled to each other, and cohere in regular figures; or are repelled and recede from each other: the causes of which powers, and their mode of operation, being unknown, philosophers have hitherto in vain attempted the investigation of nature.”—On due reflection upon this view of the sublimer part of the Newtonian philosophy; we fear that the reproach, which Mr. W. casts on Dr. P. for not having sufficiently studied Sir Isaac Newton’s writings, may be justly retorted on himself.—It is hence, also very plain that, Newton assumed his *physical*, as well as his *geometrical postulata* hypothetically; in order to establish his mathematical principles with less difficulty. He found it convenient, in the then situation of natural philosophy, to avoid blending too intimately the mathematical with the  
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mechanical elements of physics. Thus when he laid down the *impenetrability* or *solidity* of matter as a *physical* principle, he did it professedly on supposition and mere probability. He assumed it, we say, as merely hypothetical, by which means he the better assured himself of the stability of his *mathematical* system; which he might have found very difficult, in the infancy of experimental philosophy, to establish, had he at the same time insisted on including the *mechanical*. But let any man of common sense, with even a common capacity for philosophical disquisition, peruse carefully the preface, from which the above passages are extracted, and let him believe that Sir Isaac Newton held the doctrine of the solidity of matter, if he can.—That he did not, is evident whenever he speaks as a natural philosopher and not merely as a mathematician; particularly in the last paragraph of the illustration of his *third rule* of philosophizing; in which, notwithstanding his precedent reasoning as a geometrician, he declares, as before observed, that *gravity* and *impenetrability* are neither of them essential to bodies.—Mr. Whitehead has misrepresented the above passage, and, indeed, made Sir Isaac talk downright nonsense.

“ Sir Isaac Newton”, says he “ declares \* he did not believe gravitation to be essential to matter; because all bodies do not gravitate towards each other in an equal degree at all distances, and in all circumstances, the quantity of matter being the same. He allows that the argument from phenomena is stronger for the universal gravitation of bodies, than for their impenetrability; but the *impenetrability*, or *vis inertiae* of bodies is uniform and unchangeable, *hæc immutabilis est*, and therefore essential to matter.”

Mr. Whitehead here confounds the *impenetrability* with the *vis inertiae*; as if they were one and the same, or at least equally immutable and essential to matter; although Sir Isaac expressly declares that the former, viz. *impenetrability*, is to all appearance, still less essential to matter than even gravity. That great philosopher's words are these, “ the argument from appearances in favour of the *gravitation* of all bodies, will be *stronger* than for their *impenetrability*; because we can make no experiments upon the heavenly bodies concerning their impenetrability; however, I do not affirm *gravity* to be *essential* to bodies.—“ By the *natural force* of bodies, I understand their *vis iner-*

\* Princip. lib. 3. p. 389.

“ *tia*;

"*tia*; and this is *immutable*; whereas, *gravity* may be continually diminished, as the body recedes farther and farther from the earth." We see here that it is the *vis inertiae*, the *natural force*, and not the *impenetrability*, of bodies, which Sir I. N. declares to be *immutable* and of course *essential to matter*.

Should not our author here take shame to himself, as a philosopher, for making so false a representation of the doctrine in question; and particularly for omitting the true and proper term, used by Sir Isaac, viz. the *natural force* of bodies, which he calls their *vis inertiae*. Is this *natural force* any thing like mere *inert solidity*?—It appears, hence, that Newton, when speaking as a natural philosopher, held nothing to be essential and *immutable* in matter but the *natural force* of body.—Now we cannot suppose that even Mr. W. however tenacious of the solidity of matter, will maintain that such *natural force* is solid, or is an inactive, impenetrable substance of certain dimensions of length, breadth and thickness!—And yet, though he has advanced no better, and indeed no other, arguments than those we have fairly cited, he *presumes*, page 30, that he "has fully proved that an ultimate particle of matter must be *solid* and *impenetrable*"—As to what he particularly replies to Dr. P's futile argument, deducing the solidity of matter from the powers of attraction and repulsion, which he triumphs in having brought to a *reductio ad absurdum*; he has only left it as absurd as he found it, at least after Dr. Kenrick had reduced it to the same point before. At the same time, however, the inferences he draws from Dr. P's mistaken notions, regarding attraction and repulsion, are by no means philosophically just. It does not follow, because a writer successfully opposes another, who is wrong, that he is, himself, therefore, in the right. The radius of truth regularly points only in one direction; the vane of falsehood veers variously to every point of the compass.

In the *second* section, our author treats of the seat of the sentient principle in man; which Dr. P. justly conceives to be placed in the brain; professedly seeing no reason why *sensation* and *thought* may not belong to a *system of organized matter*. This Mr. W. denies and endeavours to demonstrate impossible. But, as the former founds his position on the "nature of matter's being rightly understood," that is, *not* to be an inert solid, impenetrable substance; and as Mr. W. founds his contradiction on his having proved it to be such; it is plain that they use the word in matter in different

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ent and contradictory senses, and must therefore be perpetually at cross purposes with each other. The folly of carrying on a controversy when the disputants differ in the definition of the matter in dispute, is, to the last degree, ridiculous.—The truth is, that all the advantage, Mr. W. gains of Dr. P. is owing to the Dr's want of attention to the physical and mechanical part of the argument. As a logician and metaphysician Dr. P's superiority is conspicuous; his present opponent frequently cavilling and dogmatizing in the most superficial manner imaginable. \*

Thus he tells us that "no system or organization is any thing more than a mere apposition of parts:" on which assertion he *wittily* as *wisely*, proceeds as follows.

"If sensation and thought are the result of an organized system of matter, they must reside in all the parts of that system, *i. e.* every part must contain a piece of a sensation, and a piece of a thought, in the same manner as the parts of the superficies of a sphere contain a piece or some degree of convexity of the whole; but how our modern philosophers can cut and slice sensation and thought into pieces and parts; or how we may with propriety talk of the piece of a thought, is a secret they have not yet discovered to the world."

"But suppose we allow to our modern refiners such a degree of dexterity, as to be able to cut and chop sensations and *thoughts* into a fine kind of mince meat, which every idiot may swallow without thinking at all; yet I do not see that this will answer the purpose."

This *chopping* of thoughts into mince-meat, may be relished by some, as a species of humour; but it is, with us, a bad proof of our author's dexterity at *chopping* of logic.—Can Mr. W. be so poor an *Ontologist*, as not to know that all the palpable bodies in nature, are compounds; and that all their generic and specific differences depend merely on their *mode of existence or modification*? Can he be so ignorant

\* His argument in fact amounts to no more than this; matter is, in its simple and uncompound state incapable of feeling and thinking: the organization of any *system* of matter consists only in the mere *apposition* of insensible inert parts, *ergo* no such system can feel and think.—This, however, is only saying that *unfeeling, unthinking, matter cannot feel and think*; which nobody will presume to deny.—But the question in dispute is quite different. It is denied that matter, in the most simple state, is totally destitute of the rudiments of sensation and thought.—It is also denied, that the *organization* of a system of matter consists in the mere apposition of insensible inert parts: from the mere local relations of such parts, it is plain, there can arise no such reciprocal action and re-action, as are necessary to constitute the *organized system*, of which sensation and thought are conceived to be the result.

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of the Newtonian doctrine, that all such bodies are merely phenomena, which, in the words of Sir Isaac himself, are "*motions* resulting from certain *forces*."—Surely, if he be not, he must, on the first reflection, admit the propriety of imputing the resistance of body, to the action and reaction of such forces, rather than to a property of solidity, whose existence is altogether chimerical and imaginary! Now, such reciprocal action is always productive of motion, except in cases where any two or more such forces act with equal intensity in opposite directions; in which cases they are, with respect however to each other only, at rest.—It is pleasant to see how Mr. W. in labouring to deduce absurd conclusions from Dr. P's premises, stumbles on some of the most striking and fundamental truths in philosophy; appealing to ridicule as the test of their falsehood. A few instances may highly amuse the truly-philosophical reader.

"If the brain," says he "*ex hypothesi*, receives nothing but motion, and this motion, upon our author's system, is the true efficient cause of our sensations and simple ideas; and being variously compounded and modified, produces all the other ideas and operations of the mind; *motion*, under some modification or other, must be the *immediate, true, efficient cause* of all human phenomena."

Indeed! why, so it is, and of all other phenomena, if we understand and believe Sir Isaac Newton.—Again, "How is it possible," says he, page 57, "for motion to become an "*idea of magnitude*?—Is motion the same as magnitude."—According to Sir Isaac Newton, magnitude, as before observed, is generated by motion.—Once more—

"If vibratory motions in the brain could thus become, or produce, all the ideas of which the human mind is capable, motion must be the most *universal genus of being* in nature (though itself is only a *mode of being*) comprehending under it all the species of beings in the creation, with all their modes of existence and action; which it is most extravagant and absurd to suppose."

And yet, absurd and extravagant as Mr. W. *supposes* this same supposition, we do boldly affirm, with Sir Isaac Newton, that it is strictly and philosophically true. Our Author, indeed, says that motion is not an universal *genus*, but merely "*a mode of being*."—What a quibble!—The existence of every species of being, as well as of every individual, comprized in the *material* universe, depends on the *mode* of its generation and composition. Such beings subsist only in the modes of space and time, and their very identity depends on *mere mode and form*. Nay, our Author so far for-

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gets himself, a few pages after, as to impute the identity of the *human body* to mere form. "By the *same body*, I do not mean a body composed of the same particles of matter, but being of the same human *structure* and *form*;" page 87. And yet, inconsistently as our Author talks on this subject, he thus affects to ridicule the supposed inconsistency of Dr. P. in imputing sensation and ideas to motion.

"That sensations and ideas are nothing but certain species of motion, is expressly asserted by this gentleman on another occasion: "All *sensations* and *ideas*, says he, "being *vibrations* in that substance (*i. e.* of the brain) all that is properly unknown in the business being the simple power in the mind to perceive those vibrations."\* Now this being the case, when we perceive a *circle*, or any other figure, we perceive nothing but motion: in like manner, when we perceive *yellow*, *blue*, *green*, &c. or any body that is *hard* or *soft*, we see nothing but motion still; and what is yet more extraordinary, when we perceive a *body at rest*, we see nothing at all but *motion*."

Now Dr. P's meaning, tho' not guarded against wilful misrepresentation, is very plain, and his theory true; and, if this philosophical witting had substituted, as was meant, the immediate effect or result of motion, for the word motion itself, he would have been rigidly right.—But, hear him—he proceeds.

"Let us view this paradoxical affair in another point of view; it is manifest that swift or slow may be predicated of motion in every direction, or under any modification whatever; because one body in motion may be compared with another body in motion, and hence arises our idea of swift and slow. According to this philosophy, then, we may consistently talk of a swift circle, or a slow triangle, and must distinguish the properties of all beings, by their degrees of motion. Nay, we may, like men of science, and deep erudition contend, that the *rest* of *this* body is twice as swift as the *rest* of *that*; and if any one thinks he has an idea of *rest*, or the *possibility* of it, he is totally mistaken; for the truth is, he sees nothing at all but motion."

Most true; he sees nothing but the *immediate effects* of *motion*; which is all that is meant; for *motion*, though to be *felt* by the touch, or mere *resistance* of the body, is not to be *seen* but by the actual *removal* of some palpable body from one place to another.—So little acquainted, indeed, does Mr. W. appear, with the true nature of *motion*, that he seems to think it dependent on the existence of solid body.

\* Remarks on Dr. Reid, Page 32.

“ If there were no body to be moved,” says he, “ there would be no motion.”—And, if the term were confined to *practical mechanics*, he would be in the right ; but in physics or *rational mechanics*, it is otherwise. Without body to be moved, the phenomenon of moving body could not be exhibited ; but it would not thence follow that the several palpable bodies around us, *apparently at rest*, are not the immediate effects of invisible motions. Nay, so truly are they so, that, if all motion were to cease, such bodies would instantly disappear,

———The great globe itself,  
Yea all, which it inherit, would dissolve,  
And, like the baseless fabrick of a vision,  
Leave not a wreck behind.———

The whole *material universe* (notwithstanding Mr. W. says *motion* is not a *genus*, but only a *mode* of being) would in such a case be at once *annihilated* ; that is, if the *motive powers*, whose exertion is the immediate cause of motion, were to lose their direction, and of course in that their exertion. And yet the *expansive force*, or *reacting matter*, of which such bodies are composed, might not therefore be annihilated. On the contrary, if such *motive powers*, by which such matter was before agitated, were restored or redirected, that matter would again contribute, by its reaction, to constitute the same phenomena ; viz. those bodies, whose different properties, however distinguished, are hence, evidently, as Sir Isaac Newton observes, the immediate effect or *result* of *motion* \*. And yet, notwithstanding this is most obviously

\* It may be yet asked, perhaps, what is *motion*, abstracted from the thing moved.—We answer, it is the action of a force, or the energy of a power exerted in a particular direction.---If it be said, this energy cannot be exerted, or the force act, upon nothing.---Granted.---The *motive powers* must either act against some similarly-active power in a different direction, or on some *passive power*, exerting equally its energy in every direction, and therefore indifferent to motion in any direction : and such is the *power* of *expansion* ; constituting simple *matter* and describing the limits of the material universe ; the various systems of motion in which constitute the various modifications and organizations, that distinguish the prodigious variety of palpable bodies.---If the *materialists* (by which name we would stigmatize the advocates for the existence of ultimately solid matter) ask how an *active power* can exist without a local and spacious *substratum*, we will answer them when they tell the *motionists* how a *passive power* subsists within it.---That such *powers* really exist in nature, we have undeniable proofs. We see them constantly acting on palpable bodies, in an indefinite diversity of directions, and with as different degrees of intensity ; distributing their force among, and alternately communicating their force from one to another, without being attached to any.

the case, our Author takes upon him to treat such philosophers as adopt this opinion, among which we all along rank his pretended oracle Sir Isaac Newton, as ideots and visionaries. If, says he, "philosophers can seriously believe such positions as these, I think we must necessarily conclude, that their brain is in a strange agitation indeed."—A modest conclusion truly! Mr. W. however, may take comfort, there seems little likelihood from the present performance, of his brain being ever so *strangely agitated*, as for him to be converted by *motion* into a *philosopher*.—But, having, on account of the present popularity, and importance of the subject, extended this article, to an unusual length, we must reserve the remainder to another opportunity. W.

ERRATUM in the preceding article—*Dele* the three last lines of the first note page 403. Sir Isaac Newton did not take his *regula philosophandi* from *Des Cartes*, but his *laws of motion*.

*Biographia Britannica: Or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages to the present Times: Collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's historical and critical Dictionary. The second Edition. With Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D. D. and F. S. A. With the Assistance of other Gentlemen. Fol. 11. 1s. Bathurst, &c.*

[Continued from page 363.]

As a farther apology, for the deeds of commission and omission, committed in the course of this new edition of the *Biographia Britannica*, the editor proceeds thus;

"In a work drawn up by various persons, it is not easy for them always to concur in the same views of things. There are several instances in which we do not agree with the sentiments advanced, and the representations given, by our learned predecessors; and yet, where they were not merely incidental modes of expression, of no significance to the main article, it would have been improper to strike out, or new model what they had said. It would have been depriving them of that right which they undoubtedly had to state facts according to their own ideas: in these cases, therefore, we have taken the liberty, in subsequent notes, of declaring our difference of opinion, with the reasons on which that difference is founded.

"A few articles, in the first volume of the *Biographia*, were of so little comparative importance, that they might, perhaps, originally have been spared. But, as they take up a very small space, and some persons may wish to have them retained, we

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have preserved them in the present edition. There is only one instance wherein we have omitted an article, which is that of Atherton. This man had not the least claim, from his abilities or publick actions, to a place in the work. The story of him is shocking and indelicate, and told in a manner extremely disagreeable. Doubts, likewise, have lately been suggested concerning part of the facts related of him. On these accounts, we were happy to find that our own inclination, of dropping him entirely, was confirmed by the opinion of several gentlemen, distinguished for their learning and judgment."

We cannot help thinking that, if the opinion of these gentlemen, distinguished for their learning and judgment, had been more attended to, some other articles, besides that of *Atherton*, would have been omitted; if not as equally disgusting, as equally dull and insignificant.—As a farther specimen of the *additions* made to the present impression, we shall insert the following, annexed to the article of the celebrated Sir Francis Bacon, Lord Verulam.

"Mr. Bacon was chosen to represent the county of Middlesex in the parliament which met in February, 1592-3.\* This, considering the narrowness of his fortune at that time, must be regarded as a proof of the general esteem and reputation in which he was held: and no sooner did he appear in the House of Commons than he began to distinguish himself as a speaker. He took a part in the debates which arose concerning the subsidies then demanded; and though he assented to them, yet, because he was not for having them paid under six years, urging the necessities of the people, the danger of rising publick discontentment, and the impropriety of setting *an evil precedent against themselves and their posterity*, the queen was highly offended with him: so dangerous was it in those days for a man to deliver his sentiments with any freedom in Parliament. Her Majesty's displeasure on this account was so great, that though he took no small pains to explain his conduct, and to solicit the return of her favour, by writing for that purpose, to the lord treasurer Burleigh, and the lord keeper Puckering, she continued her resentment a long time, and it appears to have been the principal cause of her rejecting the solicitations made for his promotion.†

\* Birch's *Memoirs of the reign of queen Elizabeth*, vol. i. p. 93. *Parl. Hist.* vol. iv. p. 342. *Letters, &c. of Francis Bacon*, published by Dr. Birch, p. 1. note. In the last mentioned book, the parliament is said, by mistake, to have met, Nov. 19, 1592.

† *Parl. Hist.* vol. iv. p. 372. 383. Birch's *Memoirs*, *ubi supra*, p. 97. *Letters, &c. ubi supra*, p. 1, 2. *Bacon's Works*, vol. ii. p. 416. folio edit. 1753.

Mr. Bacon's having incurred the queen's anger must have been the more sensibly felt by him, as his circumstances were now exceedingly perplexed. Indeed, his anxiety from the situation of his affairs, and from the failure of the expectations of preferment, was such as to have an ill effect upon a constitution of body naturally not firm, and weakness still more by the intemperance of his night studies.\* His great friend and patron, the earl of Essex, exerted himself to the utmost, to restore him to the good graces of her Majesty, and to procure for him a valuable settlement. The ardour with which this generous nobleman prosecuted the matter will be apparent from one of his own letters to Mr. Bacon: "Yesterday I had, says his lordship, a full audience, but with little better success than before. The points I pressed were an absolute *Amortia*, and an access, as at former times. Against the first she pleaded, that you were more in fault than any of the rest in Parliament; and when she did forgive it, and manifest her receiving of them into favour, that offended her then, she will do it to many, that were less in fault, as well as to yourself. Your access, she saith, is as much as you can look for. If it had been in the king her father's time, a less offence than that would have made a man be banished his presence for ever. But you did come to the court, when you would yourself; and she should precipitate too much from being heavily displeased with you, to give you near access, such as she shews only to those, that she favours extraordinarily. I told her, what I sought for you was not so much for your good, though it were a thing I would seek extremely, and please myself in obtaining, as for her own honour, that those excellent translations of hers might be known by them, who could best judge of them. Besides, my desire was, that you should neither be a stranger to her person nor to her service; the one for your own satisfaction, the other for her Majesty's own sake, who, if she did not employ you, should lose the use of the ablest gentleman to do her service of any of your quality whatsoever. Her humour is yet to delay. I am now going to her again; and what I cannot effect at once, I will look to do *sæpe cadendo*. Excuse my ill writing. I write in haste, and have my chamber full of company, that break my head with talking.† This letter appears to have been written either in the latter end of August or the beginning of September, 1593.

"It is said (p. 453.) that Mr. Bacon in 1594, pressed very earnestly to be made Queen's Solicitor. But it is evident that before this the Earl of Essex used his utmost endeavours to procure for him a higher post, that of Attorney General. A conference

\* Birch's Memoirs, vol. i. p. 95.

† *Ibid.* p. 120, 121.  
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which the Earl had with Sir Robert Cecil upon the subject, and which we shall insert in a note, will serve still farther to display, in a very striking light, his lordship's zeal for his friend. But though Sir Robert Cecil seemed thus averse to promoting the interest of his relation, yet, whether stimulated by this conversation, or by whatever motives, it is certain that he wrote in his favour to Sir Thomas Egerton, just then raised from the Attorneyship to be Master of the Rolls; from which letter, however, it is apparent that Sir Robert had no farther view than to Mr. Bacon's hereafter obtaining the post of Solicitor General.† Whether Sir Robert Cecil was even so far sincere, maybe doubted: for in an interview, nearly a which twelvemonth afterward, lady Ann Bacon had with the Lord Treasurer and his son, though they made strong professions of kindness to Mr. Bacon, her Ladyship seemed to think that these professions, at least on Sir Robert's part, were only external.‡ In the mean while, the Earl of Essex continued his solicitations to the queen, with almost unparalleled earnestness and perseverance; nor was Mr. Bacon himself deficient in using his utmost endeavours to remove her Majesty's prejudices against him; but all in vain. He was, at length, totally disappointed both of the Attorneyship and the Solicitorship, which last his patron would gladly have procured for him, when the former could not be obtained.\* And yet it appears, that, while the affair of his preferment was depending, the Queen was pleased to employ him on some business of trust, the nature of which is not now known.|| With respect to his advancement, he had such a conviction of Lord Keeper Puckering's having treated him with insincerity, that he expostulated with him very freely upon the subject, by which his Lordship was greatly offended.§ It is said by Mr. Mallet, that Mr. Bacon's repeated disappointments sunk so deep into his spirit, that he was several times on the point of retiring for ever, and even of hiding his grief and resentment in some foreign country.†† And a late writer informs us, that he was so much disgusted with his being refused that preferment, which he thought he had a natural right to expect, that he had once entertained a design of relinquishing his profession, and retiring to Cambridge, with a view of dedicating the remainder of his days to science and philosophy. It would probably, as the same author judiciously remarks, have been advantageous to the character of Bacon, and of the highest benefit to the learned world, if he had really adopted this design.‡‡ Though we do not dispute the truth of the preceding asser-

† *Ibid.* p. 165, 166.† *Ibid.* 195, 196.\* *Ibid.* p. 166—168. 171, 172. 271, 272. || *Ibid.* p. 179, 180.§ *Ibid.* Bacon's Works, vol. ii. p. 421—424.

†† Mallet's Life of Bacon, p. 27.

‡‡ British Biography, vol. iv. p. 133.

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tions, we have been not able to find out the authorities on which they are grounded.

“ To return a little backwards : In 1593, Mr. Bacon formed an intimacy with the famous Antonio Perez, then in England, which gave great disgust to Lady Ann Bacon, who expressed, in severe terms, the extreme concern she felt at both her sons having entered into a connection with a man of whom she had conceived a very bad opinion.\* It is said in Birch's Memoirs, that Bacon made his first pleading in the case of the heir of Lord Cheney, about the latter end of January 1593.4.† And he is represented as having been soon after called to distinguish himself, with much commendation, in other publick causes.‡ We do not well know how to reconcile this account of things with the relation that is given of his early practice, and of his having been appointed Counsel learned in the law extraordinary to Queen Elizabeth in the twenty-eight year of his age ; unless we suppose that his practice had hitherto been entirely of a private nature, or confined to inferior courts. If it were so late before he engaged in public pleadings, it is the less surprizing that there should be some reluctance in constituting him Attorney or Solicitor General, and, perhaps, the zeal of the Earl of Essex, in so strongly insisting upon the former post for him, is more to be commended than his wisdom. Among the persons of rank and distinction, who were attached to the interests of Mr. Bacon, and solicitous for his promotion, was Mr. Fulke Greville. This accomplished gentleman, who was an eminent patron of able men in their several professions, exerted his influence upon the Queen with such an expectation of success, that he says, in a letter to Mr. Bacon, he would lay 100l. to 50l. that he would be her Solicitor. A few days after the writing of this letter, we find Mr. Bacon at Cambridge, where, on the 27th of July 1594, he was created Master of Arts.||

“ Sometime after his disappointment, her Majesty §§ treated him with such appearances of grace and trust, as seemed to raise in him fresh hopes of profiting by her favour. Accordingly, when Sir Thomas Egerton was advanced to the dignity of Lord Keeper, Mr. Bacon had a view of succeeding him as Master of the Rolls. But, whether there was any probability or not of the scheme's becoming otherwise effectual, it was rendered impracticable by Sir Thomas's retaining that office, together with the Keepership, till after the death of Elizabeth.††

“ In 1597, Mr. Bacon formed a design of bettering his fortune by marriage. The lady he had a view to, was Elizabeth,

\* Birch's Memoirs, vol. i. p. 140—143. † *Ibid*. p. 147, 148.

‡ *Ibid*. p. 152, 154, 155. || *Ibid* 178, 179, 181.

§§ In 1596. †† Birch's Memoirs, *ubi supra*, p. 468, 481.

daughter

daughter of Sir Thomas Cecil, eldest son of the Lord Treasurer. She had lately become a rich widow, by the death of her husband, Sir William Hatton. Mr. Bacon immediately communicated his intention to the Earl of Essex, who was then setting out upon his expedition to Spain, and desired his Lordship's interest in support of his pretensions. That nobleman embraced the cause of his friend with his wonted zeal, and instantly dispatched two letters from Sandwich, to be given to the father and mother of the lady. It was not likely that Mr. Bacon should succeed in an application which depended so much on the favour of the Cecils. Lady Hatton afterwards married his great rival and antagonist, the Attorney General Coke.\*

"It was the more necessary for Mr. Bacon to endeavour at some methods of improving his fortune, as his affairs were, at this time, in the greatest perplexity. His circumstances were so embarrassed about a year after his intention of making proposals of marriage to Lady Hatton, that he had the mortification of being arrested, as he returned from the Tower, where he had been attending on some important business of a public nature. The person, at whose suit he was attached, was one Symphon, a goldsmith in Lombard street, and the sum was for three hundred pounds. Mr. Bacon complained heavily of this transaction, to Sir Thomas Egerton and Sir Robert Cecil, as a dishonesty to himself (no warning having been given him), and as a contempt thrown upon her Majesty's service.† Notwithstanding the uneasiness he must have felt, and the other difficulties he could not avoid being exposed to, from the distress of his private fortune, he still retained vigour of mind sufficient to prosecute his studies with ardour, and to take an active part in the debates of Parliament. In the latter end of 1597, he had made a motion in the House of Commons, against inclosures and depopulation of towns and houses of husbandry and tillage; and, in his speech upon this occasion, had used the very same arguments which have been urged, again and again, in the present age, in opposition to the like measures.‡ He had spoken, likewise, in favour of the subsidy.§

"With regard to Mr. Bacon's conduct towards the Earl of Essex, little needs to be added. The latter part of it is so far from being capable of a full vindication, that it can scarcely be at all extenuated; and yet it is but doing an act of justice to him to remark, that he seemed as willing to serve that nobleman as the timidity of his nature, and his desire of recommending himself to the government, would permit. He not only dissuaded, but pro-

\* *Ibid.* vol. ii. p. 346—348.

† Letters, &c. of Lord Bacon, p. 16—19.

‡ *Parl. Hist.* vol. iv. p. 414. § *Bacon's Works*, vol. i. p. 616—618.

tested

tested against the Earl's going to Ireland, representing to him, with as much vehemency and asseveration as he could, that his absence would exulcerate the Queen's mind in a manner that would be ill for *her*, ill for *him*, and ill for the *state*. Mr. Bacon farther insisted upon it, that the enterprize would be attended with such difficulties as would disappoint his Lordship's hopes, and greatly diminish his reputation.\* The Earl not paying a regard to his representations, Mr. Bacon wrote to him, just before he set out on his Irish expedition, a letter of advice, which shews the real concern which the writer had for his noble friend's honour and success.† When the Queen expressed a vehement dislike of Essex's proceedings in Ireland, Mr. Bacon advised her Majesty to continue him about her own person, with a white staff in his hand, as Lord Leicester had, for society to herself, and for an honour and ornament to her attendance and court.‡ Upon the Earl's return, and during his imprisonment in the Lord Keeper's house, Mr. Bacon, as he has particularly related in his apology, endeavoured several times to soften the resentment of Elizabeth.§ But the sequel of the story, his pleading against his generous patron and friend, and the publishing of the declaration of his practices and treasons, can admit of no palliation

“ In the last Parliament of Queen Elizabeth, Mr. Bacon distinguished himself more than ever, by the concern he took in public business, and the speeches he made on various occasions. Besides proposing a bill for the suppressing of abuses in weights and measures, and speaking in the question upon the supply, he was very active in the debates that arose with regard to monopolies.|| The points he chiefly had in view were to shew his duty to her Majesty, and to moderate the proceedings of the Commons, who were greatly and justly alarmed at the excess to which monopolies had been carried. At the accession of King James the First, Mr. Bacon's affairs continued to be so embarrassed, that he appears to have been arrested the second time. This circumstance, together with his having three knights in his mess at Gray's Inn, and the scheme he had now begun to form of obtaining Alderman Barnham's daughter in marriage, are assigned by him as reasons why he wished to be knighted, though no one could be more sensible of the prostitution of that honour which then took place.\*\* From henceforward, his fortune and his dignities were continually in-

\* Bacon's Works, vol. i. p. 608. Birch's Memoirs, vol. ii. p.

395.

† *Ibid.* Bacon's Works, vol. ii. p. 438.

‡ *Ibid.* vol. i. p. 608. Birch, *ubi supra*, vol. ii. p. 432.

§ Bacon's Works, vol. i. p. 606—614. Birch, as before, p. 438—

440.

|| Parl. Hist. vol. iv. p. 436. 440. 452. 461. 463. 475.

\*\* Bacon's Letters by Birch, p. 23, 24, 25.

creasing;

creasing ; and if he had maintained an integrity and prudence of conduct proportioned to his eminent abilities, no man in a public station could have shone with equal splendour."

To this additional account of this illustrious character, are added explanatory notes, with a paper or two, respecting the corrupt practices he was charged with as Lord Chancellor ; with his Lordship's replies, or rather as it is styled, confession and humble submission to such charge : a most *humiliating* confession, indeed ! that reminds us of the characteristic distich, given of this great man by Mr. Pope.

If parts allure thee, think how Bacon shin'd  
The wisest, brightest, *meanest* of mankind !

These papers, however, are too long for our quotation, we must, therefore, dismiss the article, by recommending the reader, for this and an almost inexhaustible fund of information and entertainment, to the work itself. E.

*Elements of General History. Translated from the French of the Abbé Millot. Part First. Ancient History. 2 vols. 8vo. 14s. Cadell.*

The Abbé Millot is no doubt an elegant writer, and a tolerably good abridger, especially when, he does not from too strong a desire to crowd a great deal into a narrow space, curtail circumstances so much, as to destroy the connection between the principal facts, and thereby render the narrative obscure. This, however, we have always thought to be the case with his *Elements of General History* ; and it is probably from the prevalence of the same opinion, that no one has ever undertaken before to present them to the public in a English dress.

The Abbé too, though not a professed, is, like most learned men of the Roman Catholic profession, a real deist ; and his book contains several sentiments, which, in our opinion, are extremely improper to be instilled into the minds of protestant youth. For instance, he says in his introduction, that reason has nothing to do with religion ; an assertion which, however well it may sound from the mouth of a papist, whose religion, or rather superstition, cannot be defended upon any rational principles, will by no means be admitted to be just by a protestant, whose religious creed has repeatedly stood the test of the most severe examination.

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These defects alone therefore, were there no other, would form an insuperable objection to the propriety or prudence of such an undertaking as the present, even were the work translated in ever so masterly a manner; but the fact is, that we do not remember to have seen a more careless or slovenly translation. The translator hardly ever conveys the spirit, and frequently not even the sense of the original. To particularize all the instances where he has failed in one or other of these respects, would be almost to transcribe the whole book. We shall content ourselves at present with giving a few specimens of his ignorance or inattention.

The first sentence of the Preface runs thus in the original.—“ Depuis que l'état de Parme a pour souverains des princes nés du sang le plus auguste de l'Europe, il s'y est formé plusieurs établissemens utiles, propres à répandre les lumieres qui contribuent toujours au bonheur des peuples.” —That is, “ since the time that the Dutchy of Parma came to be governed by princes, sprung from the most illustrious family in Europe, several useful institutions have been formed there, for making the people more generally acquainted with those branches of knowledge, that are most conducive to the public good.” This sentence the translator renders in the following manner.—“ *The princes of Parma*, who are descended from the most illustrious family in Europe, *ever since their accession to that Dutchy*, have formed a number of establishments for the improvement of those branches of knowledge that have an immediate tendency to promote the happiness of Society.” This is plainly supposing, that the princes of Parma, were princes of that Dutchy before their accession to it. Whether or not the translator be an Hibernian, as he has not thought proper to reveal his name, we cannot take upon us to say; but if the above sentence do not contain an Irish bull, we know not, for our own part, what does. We have heard of the Plantagenets, the Tudors, the Stuarts, and the Brunswick family, acting in such or such a manner since their accession to the throne of England; but we never heard of the kings of England acting so and so, since their accession to the throne of that kingdom. And yet this last expression would be just as good sense as the one above-mentioned; or, to speak more properly, they are both of them mere nonsense. What shall we think of a translator, who mistakes the meaning of the first sentence of his author, and thus stumbles at the very threshold?

His progress, however, is perfectly of a piece with his out-set; for he is not even like those broken winded jades, that sometimes mend their pace with running. In page fifth of the introduction, the Abbé says, "S'il n'y avoit eu que des historiens judicieux, attentifs, éclairés, sincères, &c." That is, "if we had no historians but such as were judicious, diligent, well informed, and faithful." These words the translator renders thus—if we had no historians but men of sound judgment, clear understanding, and sincerity." Here the reader will perceive, that, of four epithets, the first only is properly translated, the second is entirely omitted, the meaning of the third is misunderstood, and the fourth is not idiomatically expressed. We never say "a sincere historian," but "a faithful historian." *Eclairé*, in this place, does not signify an historian of a clear understanding, but a well-informed or intelligent historian, or, if you will, an enlightened historian, that is, one who has both a clear head and a sufficient fund of knowledge. In page eighth of the translation we have this marginal note—"Difference between the *three* texts of the holy scripture." These *three* texts are, in the body of the page, thus multiplied into *four*—"The difference which is found between the Hebrew text of the sacred writings, and the vulgate; the Samaritan, and the version of the septuagintefimo, &c." The Abbé considers the Hebrew text and the vulgate as one and the same, well knowing that the latter is only a literal translation of the former. In page 23d of the original, we have the following passage—"Pour transformer en nations des petites peuplades isolées, pour en faire des empires, en un mot, pour civiliser les hommes, il a fallu que plusieurs arts naquissent les uns après les autres, & amenassent l'agriculture, véritable source des lois civiles. Il a fallu auparavant qu'on mît un frein à la passion fougueuse de l'amour, & que le mariage fût solidement établi; qu'on eût déjà les notions & la politique d'une forme quelconque de gouvernement; que les langues fussent nées, & les connoissances multipliées à un certain point, &c." This passage is thus turned by the translator—"To transform separate hordes into nations, to erect them into empires, in one word, to civilize men, it is necessary that several arts be successively invented, and agriculture, which is the true source of civilization, be gradually introduced. It is necessary, before the fiery passion of love be checked, and marriage be firmly established, to have an idea of

of the practice of some form of government; language should be *understood* to a certain degree; and knowledge multiplied, &c. The reader, who understands both languages, will easily see, that, in the above version, the sense of the original is several times mistaken. The Abbé says, that several arts must have been invented, and have introduced or ushered in, or, if you will, given birth to, agriculture. He considers these arts and agriculture as, in some measure, cause and effect. The translation supposes no connection between them. The translator is so ignorant, that he does not know the difference between the adverb *auparavant*, and the conjunction *avant que*; for he translates the beginning of the second sentence, as if the author had used *avant que* instead of *auparavant*. The real meaning of the original is—"the furious passion of love must have been *previously* bridled;" that is, previous to the invention of these arts and the introduction of agriculture, or to the civilization of mankind. The translator says, "that language should be *understood*." The Abbé says, that languages must have been *found out*, or *invented*; for, he supposes there was a time when men had no language, and that they owe the method of communicating their thoughts by articulate sounds entirely to society.

In page 17, the translator begins the history of the Egyptians thus—"Egypt, which is situated between the twenty-fourth and thirty-third degree of North latitude, is one of the countries of the world the most favoured by nature; the sky is serene, the soil is fertile, and the plants and fruits agreeable and salutary: but a wonderful degree of industry *would have been necessary* to render it habitable for a considerable number of people." One would imagine, from this phraseology, that Egypt might have been, but never was rendered habitable for a considerable number of people; but the fact is, that it not only was rendered habitable for, but was actually inhabited by, a considerable number of people. The proper expression therefore is, *must have been necessary*. This translator seems to be as ignorant of the idioms of the English language as of those of the French.

Such indeed is his inattention (for here it can hardly be ignorance) that he sometimes mistakes the meaning of the plainest marginal notes. In the margin of the very next page, he says—"Egypt a most singular view." The Abbé Millot says, "*spectacle singulier de l'Egypt*;" that is, "strange appearance of Egypt." Between the appearance of a thing and the view of it, there is the same difference, at least in  
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this instance, as between the object perceived and the person perceiving.

In page 32d of the original, the Abbé, talking of Sesostris, says—"Des temples magnifiques, des canaux sans nombre, de vastes chaussées sur lesquelles on bâtit des villes, de bonnes loix surtout, sont des monumens de sa profonde sagesse. *Aussi* observe-t-on qu'il avoit appris de mercure la politique et l'art de regner." Of this passage, the translator gives us the following version.—"Magnificent temples, innumerable canals, immense causeways, upon which towns were built, but more particularly, the institution of good laws, are the monuments of his profound wisdom. It is *likewise* remarked, that he learnt politics and the art of governing from Mercury." A school boy, if his master were worth his ears, would be whipt for such a translation; for every school-boy knows, or at least ought to know, that *aussi* here does not signify "likewise," but "accordingly, therefore, hence it is, &c." It plainly marks an inference.

In page 35, we meet with the following passage—"If we look upon religion only as one of the strongest links (bonds) of society, and one of the most affecting (powerful) motives to attach us to our duty, it is entitled to our highest regard, abstracted from the love and gratitude we owe to the supreme Being; but unhappily superstition degrades and debases it, and by abusing the greatest possible good, produces the greatest calamities. If we were to attempt to cure mankind of a contagious distemper, with which almost the whole race are afflicted, history affords numberless *examples* (*examples* of what?) which cannot be too much insisted on." Millot says—"L'histoire nous en fournira des exemples innombrables, sur lesquels on ne peut trop insister, si l'on propose de guérir les hommes d'une sorte de maladie contagieuse, dont presque tous sont les victimes."—That is, "History will furnish us with numberless examples of *this* (*viz.* of religion's being corrupted by superstition) upon which we cannot insist too much, if we wish to cure mankind of a sort of contagious distemper, with which almost the whole race are afflicted." The author's meaning is precise and determined, and confined to the particular disease of superstition: the translator's meaning is vague and general, and may apply to any or every other disease, as well as to that which the author had in his eye.

We

We have only yet advanced to the 35th page of the first volume, and we can safely say, that we have passed over twice as many blunders as we have noticed. The reader then may easily judge what entertainment he is to expect from perusing the remainder of this, and the other volume, each of them amounting to upwards of 560 pages, though had it not been for the shamefully and unnecessarily large margin, they might both have been comprized in little more than one half the space. The translator, where he doth not mistake the meaning even of the original, shews himself to be so totally unacquainted with the idiom of the English language, that we are almost tempted to think he must be some foreigner. *Serious authors for grave authors—links of society for bands of society—being mounted on a throne for mounting a throne—renouncing a scheme for abandoning a scheme* after the projector had made a considerable progress in the execution of it; these, and a variety of similar expressions, utterly irreconcilable with the genius of the English tongue, are to be met with in almost every page. It is with pleasure we point out the beauties of a performance; it always gives us pain to be obliged to expose its blemishes or defects; but the duty we owe to the public, frequently compells us to submit to this very necessary, though disagreeable task. O,

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*Choix des Mémoires de l'Académie Royale des Inscriptions & Belles-Lettres, concluded.*

In a former number, we gave an account of the nature of this collection, together with an abstract of one of the articles, as a specimen of the judgment, with which the pieces were selected: we shall now present our Readers with the substance of one of the other essays, and with that, conclude our Review of the performance.

Towards the end of the first volume, the Abbé Vatry examines the question, "whether it be essential to a tragedy to consist of five acts;" and after ascertaining the nature of an act, which he defines to be a part of a tragedy or comedy, separated from the rest by an interlude, and which interlude was filled up by the ancients with singing and dancing, as it is amongst us with music, he gives us the arguments of the Abbé D'Aubignac in support of the affirmative side of the question.

These are, that it has been found by experience, that a tragedy must be of a certain length, and must be divided in-

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to several parts or acts; that after having fixed the length of each act, it was easy to determine their number, by reflecting that, as a tragedy must consist of fifteen or sixteen hundred lines, and each act of about three hundred, a tragedy, therefore, must naturally be divided into five acts. These arguments the Abbé Votry considers at some length, and after mentioning all the reasons that have been advanced in defence of them, he shows that they are not, by any means, to be admitted as conclusive.

He owns indeed, that a tragedy generally consists of fifteen or sixteen hundred verses; but this is not always the case. Some ancient tragedies do not exceed a thousand lines; others amount to almost two thousand; and the greatest part of Corneille's best tragedies consist of about eighteen hundred verses. It is therefore false, that a tragedy is necessarily limited to fifteen or sixteen hundred lines.

The length of an act is subject to still greater variation; for there is no tragedy, ancient or modern, whose acts, in this particular, are not extremely unequal. He does not deny, that a tragedy should be divided into several acts; but he contends that their precise number is left entirely to the discretion of the poet; and if he can attain his end, namely that of pleasing and instructing his audience, he may fix upon three, four, five, or six acts, as he pleases. He even maintains, that most of Corneille's tragedies consist of more than five acts; that is, the stage is left empty, and the action interrupted, more than four times: for as to the playing of the fiddles, he looks upon it as a thing unworthy of his notice. He further alledges, that some of the best modern tragedies have superfluous acts, and that if these were omitted, the plays would be still more agreeable; whence he concludes, that five acts are by no means necessary.

He proves, that we are not sufficiently acquainted with the tragedy of the Romans to form any distinct notion of it; none of their works of this kind having come down to us, except those of Seneca; and that these are not regular enough, nor well enough adapted for the stage to warrant any certain conclusion from them on this subject. He produces a passage from one of Cicero's letters to his brother, Quintus, whence it appears, that some of the Roman tragedies consisted only of three acts; acknowledging, however, at the same time, that every thing, besides this passage, tends to prove; that the Roman tragedies were always of five acts. He particularly mentions the precept of Horace, which says

*Neve*

*Nec minor, nec sit quinto productior æstu  
Fabula, quæ posci vult, & spectata reponi.*

But this precept, he thinks, was not always observed, any more than that other precept of the same author, which enjoins

*Nec quarta loqui persona laboret;*

for it is a certain fact, that even in some ancient, but still more in many modern tragedies, there are some very fine scenes where there are more than three interlocutors.

We shall finish our account of this work with observing, that, as it is of a moderate price, and reasonable extent, it may be of considerable use to those, who either want ability to purchase, or time or inclination, to peruse the memoirs of the Royal Academy of inscriptions and belles-lettres at large.

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*An Inquiry into the Nature and Genuine Laws of Poetry: including a particular Defence of the Writings and Genius of Mr. Pope. By Percival Stockdale. Small 8vo. 2s. 6d. Copant.*

When young and unexperienced writers betray their want of knowledge in *literary composition*, by throwing out their loose and incoherent thoughts, without regard to method or order, we are apt to overlook the absurdity, as a fault of which in time they will be as apt to mend. But when authors of age and experience, and particularly professed critics, shew so much disregard to the rules of art, as to write books, which bear only a distant allusion to the professed title of them, we cannot suffer such egregious misconduct to pass uncensured. Might not the reader very naturally expect in "an inquiry into the nature, and genuine laws of poetry," some rational investigation of the principles of poetry, as an art or science; or, if not a *scientific*, at least a *systematical* inquisition into, and analysis of, such principles, as the professed subject of the treatise? In such expectation, however, he would be greatly disappointed; Mr. Stockdale cutting the matter of *first principles* very short, by recurring to the old proverb, *poeta nascetur non fit*, and appealing desultorily to particular proofs of the truth of it. Not that in *these* he is particularly wrong, nay, rather,

rather, on the contrary, most generally right; but that such a manner of writing *about* a subject is neither consistent with his professed title, or with his own professed abilities to treat it. As this ingenious critick, however, most seriously complains, of "obliquities, which, with all his endeavours he "is unable to rectify \*," we will look on this circumstance, as he desires, with "an eye of generous compassion," and proceed to give our readers an account of his performance, desultory as it is, and inconsistent as are some of the sentiments it contains — Perhaps, indeed, it may be some kind of apology, with the good-natured reader, for the casualty of composition that disfigures this work, that, tho' a professed inquiry, it seems to have been an *occasional inquiry* only, entered into, on a country ramble, when, we may suppose, the mind of the enquirer was not altogether so collected, as it otherwise might be.

"While I passed" says Mr. Stockdale, "some weeks of the last summer with a friend in the country, I read, in his library, a book entitled *An Essay on the writing and Genius of Pope*. Its author, whose taste is vitiated, and whose head is confused with too much learning, treats our celebrated poet with great irreverence, and injustice. In reading that book, I was not seduced by poetical sophistry, nor by an ostentatious display of erudition. After I had perused it, I thought for myself on the subject; and some observations on poetry, which then arose in my mind, I now offer to the publick; not in the peremptory tone of an Aristotelian critick, but with the deference of a gentleman."

What an idea Mr. S. entertains of the *deference* due to, or becoming, a *gentleman*, may be gathered from the following, among many similar, passages interspersed throughout this little volume. "It is somewhat surprizing, that, in an age of taste and refinement, your men of mere erudition, your mechanical critics, have presumed to publish their *illiberal* and *stupid* remarks on this great and beautiful poet:" meaning Mr. Pope, but whether he means to apply the epithet *illiberal* and *stupid* to Dr. Warton, or

\* In his *Invocation to the Shade of Pope*; with which his book ends: another strange *obliquity* this in a *protestant clergyman*, by whom the *Invocation of Saints*, and *prayers to the dead* are reprobated! — But perhaps Mr. Stockdale gives this, as an proof of the influence, which he professes Mr. Pope's muse has over him, and of his devotion to that celebrated genius, who is said to have departed this life a good Roman Catholic.

In page 51, Indeed Mr. Stockdale calls *Pope* his *poetical deity*; so that he may chuse either to be thought a heretic or a heathen, as he likes best.

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not, we can only infer from other passages : such as the following. " Dr. Warton entitles his book, *An Essay on the Genius and Writings of Pope*, a preposterous title, which corresponds with the absurdity of the whole performance."

" Timidity, and inconsistency are the general concomitants of every kind of guilt. Dr. Warton was intended by nature for a diligent, and reputable schoolmaster, or for a faithful warden of a College ; not for a poet, nor for a liberal, and spirited critick, His moderate abilities have been perverted by promiscuous, and intemperate reading, by an undistinguishing, and servile admiration of the ancients, and by an ignoble, and inordinate ambition of singularity, and extraordinary penetration. Bewildered in this literary labyrinth, and intoxicated with this unhappy passion, he rashly determines to blight the laurels of Pope, to humble exalted genius ; to deaden universal fame ; to correct the voice of nature. Yet He maintains the ungenerous contest with the incongruity, and self-contradiction of one who deduces false inferences from false principles, and with the mental reservation, and pusillanimity of one who feels that he is urging a wrong cause, and insulting illustrious merit. The dignity, and irresistible powers of our immortal poet often draw from him involuntary deference and extorted applause. Will the reformer of our English taste vouchsafe to answer me one question ? If Mr. Pope had been living when you blundered on your opinion of his poetry, would you have dared to treat him with that freedom with which you have arraigned his departed genius ? If you deign me an answer, and one that is true, you will answer me in the negative. If you had attacked his fame while it was in his power to inflict a proper punishment on offenders of your class, he would probably have gibbeted you in a couplet executive of poetical justice, where you would have swung, with the rest of your *Exotian* fraternity, in adamantine chains."

Mr. Stockdale elsewhere calls Dr. Warton an *impertinent* and *presumptuous* writer, and describes him as a "*little undermining critick attempting to degrade established and high reputation.*"—Nor does he pay less gentleman-like deference to other names of repute in the literary world.—Speaking of the late Dr. Akenfide, on whose genius he bestows the highest encomiums, he says, " As for that *Majan* meaning the Author of *Elfrida* that puerile flourish ; that *Engish*, or rather *Scotch*, gardener ; he would have been " highly honoured, if he had been *Akenfide's* *Amanquennis.*"—But to recur to our author's exordium.—after expressing his surprize, as above mentioned, at the illiberal and stupid attacks on Pope, of such mechanical, pertinacious, impertinent, presumptuous, little, undermining, envious criticks

as Dr. Warton, he sagaciously offers a philosophical reason for such a phenomenon in the literary universe.

"That" says he, "the systems of Newton and Locke, are already, in many parts, disputed, opposed, and rejected, are not extraordinary changes in the republic of knowledge; because the abilities of those great men were exerted on objects which will ever be controvertible; on the primary laws of matter, and of mind, which act in the remote and deep recesses of nature. But that Pope should be attacked openly, and in form, by envy, or by those who assume consequence from mere learning and singularity, after his glory had been thoroughly established by the admiration of his countrymen, and before luxury, and venality had ushered into England another age of barbarism, are circumstances rather new, and capricious, in the posthumous fate of an illustrious poet. One would have thought that *his* fame would have been permanent, and sacred; for he acquired it not by *metaphysical subtleties*, nor by deducing certain consequences from *uncertain principles*; but by addressing the common sense, the common perceptions, the common feelings; the strong, and the noble sentiments of mankind."

It is not very easy to discover the drift, or comprehend the force of this profound argument; for such we suppose the author intended it should be thought. Does he mean to say that the primary laws of nature, respecting matter and mind, as enquired into by Newton and Locke, are objects that will be ever controvertible? That the *Essay* on the *Human Understanding* of the latter, on which *his* fame is built, contains nothing but *metaphysical subtleties*; and that the *Principia Mathematica* of the former contains nothing but *certain consequences* deduced from *uncertain principles*?—If he does, we beg leave to say Mr. Stockdale has got out of his element—*Ne futor ultra crepidam*.—He had better talk about the *laws* of *poetry* than the *laws* of *nature*; for though the one may be deducible from the other, their connection is so very complicated, that its concatenation is to common eyes but little discernible. The fame of the *poet* and the reputation of the *philosopher*, are raised, and should be supported, on very different foundations; that of the *former* on the force of *imagination* and *fiction*; that of the latter on the power of *reason* and *truth*. The progress of *poetry* and that of *philosophy*, are also essentially different; that of the former begins and ends with language; being most intimately connected with the modes of speech. The progress of *philosophy*, on the contrary, depends on the knowledge of *things* rather than of *words*, which is the same in all languages. It began at the creation of the world,  
and

and will end only with it. It would be justly a diminution to the fame of an ancient poet, if he did not excell the moderns; the ancients gathering the first fruits of the vintage of Parnassus, and reaping the ripening harvest of a spontaneous soil; leaving to future labourers the gleanings of a crop, produced by toil and culture. It ought to be no diminution to the reputation of an ancient *philosopher*, that he knew less than the moderns; nor to a modern, that he knows less than will be known by his successors. His excellence should be rated by the degree in which he exceeds his contemporaries; it is not so, except *comparatively, invidiously, and odiously*, with that of a poet. The fame of the *poet* is affixed to the *poem*, but not so should be the repute of the *philosopher* to his *system*. The Newtonian philosophy as much excels that of Aristotle, as doth the Iliad of Homer the Prince Arthur of Sir Richard Blackmore: and yet we cannot justly rank Aristotle, as a philosopher, as much below Sir Isaac Newton, as we might Blackmore beneath Homer, as a poet. The reason is obvious; and the philosophical genius of Aristotle is as justly to be admired, perhaps equally with that of Newton, though his system of philosophy be as justly exploded. The parallel here affected to be drawn, by our author, is, therefore, defective; nor is the comparison in any mode or degree applicable. Before we dismiss this subject, we must beg leave to set Mr. Stockdale right in regard to his notions of the nature of *genius*, which he seems to impute wholly to some faculty, distinct from that of *reason* or the *understanding*. "It is in the power," says Mr. Stockdale, "of any man to be a good *mathematician*: for to excel in the mathematics, common sense, close application, and perseverance, are only requisite," whereas, he gives us to understand that your genuine *poets* need nothing but nature and the inspiration of the muse to excel, (as we may by antithesis infer) without common sense, close application, or perseverance. This is, to be sure, making short work with causes and causations, both natural and artificial. But we cannot help thinking, and that from grounds of observation and experience, that even one of your heaven-born poets might find it as difficult to become an excellent mathematician, as an excellent mathematician might do to become a poet. Your *Newtons* are full as scarce as your *Popes*; nor is there a greater plenty even of *philomaths* than of *poetasters*. The truth is, there is *mathematical genius* as well as *poetical genius*; nor, however heterogeneous, are they altogether incompatible; witness

*Lucretius,*

*Lucretius, Des Cartes, and others.*—But to let our author speak a little more for himself.—It is with justice, we think, that Mr. S. reprehends Dr. Warton, for too rigidly adopting the *Horatian maxim*, respecting the discovery of the *dissecti membra poetæ*, in *transposing* (as Mr. Bayes calls it) any passage in poetry.

“ Among his (Dr. Warton's) other scholastic dreams, he asserts, that to estimate the merit of any poet, we must divest his thoughts of measure and rhyme, and read and weigh them in a prosaic order; an assertion that shows how little he is acquainted with poetry, either in judgment, or sentiment. True, and complete poetical excellent results; not only from extensive knowledge, and from a sentimental, vigorous, and ardent mind; but likewise from a delicate sagacity, and accuracy; or, in other words, from taste, and elegance. Dr. Warton ought to have considered, that poetry is *one*, and, by a long interval, *the first* of the fine arts; and therefore, that the fire of the poet, if he would reach his aim, if he would strike irresistibly, and with all his force, must be modelled, and directed by deliberation and choice. Hence, while he is heated with the warmth of inspiration, he is attentive to propriety, to order, and embellishment; not only to the most pertinent selection of words, but likewise to their position; to the strength and harmony which are produced by their judicious, and fortunate arrangement. For these are indisputable and powerful constituents of poetry. A particle may be so placed in a verse, that the sense of the author may be clear, and the idiom of our language may not be violated; yet even that particle, by a happy transposition, might acquire life, and energy, and give more animation and lustre to the line. In the productions of the fine arts, nothing is indifferent; the minutest parts have their great importance and influence; they reflect proportion and expression on the other parts, from which they likewise draw those advantages; and all the parts, as they are disposed, and compacted by the artist, from a striking whole. It is one of Dr. Warton's few just observations, that the late Dr. Hawkeſworth, hath, in many papers of his *Adventurer*, shown a strong, and bright imagination, and invention; two essential poetical characteristics; and yet that he was but an indifferent poet. This observation should have checked his mangling of our admired poet; it should have been a hint for him to find that a certain series, a certain rise, and flow of ideas and language; that composition, symmetry, and harmony are parts of poetry, as well as thought and sentiment; and that, vigorous, and transposing are the effects of

—magic numbers, and persuasive sound.

It is indubitably in the nature of poetry, through the ear to captivate the soul. If I am told that this airy property does it no great honour, I answer, that it hath pleased the Author of our being, that we should be very strongly, and very nobly moved by sound; that all the various and rapturous emotions which we receive from music are totally impressed by sound; and that musick is a fine, a sublime art, though far inferior to poetry, in extent, in dignity, and in power.

"I may now venture to assert, that if we deign poetry, dissolved, and enucleated into prose, a criterion of poetical merit, we may as well mutilate the statue of a Phidias, and throw its fragments promiscuously around us, that we may be struck with the beauty of the work, and form a right judgment of the excellence of the artist. Or, to feel the mask of one of Handel's Oratorios, and thence to estimate *his* genius, we may as well play all its notes, but not in *his* order and combination."

"Take" [says Dr. Warton, in the ninth page of his dedication] "ten lines of the *Iliad*, *Paradise Lost*, or even of the *Georgics* of Virgil, and see whether by any process of critical chemistry, you can lower and reduce them to the tameness of prose. You will find that they will appear like Ulysses in his disguise of rags; still a hero, though lodged in the cottage of the herdsmen Eumæus." This period is concluded with a pretty simile; but when we reason and exemplify, we should carefully distinguish between simile, and fact."

Our author proceeds to apply this poetical criterion to the exordium of Homer's *Iliad*, and that of Milton's *Paradise Lost*; shewing it, notwithstanding the authority of Horace, to whom he apologises for differing in opinion, to be inapplicable and futile.—Mr. S. next proceeds to take Dr. W. to task, for applying Voltaire's character of Boileau to Pope:

"In Dr. Warton's dedication to Dr. Young [page xth] we find the following curious passage, which I must not suffer to pass unnoticed.—"The sublime and the pathetick are the two chief nerves of all genuine poetry. What is there transcendently sublime, or pathetick in Pope? In his works there is, indeed, nihil inane, nihil arcessitum;—puro tamen fonti quam magno sumini propior;—as the excellent Quintilian remarks of *Lyfias*. And because I am perhaps unwilling to speak out in plain English, I will adopt the following passage of Voltaire; which, in my opinion, as exactly characterizes Pope, as it does his model Boileau, for whom it was originally designed.—"Incapable, peut-etre, du sublime qui eleve l'ame, et du sentiment qui l'attendrit; mais fait pour eclairer ceux a qui la nature accorde l'un et l'autre; laborieux, severe, precis, pur, hastonneux; il devoit, enfin, le poete de la raison."

"So

"So you are unwilling to speak out in plain English. Yet if you are convinced of the truth of what you are going to advance (and if you are *not*, you should not wantonly asperse an established and great reputation), this *willingness to wound, and this fear to strike*, are rather unworthy of a man. But I have dragged you to the altar of my poetical Deity, and you *shall* speak out; you shall confess, in plain English, before you die. I shall give a faithful translation of the character of Boileau, which you have quoted from Voltaire; and I shall, so far follow your example as to write my translation in capitals; to impress on the reader one of the justest periods that have been written by a brilliant, but prejudiced and slimy writer; and to brand the culprit who traduces Pope.

"PERHAPS HE WAS INCAPABLE OF THE SUBLIME WHICH ELEVATES THE SOUL, AND OF THE PATHETICK BY WHICH IT IS MELTED. BUT HE WAS FORMED TO ENLIGHTEN THOSE ON WHOM NATURE HAD BESTOWED BOTH PROPERTIES. HIS LABOUR, HIS SEVERITY, HIS PURITY, HIS ACCURACY, AND HIS HARMONY, CONSTITUTED HIM THE POET OF REASON.

"This analysis of Boileau particularizes, and comprehends, at least, all *his* poetical merit. But it enumerates only the lowest of Mr. Pope's characteristics as a poet; the strength of his reasoning faculty, and his inimitable harmony excepted."

Taking occasion from this mention of the two French poets, our author runs into an Antigallican declamation against their whole country, assuring us there is no great poet in the French language; adding, out of the *deference* becoming a gentleman, that the whole people are a set of despicable apes of one another. After all, comparisons are doubtless odious, and, indeed, we think that Pope suffers much in the comparison with Boileau. Mr. S. next runs into a digression about Rousseau and the late Mr. Gray; of whose talents he appears to entertain much the same opinion, as did the writer of the article, on Mr. Mason's edition of that gentleman's works, in our Review.—The writer of that article expressed himself in terms sufficiently offensive to Mr. Gray's numerous admirers, however strong the proofs he brought to justify them: our author, without adducing such proof, employs terms not less disgusting,

"I shall here observe, from the respect and veneration I bear to the illustrious foreign writer whom I have now mentioned [Rousseau;] to enable my readers to form juster distinctions on objects of criticism; to console humble capacities, and to humble the pride of learning and of genius; that the late Mr. Gray's opinion of the New Eloisa betrayed a depravity of judgment approaching to insanity. He despised this unequalled, and immortal novel; and he was in raptures with *Fingal*. He infinitely preferred

preferred a profuse tautology of the most vulgar sentiments; of the most bleak and horrid images;—he infinitely preferred the very froth of puerile declamation, to the justest, and the noblest sentiments; to the most varied, and luxuriant imagery; to the very nerves, and soul of eloquence; to the genuine substance, and splendour of composition. So dangerous, and fatal to reason, and to sentiment, is natural caprice, a taste nauseated by a long habitude to literary objects; and the intoxicating adulation of a few fawning academicians. The *bottom of Lethe*, to which *Fingal* is now consigned; the universal, and eager attention which is given to the writings of Rousseau; the applause of Europe; and his established fame, are the sacred, and unanswerable vouchers for my admiration of that original, and capital genius."

With due deference, however, to Mr. S. that *universal and eager attention*, which was given to the writings of Rousseau, on their first appearance, is, as well as the applause, they met with, considerably abated: though not, it is true, in so great a degree as it has happened to poor *Fingal*!—But Mr. S. continues:

"The same universal, and intimate acquaintance with the works of Pope; the same universal applause; the same fixed and immortal fame, are the respectable, and incontrovertible warrants for my defence, for my idolatry of that great poet. These vouchers, whose united suffrages are the voice of nature, the most passionate worshippers of Mr. Gray's memory will be pre-sumptuous, if they contradict. These vouchers, even Dr. War-ton himself will no longer oppose; if, after his bold attack on Pope, He has that proportion of modesty left, with which the confidence of the scholar should be corrected, and the manners of the gentleman adorned."

We shall not pretend to decide whether the *proportion of modesty*, the corrected confidence of the scholar, or the ornamental manners of the gentleman, belong rather to Dr. War-ton or to our author, neither shall we repeat any of the depreciating remarks, on Gray's works, which the latter seems to have copied from the London Reviewer abovementioned. We cannot, however, pass over what he says of Mr. Mason's edition of the works of his friend Gray.

"The quarto edition of Gray's Works, which was published by Mr. Mason soon after his death, might be another object of learned speculation, if selfishness and vanity were uncommon faults; and if high treason to friendship was an uncommon crime. If there is on earth a sacred obligation, it is the moral precept which commands us with a voice more authoritative than that of law, to revere, with a most delicate religion, in language, and

in

in conduct, the memory of a departed friend. Mr. Mason well knew that Gray could not bear the thought of suffering his likeness to go abroad. Unfortunately, however, for the poet's face, it was exactly remembered by Mr. Mason, and Mr. Wilson, who, in the use they made of that remembrance, gave an eminent proof of their affection for the dead. To *Them* we are indebted for a print of our author; by which the extravagant pride of his works was probably given with less reluctance; but from which we certainly form no pleasing idea of the original. Were our poet now to rise from the grave, with what indignation would he learn, that his image had been stolen, in the secret hours of society, and confidence, by two men who called themselves his friends;—that after his death, it was by *Them* communicated to the artist, and sacrilegiously published, and sold; and that by one of *Them*, the refuse of his mind was obtained for the notice of the world; the careless, and trifling letters which he had written to the pedantic, and imitative sophs of his university! I have now two culprits in my eye, who are not comprehended in our criminal laws; to whom the world has been too indulgent, because they have gratified its idle curiosity; and who, therefore, should be punished with a poetical proscription; who should not be suffered to *walk the world, in credit, to their grave*. The culprits are, Mr. William Mason, and Mrs. Eugenia Stanhope."

"Mr. Mason had one clear, and cogent reason for publishing that volume of unequal, and promiscuous contents;—his own consequence as an author. For his friend, in the text, and himself, in the comment, are sufficiently industrious to persuade the publick that he is a great poet. All the truly sensible and judicious readers, who have looked into *your* pages, Mr. Mason, must have seen their vainty, and their fervility. You have been deceived into a high opinion of your poetical talents, by your own self-love; by Mr. Gray's partiality for an old acquaintance (I will not call you his *friend*) by the temporary power of the press to give dignity to trifles; by the miserable arts of theatrical managers to procure popularity for a tinsel play:—and by the crowds that frequent our theatres, not because a piece is interesting in its fable, various, and striking in its characters; affecting in its sentiments; and noble in its language;—but because it is in short-lived fashion. The distinguishing, and ingenuous few, whose opinions of men, and books, result from ardent sentiment, and independent reason, will tell you, that your verses are not admired by one of your contemporaries, whose praise ought to agitate ambition; that they are of a quaint, and languid, and perishable constitution; that they will soon sink, on the stream of time; that they will be totally unknown to posterity."

From these specimens of our author's work, the reader will see that Mr. S. hath as bold a manner of expression as  
of

of thinking.—For this digression, on Gray and Mason, however, he thus artfully and handsomely apologizes :

“ If it be objected, that by thus investigating Mr. Gray's title to immortality, I have wandered in a digression unconnected with my main objects ; I reply, that by impartially examining the merit of the different productions of a celebrated genius, which have been too hastily and indiscriminately admired, I think I have rather illustrated than forgotten, the subject of my treatise ; that by endeavouring to assign to each of those productions its respective rank in the poetick scale, we improve in a just, and distinguishing taste ; in the accuracy, of poetical criticism ; and we, consequently, gain a more perspicuous, and comprehensive knowledge of the constituents of poetry. After finding, too, that, of the little which was written by Gray, but a small part is excellent, we are taught more properly to esteem, more highly to admire, and revere Pope ; who wrote many poems, which, after a very few exceptions, are, all, elegant, and beautiful, and great.”

Mr. S. proceeds to reply to Dr. Warton's negative to the intended question. “ *What is there transcendently sublime in Pope.*” And, in our opinion, has answered it fully in the affirmative ; unless, by *transcendently*, Dr. W. means something he has no right to expect in a modern poet.—We draw near the end, but must not pass over a remark, in which Dr. W. is called a *cold, elaborate, and absurd pedant*

“ I shall quote, and criticize an observation or two more made by Dr. Warton, in the treatise to which I refer, more fully to evince that this gentleman is by no means qualified to censure, and undervalue one of our greatest poets.

“ To attempt to *understand* poetry” (says he, page 167) “ without having diligently digested Aristotle's poetics, would be as absurd, and impossible, as to pretend to a skill in geometry, without having studied Euclid.” This remark most palpably characterizes the *cold, elaborate, and absurd pedant.*”

On this passage, Mr. S. expatiates in so very unfair and inconsistent a manner, that we are led to suspect, he either did not understand, or wilfully misrepresents, it. Nothing can be clearer than that Dr. Warton spoke of poetry as an art or science : and that by *understanding* he meant the *critical* knowledge of poetry as such, and not the *practical* talent of exercising it : so that all our author says on the matter is futile and frivolous. His affected contempt for the sciences of geometry, &c. at the same time, only betrays his ignorance of them. His contemptuous expressions of the *great Aristotle* and the *little Warton* are farther proofs of the gentlemanly *deference* which he professes at the commencement

mentement of his *inquiry*. We shall dismiss this work, nevertheless, with the author's last apology.

"It may be thought that I have too capiously answered some absurd propositions: but I flatter myself that my answers are fraught with truths that will prove agreeable, and interesting to liberal and sentimental minds. I have been thus explicit and full, in refusing the dogmas of an academical chair; not from a false opinion of their importance; nor from an ungenerous contempt of science, which produces useful, salutary, and noble effects; but from juster, and more ingenuous motives: from a jealousy for the glory of an immortal poet; from my admiration of the divine art; and from an ardour to vindicate the laws of *nature* from the laws of *Aristotle*."

Notwithstanding the distinction, however, which Mr. S. here affects to make between the poetical laws of *Nature* and those of *Aristotle*, it is to be observed that the God of his idolatry, Mr. Pope himself, in his *Essay on Criticism*, that very work which our author calls, "one of the noblest didactic poems in the world," speaking of the antient poets, from whom Aristotle's rules are professedly drawn, says,

To copy *Nature* is to copy *them*.

K.

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*Mineralogia Cornubiensis; a Treatise on Minerals, Mines, and Mining: Containing the Theory and Natural History of Strata, Fissures, and Lodes, with the Methods of discovering and working of Tin, Copper, and Lead Mines, and of cleansing and metalizing their Products; shewing each particular Process for dressing, assaying, and smelting of Ores. To which is added, an Explanation of the Terms and Idioms of Miners. By W. Pryce, of Redruth in Cornwall. Fol. 2l. 11s. 6d. Philips.*

*Hi ex Terrâ saxosâ, cujus Venas sequuti,  
Effodiunt STANNUM, &c.*

DIOD. SICUL. Latin Translat.

It is a matter of astonishment, says this sensible writer, that an object, of the first national consequence, in point of time, as the management of mines and minerals is, should so long remain a secret limited to a few illiterate people.

'It is well known, that tin and lead were the first and grandest staples of Great-Britain, particularly the former, which introduced a trade and navigation before unknown to the discoverers of our western coasts. This trade founded on mining still subsists, with many

many practical improvements and discoveries ; and though corn and wool have contributed the largest share of riches and population to these flourishing kingdoms, yet that consideration does not by any means lessen the importance of the mining interest. When we reflect upon the vast profusion of silver, tin, copper, lead, iron, and coal, yearly produced from the bowels of our mines, which exceedingly surpasses our internal consumption, and therefore must afford a very considerable branch of commerce ; we shall find it difficult to account for that supineness, which has hitherto declined the investigation of a subject of so much national importance."

Mr. Price admits, however, that our mines are, nevertheless, for the most part well-conducted ; although he conceives no small advantages may be derived from reducing the vague practice of common miners to a regular science, and bringing the experience of many into a single point of view.

"Be confined solely to practical miners : every corner of this island, Ireland, and many of the colonies, abound with a variety of minerals, wholly unknown to the possessors ; and was the knowledge of the indications of metals, and the mode of working mines more diffused, new discoveries would daily be made to the great profit of landed proprietors, and the advantage of the public, by increasing its revenue, and employing considerable numbers of the laborious poor. As a striking proof of the want of such a treatise, before the latter end of the last century, vast quantities of rich copper ore in Cornwall were thrown away as useless ! Indeed, it may be safely said, that eleven-twelfths of his Majesty's subjects are totally unacquainted with any part or branch of our enquiry, that by itself, and its great consumption of various materials, brings in so great a revenue to the crown, and so much wealth to the community."

It is suggested, nevertheless, that the working of the Cornish mines, like some other branches of commerce, is rather a matter of moment to the national interest in general, than to the adventuring proprietors in particular ; although it is admitted that some individuals have made capital fortunes by it. After apologizing for those defects which our author modestly conceives to be inseparable from a first attempt at literary composition, he proceeds to treat his subject in a judicious and methodical manner. In his introduction, he gives us, accordingly, an historical sketch of the state of the mines in Cornwall, from the earliest accounts ; dwelling particularly on their progress and improvement, of late years.

"The mining interest of Cornwall, therefore, deserves great attention from the government, the nobility and gentry of the united

united kingdoms, as tending to a considerable national advantage in the consumption of so many materials necessary for the conduct and maintenance of the mines; whereby great trade is kept up, large duties to the community are paid, and a constant uniform nursery for seamen is easily and cheaply preserved, as our quota, of additional support of the trade, navigation, and security of these kingdoms.

“ With much satisfaction we can reflect upon the singular nature of our staple commodities, they being attainable at the certain loss of none but those who seek a recompence from the pursuit. Now in some kinds of trade and business, what is the profit in one man's hand, is frequently so much loss to some other individual, from whom it is either immediately or laterally derived. It is an axiom in trade, that “ One man's loss is another man's gain;” but in the case before us, we take from no person's bag, but strive only to obtain the treasure of the deep, which in its hidden state yields neither glory to God nor service to man: “ And all this out of a narrow slip of land usually of the most barren hilly kind, without distressing tillage, pasture, and the like, scarcely worth the remarking; and very far short of the improvements in rent for those lands which are in the vicinity of the mines.” (Borlase).

“ Mr. Scawen, of Molineck, was vice-warden of the stannaries in Charles the second's time; and in a note of his, which the writer has seen, complains, that the tin revenues were then small; but, in the preceding reigns of James the first, and Charles the first, the amount of block-tin yearly, was from fourteen hundred to sixteen hundred tons. It was also found by the last two farms in queen Anne's reign, and the beginning of George the first, that block-tin, one year with another, amounted to something more than sixteen hundred; so that, in the space of one hundred and ten years, its mean proportion was equal to fifteen hundred tons per annum. Since the foregoing time, we observe a gradual increase for thirty years following; for, in the year 1741, a proposal was made by the Mines Royal Company in London, to raise one hundred and forty thousand pounds to encourage the tin trade by farming that commodity for seven years at a certain price. A committee of Cornish gentlemen were appointed to consider of the proposals; and they reported, “ That the quantity of Tin raised yearly in Cornwall, at an average for many years last past, hath been about two thousand one hundred tons; and resolved, that three pounds nine shillings for grain Tin, and three pounds five shillings per hundred weight for common Tin, are the lowest prices for which such Tin will be sold to the contractors, exclusive of all coinage duties and fees.”

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" The rapid increase of the produce of our Tin Mines for the last thirty years, is scarcely credible : it is, however, a fact, that we have coined three thousand six hundred tons of Block-tin in one year ; and, for the last twenty years, the annual average has been about three thousand tons ; which is double the quantity coined annually but sixty years ago, and one-third increase for the last thirty.

" No less extraordinary has been the vast addition to the sales of Copper Ore within the last twenty years ; especially as mining for Copper, only commenced with the present century ; the little which had been raised before, being adventitious, and accidentally met with in the pursuit of Tin.

" According to the following accounts, which are faithfully transcribed from the Copper Ore buyers books, we find the quantity sold, from 1726 inclusive to the end of 1735, was sixty-four thousand eight hundred tons, at an average price of seven pounds fifteen shillings and ten pence per ton, amounting to four hundred and seventy-three thousand five hundred pounds, which must have been yearly forty-seven thousand three hundred and fifty pounds. From 1736 inclusive to the end of 1745, seventy-five thousand five hundred and twenty tons of Copper Ore were sold at seven pounds eight shillings and six pence average price, the amount five hundred and sixty thousand one hundred and six pounds in the gross, and fifty-six thousand and ten pounds yearly. From 1746 inclusive to the end of 1755, the quantity sold was ninety-eight thousand seven hundred and ninety tons, at seven pounds eight shillings the ton, the amount seven hundred and thirty-one thousand four hundred and fifty-seven pounds ; annually seventy-three thousand one hundred and forty-five pounds. From 1756 inclusive to the end of 1765, the quantum sold made one hundred and sixty-nine thousand six hundred and ninety-nine tons, at the average price of seven pounds six shillings and six-pence, amounting to the sum of one million two hundred and forty-three thousand and forty-five pounds, and one hundred and twenty-four thousand three hundred and four pounds yearly. Lastly, from 1766 to the end of the last year, two hundred and sixty-four thousand two hundred and seventy-three tons of Copper Ore were disposed of at six pounds fourteen shillings and six-pence per ton, amounting in all to one million seven hundred and seventy-eight thousand three hundred and thirty-seven pounds, which must have returned one hundred and seventy-seven thousand eight hundred and thirty-three pounds every year of the last ten."

The arrangement of our author's subject in the work itself, we shall give, in his own words, from the preface.

" The first book treats of the origin, formation, and substance of minerals and metals ; the first and second chapters of which inculcate the doctrine of water, as the solvent, vehicle, and cement of

of metals and minerals, or their principles, in proportion to the saturation of the one, and the magnetism of the respective natures of the other. The theory here given, is, in some instances, established in the process of precipitation. The third chapter, which treats of the substances of minerals, metals, and salts, is dry and tedious; but as it was thought a necessary addition to the preceding chapters, it could not be omitted. With respect to the nature and history of minerals, I confine myself to those of Cornwall only; and as they occur in the course of my work, have described each in its incidental place. My readers will easily perceive, that if I had systematically observed, those rules of genera, class, or order, laid down by Hill, Da Costa, Croppedt, and others; I should have spun out my treatise in a needless detail of matters foreign to the professed subject of it.

“The second book treats of the theory and natural history of strata, fissures, and lodes, with respect to their formation, direction, inclination, interruption, elevation, and depression. The theory advanced in the first and third chapters was adapted by the reverend Dr. Borlase, and as it has been well received by the critics of his time, it is hoped that it may still pass till a better can be found; and after all the opinions of the several naturalists are collated, and the most probable are selected, the matter will still remain a meer postulatam; so that we would presume to judge of these only from their visible effects in the mines of Cornwall. The second chapter contains little or no theory, being only a natural history of the contents of lodes, according to their outward appearance; and any person a little conversant with mineral ores, may form a tolerable judgment of their contents from the description here given of them.

“The third book contains the practical part of mining; the methods of discovering and working mines, the particular process for digging and raising of ores, and the machinery for drawing water. Though in this part the reader may find a fund of information that he has never seen opened before; yet it can be considered only as a summary of mining, it being endless to enter into all its different modifications. The first chapter treats of the discovery of mines by the virgula, shodding, and costeaning, especially the former; and gives an improved idea of a science in discovering mines very little understood out of Cornwall. The merit of the essay on the Virgula Divinatoria is due to Mr. William Cookworthy, of Plymouth; and though the virtues of the rod may not be easily allowed by the incredulous, yet for my own part, I want no further evidence of its properties than I have already obtained to fix my opinion of its virtues. At least, the memoir is curious, and the subject deserves to be further enquired into. In the method of shodding, I have been more full than any preceding writer; and, I hope, with a judgment that will rectify this

this science from the darkness with which it was enveloped. The second chapter contains an account of the methods of streaming in its present improved state. This immediately follows the chapter on shodding, because of its near affinity to that subject. The practical part of shodding and streaming is founded upon a belief of the Noachian deluge and its effects, which are incontestably verified in shode and stream works. In the third chapter, the effectual working of a mine is exhibited in the sinking of shafts, driving adits, digging and raising of ores, drawing the water, and every other operation under-ground. This is intended to explain the several parts of a mine, and their dependency on each other; and to evince that such contingencies must be in all mines, although varied in their situations according to the different circumstances of different mines. To this is added, a parallel section of the greatest mine now at work in Cornwall, to illustrate the whole. The chapter following relates to the management of a mine when in a proper course of working; wherein such maxims are laid down, that a novice in conducting a mine may understand some matters indispensably connected with that art. The last chapter of this book treats of damps, dialling, and levelling, with practical instances and remarks, supported by experience, and altogether necessary.

“The fourth book treats of the several manuductions used in dressing of tin, copper, and led ores, and contains some brief remarks upon dressing gold, silver, &c. Though the general manner of dressing copper ore was first taken from the methods used in the lead mines, yet there are so great a variety of copper ores requiring very opposite treatment in their dressing, that I hope the subject will be found greatly improved. The dressing of tin is indeed an art confined to the stannaries only; yet the curious delicate manner in which it is manufactured in the dressing, may furnish many improvable and beneficial hints for the cleansing of other minerals from their sordes. I have been very accurate in describing the manner of dressing tin ore, as I have had ample experience in that business; and I doubt not of its proving a useful and general standard in that branch of mineralogy.

“The beginning of the fifth book consists of a memoir upon assaying, and more particularly upon a part of the docimastick art, which has never been so experimentally treated of before, viz. How to assay mundicks and tin for gold or silver; by which processes the curious may judge how far the mundicks of one place are superior to those of another for the precious metals, or whether they contain any silver or gold. The processes for assaying copper ores by calcination, and by the regule way, are both infallible, if the operator will be attentive to his business. These processes are little known out of the Cornish assay office, and have been too long kept profoundly secret, for purposes which the reader will readily comprehend. The method of assaying tin ore

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is very simple and efficacious, from the easy fusibility of its metal. An adept in trying copper ores will soon know how to manage in assaying cobalt, by the mode presented to his view in this chapter.

"The last and grand object, is the manufactory of tin and copper ores into their respective metals; and I have set forth, as succinctly and clearly as the materials I have obtained would allow, the processes of smelting and metallizing those products, without infringing too much upon the secrets of private trade. And though I have not forgotten to point out the oppressions of monopoly, yet it is with less severity than is due to the magnitude of the evil, and its mischievous effects."

To the whole is added an *Appendix*, in which Mr. Pryce treats of the great improvements on the steam-engine, by Mr. Watt; an invention, says he, of more consequence to the mining interest of Great Britain, than any discovery which hath been made for half a century — For the sake of readers, not accustomed to the terms used by Cornish miners, is also added, a glossary to explain them. This work is farther embellished and illustrated by several copper-plates, explanatory of the subjects of which it treats, so that we make no scruple to pronounce it, in the words of the author, a valuable acquisition to the library of every nobleman and gentleman in these kingdoms.

*Minutes of Agriculture, made on a Farm of 300 Acres of various soils, near Croydon, Surry. To which is added, a Digest, wherein the Minutes are Systemized and Amplified; and elucidated by Drawings of new Implements, a farm-Yard, &c. The whole being published as a Sketch of the actual Business of a Farm; as Hints to the Inexperienced Agriculturist; as a Check to the present false Spirit of Farming; and as an Overture to Scientific Agriculture. By Mr. Marshall. 4to. 12s. Doddsley.*

It is so seldom that we meet with any thing *original*, in the publications of this *book-making* age, that we experience a particular pleasure, in having an opportunity of doing justice to an originality so singularly rare, as is become that of an author. In this predicament, indeed, Mr. Marshall must be ranked as one of the first class; notwithstanding that, in order to claim so conspicuous a place, he may seem to have artificially heightened his pretensions to *originality*, by the aid of *singularity*; which in general rather depreciates than enhances a natural claim. But, as no body can speak for this

this writer like himself; we will content ourselves with being merely harbingers of his *approach* \*.

"An author," says Mr. Marshall, "like an evidence in the court of justice, should consider himself as on oath at the bar of the public: he ought to speak the truth, the whole truth, and nothing but the truth: and his evidence, like that of the subpoena'd assessor, will be credited or discredited in proportion to his education, his character, and connexions in life. Ought not, therefore, every private man, who offers himself at the tribunal of the public, to preface his testimony by some account of himself?"

"The author of the ensuing pages was born a farmer, bred to traffic, and returned to the plow a few months before the commencement of the following minutes. He had long been convinced of the imbecility of books, and presently discovered the unsuitness of bailiffs. He resolved, therefore, to be a farmer from his own experience: he endeavoured to fathom the theory and practice of every department.—As useful truths occurred, he *planted* them, and *raised* the reflections which naturally *came up*.

"These facts and reflections being frequently the subjects of reference and perusal, he began to register his ideas in a manner more intelligible, not only to himself, but to his friends, to whom the register was ever open.

"The more numerous these minutes grew, the more pleasure he took in increasing the number; the retrospect became more and more interesting,—and he began to fancy them *really* important: his friends, too, praised, or seemed to praise.

"At length the question was put: "These memorandums I find useful to myself; may not some of them be serviceable to others? Will they not exhibit a picture of private agriculture totally new to the public? Will they not expose a collection of hagar facts,—and give a view of the minutiae of farming—as totally strange to written agriculture? Will they not, by shewing that agriculture, as a science is *exceedingly abstruse*, and as an avocation, *laboriously serious*, check that false and pernicious spirit of farming which has of late been industriously propagated, to the signal injury of many individuals, and which must, in its effects, be injurious to the state?" Ambition, the casting vote, gave it in the affirmative.

"But the difficulty lay in the selection.—The author was anxious to give a real likeness of farming †; but foresaw the tediousness which must attend on too minute a detail: he therefore determined to draw a middle line;—to insert every minute, great or

\* Or as it would have been called by your common writers *preface*, *introduction*, *advertisement*, &c. but Mr. Marshall's book is marshalled in by the *approach*.

† A sketch which otherwise might never have been held to public view.

small, which was made during the first eighteen months; but of those made during the last eighteen months, to give such only as seemed to convey some useful hint, or lead to something useful.

“ Therefore—before January 1776, is published every petty memorandum; which the reader who claims the smallest degree of candour, will peruse as he would private manuscripts in the closet of his Friend; for he may be well assured, that nothing but a desire in the Writer to give a *real sketch* of private agriculture, could have induced him to publish that which may appear, in the eyes of *some*, too minute for publication. He expects, however, that the reader will not determine *separately* on each minute; but suspend his judgment until he has seen the several scattered rays converged in the Digest; where, faint as they may *separately* seem, he hopes they will be found to throw more or less light on the object, or objects, to which they are conducted.

“ The minutes being generally made under the *immediate influence* of the (perhaps sanguine) ideas which gave rise to them; and the writer always considering his minute-book as his *confidant*; to whom he communicated his sentiments in the very same language that he would have conveyed them to his *intimate friend*; there may (in the *minutes*) be a familiarity and warmth of expression unpardonable in any thing—*except a memorandum-book*. But would it not have been evaporating the *spirit*, and marring the *style* of the minutes, to have changed the autographical phraseology? Would it not have been as truly ridiculous to have dressed up *private memorandums* in the majestic stole of a Junius, as it would have been in that magnanimous writer to have arraigned the misconduct of ministers of state in the *style* *memoranda*?”

There's a style for you, reader! what think you of a writer magnanimous enough to wear the *majestic stole* of a Junius, and tell us, at the same time it is a plain *farmers frock*? Yet such a writer, as you may already perceive, is the author of the minutes of agriculture.—It has been frequently observed, by classical critics, that the husbandman in Virgil's Georgics wields even his dung-fork with an air of dignity; an observation, which might induce us, were we not afraid of dropping the least suggestion of Mr. M's belonging to the *servum pecus* of imitators, to think our Croydon agriculturist had adopted the *majestic manner* of Virgil's clod-hoppers. The reader, however, must here observe by the way, that this “ writer hopes not to be *judged* by men of narrow minds; by men who read and judge by rule: but by men of enlarged ideas; by men of science; by men who *think*; and think liberally: and who *dare* to think, in defiance of custom, and the false awe of education: by men who *know* that in matters of science the smallest truths are valuable;

by

by Men who are aware that great effects result from minutial causes; that flames proceed from sparks;—that rivers are collections of rills,—armies, of individuals;—and that universe itself is minutize systemized.”

So much for the *Approach*; by which we have fairly permitted Mr. M. to introduce himself, in his own way, to our reader's acquaintance. On the strength of this introduction we beg leave to refer them, for farther information to his minute-book itself; in which, we will venture to assure them, they will find a variety of entertainment, whether they are either qualified or disposed to profit by the hints contained in it, or not. For our own part, we must fairly confess, we are no other-wise qualified to judge of its merit; being merely speculative farmers, whose patrimony on Parnassus has been long leased out to literary undertakers, who have let it out again at a rack-rent to under-tenants that make as little profit by it as their landlords. Suffice it, therefore, that, of this part of the work, we say, it appears to be written in the true spirit of genuine improvement; displaying throughout the enterprizing disposition as well as good-sense of the author; whose talent for observation as well of men and manners, as of matters of husbandry, seems not less acute, than his capacity, to discern and distinguish, appears to be solid and discreet. We cannot dismiss even this part, however without giving a short specimen of that singularly-spirited style and manner in which it is written.

SEPTEMBER 9. 1776. "*Hunting.* Last week, Mr. —'s hounds came across the standing corn.—I desired that they might be kept off the Farm, until the corn be off the ground.

"This morning Mr. —'s huntsman and whipper-in were absolutely *trailing* in and around a field of beans and buck-wheat, with a field of barley in swath adjoining.—I ordered them off; but they presently returned, and I was under the necessity of sending them away in a much greater hurry the second time than the first.

"But how is this, Mr. *Farmer*? You, who profess liberality of sentiment—You, who pretend to be so fond of hunting too—You to behave in this churlish, unsportsmanly manner!

"I beg your pardon, Mr. *Monitor*.—I confess, I was a little warm; but, on cooler reflection, I do not repent of my conduct, because I did nothing unbecoming a *Sportsman*.

"And now, while there is still a glow upon the embers, let me endeavour to analyse this first of manly amusements, and to collect and arrange my ideas so as to form principles of future conduct.

"Is Hunting *natural*? Certainly.—A state of Nature is the Hunter's state. Were not this obvious, my own feelings, even in  
this

this emasculating labyrinth of *Att*, would be sufficient vouchers of it.

"But is hunting *on horseback* natural! As certainly.—It is natural for hounds to pursue their game;—it is natural for horses, domesticated as they are, to pursue the hounds;—and is it not obviously natural for man, who is of slower pace, to mount the animal he sees able to wanton amidst the pack, and which is evidently adapted to accelerate his pursuit.

"But is equestrian hunting, in a state of private property, *right*?

"On this point, different men will decide differently.—If any *one* man is a judge of the question, it is the sporting Farmer; for he is the actor and the *actée*.

I will profess myself a sporting Farmer: Because if any man will convince me that he has more rigid ideas of property than myself, I will discard my own sentiments and adopt his (I speak not as a *Niggard*, but as an Englishman); and because if any man enjoys the chase more than myself, I hope never to be of his acquaintance; for I should envy him,

"Therefore, I take the sword and balance, and pronounce it *right* to hunt on horseback in a state of private property—because it is *political*.\*

"Men who live at ease require amusement.—Without recreation, ease and indolence are synonymous.—If their amusements are soft, they become effeminate; if athletic, manly.—If there is an amusement which at once makes the body robust, and the mind magnanimous, it is hunting.—If there is an amusement which, more than any other, makes men emulous and brave, it is hunting. An army of sportsmen would be an army of—I had quite forgotten the profession just made; for I had said to my pen, an army of heroes!

"But is it right that a sportsman should trample wantonly on private property? The question is vague.—A sportsman will not; he *cannot*:—he is no longer a *sportsman* if he injures, voluntarily, more than is necessary to the fair pursuit of the game.

"There is an etiquette of the field as of the drawing room. If a man intrude on this, he is *no gentleman*; on that, *no sportsman*. But the rules of sportmanliness are not so generally understood as those of good-breeding.

"The bounds between sportsmanly and unsportsmanly may be difficult to trace precisely; but there are objects on each side the line, which are obviously discriminable.

"It is unsportsmanly to hunt out of season.—It is wanton mischief to hunt before the crops are off the ground, or after the fences of an inclosed country are made-up, and live stock in the fields.

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\* The wastes of England, though too many, are too few for general hunting.

The chase cannot be pursued by *horsemen* through an inclosed country, after the *middle of March*, nor before the *middle of October*,\* without aggravation.

“ A sportsman endeavours to favour a wet land country; but it is not unsportsmanly to *pursue game fairly* through any country.

“ It is unsportsmanly to ride over a valuable vegetable, which may be avoided by a few yards riding; or to destroy a fence when a gate is near:—but a brisk chase will sometimes apologize for these and many other unavoidable petty mischiefs.

“ It is sometimes sportsmanly to suffer the *hunter* to pursue the hounds, where it would be unsportsmanly in any other *horseman* to follow.

“ A sportsman invariably rides over another's property with greater caution than over his own; and the only fear he takes with him a hunting is, that of injuring the industrious farmer, whom he considers as the sustaining pillar of human subsistence;—and is conscious, that by wantonly destroying the produce of the soil, he is committing a crime against mankind.

“ Generally,—it is as unsportsmanly to do avoidable mischief to private property, as to cross the hunter, ride before the hounds, or head the game.

Well, and what rules of future comportment result from these reflections? Two very concise ones.

*As a sportsman*, I will endeavour to do as I wish to be done by.

“ *As a farmer*, I will not suffer any man to trample unsportsmanly upon me with impunity ”

As *Reviewers* we must here also complain of Mr. Marshall, for not *paging* this part of his book; which is a species of singularity we hope no other writer will adopt.—We should now proceed to the second part of this work, entitled the *digest* of the minutes; but, this being still more singularly-singular than the first, and also fortified by another *approach*, we must take time to make our own approach with due consideration. W.

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*Observations made during a Voyage round the World, on Physical Geography, Natural History, and Ethic. Philosophy. Especially on 1. The Earth and its Strata. 2. Water and the Ocean. 3. The Atmosphere. 4. The Changes of the Globe. 5. Orga-*

\* Before this time, the after-grass, which is a part of the farmer's crop, is still valuable; and the fields are still full of live-stock: and it not unsportsmanly, it is, at least, *unneighbourly* to hunt before this time.

5. *Organic Bodies*, and 6. *The Human Species*. By John Reynold Forster, LL.D. F. R. S. and S. A. and a Member of several Learned Academies in Europe. 4to. 11. 1s. Robinson.

The public have already heard so much of Dr. Forster's intended *Observations*, that they are pretty well prepared for their reception, though we apprehend with different views and expectations. The quarrels between the Doctor, and his fellow-voyagers, added to that which has happened since his return with his patrons and protectors, particularly with the first Lord of the Admiralty, have no doubt disposed many persons to look with a partial and inimical eye on the present work. We must, indeed, frankly own that the several publications of Mr. Forster, *jun.* on the subject of this lucky and unlucky voyage, have borne something so petulant and illiberal in their appearance, that we found ourselves, by no means prejudiced by the son in favour of the father. We are too candid, however, to wish to visit the sins of the father on the children, or those of the children on the father: and, though that *rage* of *philosophizing*, which we formerly observed had seized on that promising youth, appears, by our *Observer's* motto\*, to be hereditary in the family, the *mania* seems not to be quite so violent in the parent as in the child. We must at least do him the justice to say, that the dictatorial didactics of the *boy* did not become him so well as the grave and sententious, though not always the most sagacious, arguments of the *man*. To say the truth, however, we have been agreeably disappointed in the perusal of this work; from which we expected little new or momentous, after the repeated publications on the subject; what it wants in novelty it makes up for in point of importance; the composition having gained by the delay of its publication. Dr. Forster calls it, indeed, "*Observations made during a Voyage round the World*;" but it appears that such voyage, though it presented the writer with a fair occasion for penning them, afforded only the mere hints and rude materials, on which his observations are founded. It is possible that some circumstances might not have struck him so forcibly, had he not been an eye-

\* Extracted from Cicero's academical questions. "*Totum igitur illud Philosophiæ Studium, mihi quidem ipse sumo, & ad vitæ consuetudinem & constantiam quantum possum & ad delectationem animi: nec ullum arbitror aut majus aut melius a Diis datum musus homini.*"

*M. Tullius Cicero. Acad. Quest. lib. i.*  
witness

witness of them; but we will venture to say, there is scarce a philosophical reflection, or observation in the whole work, which the Doctor might not have made, in his own library in Percy-street; without having taken the trouble to go round the world. Numerous have been the learned and scientific travellers, who have made similar observations on the Physical Geography, Natural History and Ethic Philosophy, *round about our coal fire*. And yet, though we conceive a *circum-navigation* not to have been absolutely necessary to the composition of this work, we must declare it to be a well-digested, valuable and instructive composition: which, setting the author's pretensions as a traveller out of the question, do him honour as a naturalist, a moralist and a man of letters.—As a specimen of his manner of writing and philosophizing, we shall make an extract or two from the principal chapter of his book; containing remarks on the Human Species. The first relates to that interesting subject, *Woman*.

“ The state of marriage ought likewise to engage our attention, as we are here treating of women. As far as we could observe *monogamy* was most universally introduced among the various nations of the South Sea. There were, I believe, instances, especially among the people of quality, that a man endeavour'd to have a love-affair with some of the many females, who were always ready to gratify such votaries on the first application; but I never heard, that a married woman ever yielded to the embraces of any lover.

“ As polygamy is so very common in all hot climates, and likewise among all barbarous nations, where women are looked upon as private property; it might appear very remarkable, that in the isles of the South Sea, lying in a hot climate, where luxury had made a considerable progress, and where the inhabitants were remarkably addicted to venery; or at New Zealand, and in the more Western Isles, where women were less esteemed, polygamy should not have been introduced. The reasons of this extraordinary phenomenon are in my opinion to be looked for, first, in the more gentle and sweet manners of their females; secondly, in the equal proportion of females to males existing in these isles; and lastly, in the great facility of parting with a wife, and taking another in her stead, of which we had several examples. *O-Amo*, the husband of *O-Poorea*, had another wife when he came to *O-Taheitee*; nor was she without a person who acted the part of a husband. *Potatou* had taken *Waineedu*, and parted with his wife *Polatehera*, who lived with *Macheine*, a young *Oraiedea* Chief. But I find myself obliged here to confess, that I am not as yet persuaded of the great and universal argument

ment for monogamy, viz. the equal proportion of women to men; as, in my opinion it is not clearly proved, that this just proportion takes place in all countries and climates. On the contrary, I am of opinion, that in Africa the constitution of food and climate, and the prevailing custom of marrying many wives, have, by length of time, produced a considerable disparity between the numbers of men and women, so that now to one man, several women are born. In all kinds of animals, it has been observed, that in the two sexes when coupled, the most vigorous and hottest constitution always prevails; so that if, for instance, the stallion be more hot and vigorous than the mares, and not impaired by age and too often repeated covering, the male foals in general will be more numerous; but if on the contrary, the mares are more vigorous, the stallion old and exhausted by many copulations, their offspring will chiefly consist of females. If this be applied to the inhabitants of Africa, it is evident, that the men there, accustomed to polygamy, are enervated by the use of so many women, and therefore less vigorous; the women on the contrary, are of a hotter constitution, not only on account of their more irritable nerves, more sensible organization, and more lively fancy; but likewise because they are deprived in their matrimony of that share of physical love, which in a monogamous condition would all be theirs; and thus, for the above reasons, the generality of children are born females. This observation is really confirmed by fact; for all the voyagers unanimously agree, that among all the African nations *polygamy* is customary;\* nor has any one observed, that there are many men among these nations without wives, † for every one is matched to one or more females. When a polygamous nation lives in the neighbourhood of monogamous nations, there is always a probability, that the women necessary for so many men, who have more than one wife, are obtained by stealth, by force, or by commerce from the neighbouring nations: but in Africa all the

\* Oldendorp, (in his *history of the mission of the Moravian brethren in the Caribbee isles, St. Thomas, St. Croix, and St. John*. Barby, 1777. 8vo.) says, vol. I. p. 293, "Polygamy is introduced among all the tribes of African negroes; those of Congo only, who are acquainted with the Christian doctrines and are baptized, are monogamous." But Lord Kaime, in his *Sketches of the History of Man*, vol. I. p. 197, says, "Among the Christians of Congo, polygamy is in use as formerly when they were pagans. To be confined to one wife during life, is held by the most zealous Christians there, to be altogether irrational: rather than be so confined, they would renounce Christianity."

† Bosman's description of the Coast of Guinea, p. 180; who likewise p. 181, expressly declares, that "the number of women much exceeds that of the men,"

nations

nations are polygamous, every man is married, and has more than one wife; he cannot procure these numerous wives from the neighbouring tribes, where the same custom prevails; it is therefore, in my opinion, a clear and settled point, that the women born among these nations, must be more numerous than the males.

“ Though the colonists settled at the Cape of Good Hope are monogamous, I observed in the various families of the town and country the number of females to prevail. The climate and food might influence them in some measure; but the chief reason which may be assigned for this appearance, is the licentious conduct of the young people there. The numerous female slaves imported from Madagascar, Bengal, Java, the Moluccas, and the coast of Papuas, give their young men many opportunities, and so great a facility of forming early and irregular connexions with these lascivious females, by which the vigour, and strength of constitution is exhausted in their males before marriage; that it is no wonder that the young women of the colony, born under a genial sun, never stiated for food, nor spent by labour, are more hale, vigorous, and blessed with a warm constitution; and that they during marriage, bring forth more females than males. It has been observed that in Sweden, more females than males have been born during the latter part of this century. And it is reported that in the kingdom of Bantam, \* even ten women are born for one man. I wish therefore, that what I have here observed, may not be considered as a decided fact, but rather as reasons for doubting and continuing the enquiry with greater accuracy; as such a hint may lead to more authenticated facts, and serve to illustrate this curious part of the history of mankind. In the greater part of Europe, it has been proved by the most accurate lists of mortality, that the proportion of men to women is nearly equal, or if any difference takes place, the males born are more numerous, in the proportion of 105 to 100; here no doubt, providence has enforced the necessity of monogamy: how far the argument holds in hot countries, in Asia and Africa, is still uncertain. Perhaps the vicious habit of polygamy, has in a long succession of time, inverted or viciated the general rule of nature, by the gradual enervation and encreasing weakness of males. Thus we find *polygyny* in one part of the globe, *monogamy* in another, and we have reason to suspect that *polyandry* is actually established at Easter-Island. In remote ages, the Median women are said to have had several husbands at a time, and those were thought ill provided, who were wedded to no more than five † Nay, among the ancient Britons, ten or a dozen men kept but one woman. ‡

\* Lord Kaime's Sketches of the History of Man, vol. i. p. 176.

† Strabo Geogr. lib. xi. p. m. 362.

‡ Cæsar de bello Gallico, lib. v.

The women of quality on the coast of Malabar, are allowed to marry as many men as they please. § And lately it has been confirmed, that in the kingdom of Tibet, several men, especially if they happen to be brethren or relations, join together in maintaining one woman, and they used to excuse themselves that they had not women enough. Strange and unnatural as this custom may appear, it is however, not less true, and owes its origin undoubtedly to peculiar causes. In the vicinity of China, Bukaria, and India, where men are used to marry more than one wife, women must naturally very scarce, being taken by main force or address, or by commerce: it is no wonder therefore, that several men are obliged to maintain but one wife. Easter-Island, when it was discovered in the 1722, by *Roggewein*, contained many thousands of inhabitants.\* The Spaniards found in 1770 about 3000 people on it,† and we in 1774, scarcely 900.‡ This gradual diminution of inhabitants is a singular appearance; but what is still more remarkable, is, that among these 900 there were but about 50 women in all: so that the number of men to that of women, was as 17 to one in this isle. This strange proportion of men to women, could not have taken place long before our arrival there; for in a few years, the number of men would by death come to a par, or nearly so, with that of the women. I suppose therefore, that as this isle has the strongest marks of having been once subject to a violent change from a subterraneous fire and earthquake, it is highly probable that in a great revolution of this kind, the numerous inhabitants of the isle were destroyed. Nor is this circumstance very improbable, for Capt. *Davis*, in the year 1687, felt a violent shock of an earthquake in this ocean, and not very far from this island. In *Otaheitee*, earthquakes are known and are thought to be under the regulation and conduct of *Maooie* a peculiar divinity: but this is rendered more probable from the practice of the inhabitants of Easter-Island, who to this very day, frequently form their habitations under ground, and support the whole fabric by walls of

§ *Dellon's Voyage*, part i. chap. xxxii.

\* *Mr. Dalrymple's collection of voyages*, vol. ii. p. 91. and 112.

† See *Mr. Dalrymple's Letter to Dr. Hawkesworth*. London, 4to. 1773, page 34.

‡ *Captain Cook's voyage towards the south pole, and round the world*, vol. i. p. 289. It is said, "The inhabitants of this island do not seem exceed six or seven hundred souls, and above two thirds of those we saw, were males." The disproportion between men and women is undoubtedly greater. Capt. Cook was sickly, and did not join the expedition over the island, being too weak. I am certain their houses contained no women concealed: and am equally sure that all the women I saw, did not exceed fifty; nor is it probable that they had restrained their females from appearing during our stay, as they were by no means of a jealous disposition:

loose stones. Now if the disaster befall the nation in the day-time, it is probable that a great many men being out of doors upon some business, might be preserved, whereas the women keeping more at home, were involved in instantaneous ruin, by the tumbling of the wretched habitations, and no more than a few only that happened to be out of doors were spared, to become the mothers of a future and unhappy generation. These women we found still living in these huts, and they were most probably enjoyed by many husbands, nor were they afraid of encountering the embraces of a multitude from our ship, being accustomed to these rites on account of the reduced numbers of their sex, who were scarcely able to satisfy the desires of so many. If the above mentioned theory were admissible, and could be confirmed by facts and experience, the far greater proportion of boys, should be born in this isle: but the too numerous embraces of many might perhaps serve to frustrate the procreation of children, as is commonly the case with those unhappy females, who prostitute themselves to a multitude.

“ These few remarks are offered in hopes of conveying some ideas of the different manners and customs adopted among the various nations of the South Sea, in regard to their women in general, and during marriage in particular. They lead the thinking mind towards the investigation of truth, and the wise dispensations of providence, relative to the generation of man; we observe, that though in a higher refined, more civilized, and more moral nation, *monogamy* seems to be the true and best means for perpetuating and encreasing mankind; yet when man is degenerated and debased by vicious habits, or involved in great misfortunes, we find *polygyny* and *polyandry* likewise employed, though I humbly presume they may be allowed, as matters now stand. But in case wise legislators had any authority, they could not better employ it, than by persuading these nations to return to monogamy, the primitive method ordained by providence, for the propagation of mankind; and every encouragement ought to be given to so laudable a purpose.”

But we must here take leave of this well-digested, instructive, and entertaining performance,

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*A candid Examination of what hath been advanced on the Colic of Poitou and Devonshire, with Remarks on the most probable, and Experiments intended to ascertain the true Causes of the Gout.* By James Hardy, M. D. of Barnstaple, Devonshire. 8vo. 3s. 6d. in sheets. Cadell.

• The subjects which this author treats of have engaged the attention of gentlemen of the first eminence in medicine, and  
to

to their investigations, directed by science and experience, our Barnstable doctor is indebted for the most valuable part of his work. The subjects are such as require a considerable share of *chemical* knowledge, to elucidate with that *scientific* precision which always distinguishes the physician from the empiric. Of *this* we discern but few traces in the present work. As to our author's pompous parade of Latin and Greek, it shews the pedant more than the scholar; for true learning, like the charity of the Apostle, "vaunteth not itself, is not puffed up:" but the smatterers in science like the hypocrites in religion, think to hide their own defects by borrowing the dress of others; not reflecting, that *this* the form may be disguised, a discovery may be made (if the fable says true) from *another* quarter.

But not to bear too hard on this novice for fame, we must pay him the compliment of a pains-taking man. He hath read a great deal on the subject; and in general his translations are accurate enough:—We say, in *general*, because we took notice of a few \* errors in this respect, and might possibly have detected more had we esteemed the work of sufficient consequence to have merited a more critical examination.

It would afford little improvement and less entertainment to our readers, were we to enter into a large and particular discussion of the subjects treated of in this performance; nor indeed doth it deserve that distinction from any new or important light thrown on the nature or cure of the disorder it professes to treat of. The author's principal design is to prove, that the Devonshire colic and the colica pictonum have their origin in one and the same cause, viz. the mixture, or to speak in the more pompous language of our author, the commixture and the impregnation of the mineral particles of lead with a subacid liquor. According to the quantity of this mineral, impregnated and commixed with a subacid liquor, so proportionably will the disorder acquire force with all its *supervenient* effects. Dr. Huxham attributed the Devonshire colic to the acid of cyder in its

\* A curious blunder occurs in the sixth page, viz. "the countenance, and especially the eyes, *which should be clear-white*, becomes fallow." The translation is both unjust and ungrammatical, and at the same time it forcibly obtrudes on the reader a very ridiculous image. The original stand thus, "Facies et oculorum precipue quod album esse debuerat fit luteum." The literal and just meaning of which is, "That [viz. that Part] of the face and especially of the eyes, which is naturally white, becomes of a fallow hue."

must state; that is, as it is drank new from the pound's mouth. This opinion was controverted by Sir George Baker, who maintained that the disorder was occasioned by the effects of lead, with which he discovered, by some chemical processes, that the cyder was impregnated. Our author so far adopts this last gentleman's opinion, as to maintain that lead is indeed the only cause of the endemial colic of Devonshire; but not that sort of lead to which Sir George attributed the disorder (which Messrs. Geach and Alcock, of Plymouth, clearly proved to be inadequate to the effects produced) but the black lead which is made use by the potters to glaze their earthen vessels with. On cyder and other liquors, that had stood for some time in such vessels, Dr. Hardy made several experiments by means of what he calls his *Test*; for the composition of which he is wholly indebted to that excellent physician De Haen. That lead will cause the effects attending on the Devonshire and Poitou colic hath been noticed by numbers, and is scarcely doubted of by any one. But to make that a general and unalterable cause, exclusive of any other, which may be only particular and adventitious, is a piece of presumption only becoming a man of confined views, who studies nature on a partial and prejudiced plan, and deals out hypotheses in the high ton of demonstration. Our author's head must surely have some secret *sympathy* with his subject, for he sees *lead* in every thing. The gout is the unlucky offspring of this same whorlson mineral—as he shrewdly suspects; and to bring the charge home and fix the child on the proper parent, he “humbly proposes a mode of experiment which may place this matter beyond all possibility of future doubt.” “What I mean, (says he, p. 150.) is this, that a certain course of experiments be tried on convicts, under approved limitations, sufficient to demonstrate the truth or falsehood of what hath been here advanced. Though I am well persuaded, the event will not only *fully justify* all that hath been here *asserted*, but that it will also *infallibly* throw the most important and long-desired light on the cause of another disease which hath been for any centuries considered as the disgrace of medicine. Then we shall learn that the *primary* causes of the gout are infinitely less complex than they have hitherto been supposed: and then we shall have the melancholy *satisfaction* of knowing that had our predecessors employed themselves in the arrangement and investigation of facts only, instead of a temporary, brain-sick theory, this formidable and painful disease would have been

many

many ages since *almost* annihilated ;" and, of consequence, by *this* time *quite* annihilated, if the old fathers of physic had but had our author's lead in their heads.

From this writer's title page we expected to have met with some *attempts* at least, by way of experiment, "to ascertain the true causes of the gout." No such thing. The author only proposes to have culprits delivered up for the pious purposes of trying experiments upon, by administering to them, as we conclude, doses of lead in order to mark the torturous effect of its operation, first, by *inducing* a colic, and then by *supervening* a palsy and the gout. "Painful reflection—(to use the words of our benevolent author on another subject, where the poor man is ready to cry)—Painful reflection, to the humane and feeling mind!"—Thus our author's experiments are in the *future* tense of the *potential* mood ; and the "humane and feeling mind," would be content to have them rest there : for surely the poor wretches had better be hanged !

Our author wishes his reader to believe that the knowledge of physic is but *half* his praise.

"Shall parts so various aim at nothing new ?

"He'll shine a *Boerhaave* and a *Bentley* too.

In plainer English, he is a *critic*, good Lord !—a critic on Greek ; for what is a physician without Greek ? How can he plead relation to "the father of physic," unless he lays his claim to that honourable distinction in Greek ? The aspect and sound of that venerable language, claims a reverence and confers a consequence to which more modern languages have no pretensions. And yet for all this solemnity of quotation, with Hippocrates at the head of it, we give the author the same credit for his learning that we do for his humanity.

As a specimen of our doctor's critical or *Bentleian* acumen, we shall produce the following remark on a passage from Athenæus—in which the *curiosa felicitas* of the great scholiast shines forth with a radiance of conjecture peculiar to himself. "Athenæus hath preserved a most curious, but short history of an epidemic gout, in the following words : Πυρετικός οἱ ἰσχυροί, &c. &c." "This passage, says our profound commentator, appears very difficult and cannot be well understood, without a proper knowledge of, and attention to, the customs of those early ages." He then informs us that even Casaubon himself, "throws no satisfactory

tory light on this abstruse part." After a premisal or two, to add to your expectation of something very extraordinary about to be hatched from the incubation of his own brains, our sagacious critic offers the following translation of this hitherto unintelligible passage. "Pythermus, the Ephesian, says Hegesander, records, that in his time the mulberry trees had not borne any fruit for twenty years (*but then a most abundant crop was produced*) and in consequence of this, (*viz. most abundant crop*) the gout became epidemic to such a degree that the disease not only afflicted the men, but also women and boys, virgins and eunuchs: so violently did it rage, that even the flocks were affected, and two parts of the \* sheep were visited therewith."

Now courteous reader thou must take notice, that the cream of the criticism is contained in "the parenthesis, printed in italics." The original says not one word of a *most abundant crop produced* after the dearth of twenty years: it says not a word of the gout becoming epidemic in *consequence* of this surcharge of mulberries. But our Barnstable critic plumes himself on the merit of conjecturing, that though it was not said it was *meant*; and though he doth not, according to the example of the great castigatour of antiquity, Dr. Bentley informs us what the *Greek* was that is lost; yet he tells us with the authority of an Aristarch, what the *sense* is—which he and he only hath found.

In the farther elucidation of this story of Pythermus, our author falls again upon lead; for lead is his centre of attraction, and he is as true to it as the needle to the pole †. We may suppose, says he, that large quantities of wine being made, (*viz. from mulberry fruit*) all ranks of people indulged *with* it freely; some to excess. And if this wine was drawn from the fruit and prepared in the *leaden* vessels, it may be fairly presumed such effects would ensue to the human species. But how to sheep?—Such was the *frugality* of those early times [*i. e. when all ranks indulged with wine freely and some to excess*] that they expressly ordered the *recrements* of the grapes to be carefully preserved in casks as fodder for the cattle, during winter.—Why then may we not suppose that the refuse of the mulberry, after the juice was drawn from it in the *leaden* vessel, might be preserved for this same purpose, which being loaded with the *mineral* par-

\* Why should not the *goats* as well as the *eunuchs*, be admitted in our translator's list of gouty animals? The old *Greek* takes some notice of them [*κατὰ τὴν φύσιν*]

† Pag. 164.

vices, and given to the sheep as fodder, might occasion such symptoms."

We shall take leave of this self-sufficient author, by remarking, that as far as we understand any thing of the subject, he hath advanced nothing original, and hath treated it in so formal and pedantic a manner as to lessen the secondary merit of compilation. Dr. Fothergill had observed before him (In the fifth vol. of the "Medical Observations") that vessels of *glazed* earthen ware are dangerous repositories for acid liquors; and quoted a case in point that happened some years since in Cornwall, where several labouring people had been seized with the colica pictonum in consequence of drinking cyder out of a pitcher glazed in the common manner. Our author indeed confesses that the doctor was beforehand with him:—but he takes care to let his readers know that it was a long time after he had finished that part of his book which treats more particularly of the subject, that he had the pleasure of knowing that *another* of the faculty had made the same discovery. But this we must take our author's own word for—though it comes somewhat too late for your sceptical folks, notwithstanding our author assures us that he hath a "regard to the truth." (p. 140.) "Brave words!" (as Falstaff says) "fine world! hostess, my supper—come:"—but take care of the liquor, lest there should be "death in the pot." M.

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*A Letter to the Right Hon. the Earl of Sandwich, First Lord Commissioner of the Board of Admiralty, &c. from George Foster, F. R. S. 4to. 1s. Robinson.*

This letter to Lord Sandwich is prefaced by the following address to the public.

"After our repeated applications to the Earl of Sandwich, and the mediation of friends, have failed of success, nothing is left but to complain to the public at large. It is barely doing justice to ourselves, and paying the debt of gratitude to our friends, to say that we have never been unworthy of their protection. We have been most wantonly oppressed, and are now undone, without the smallest offence on our part. At the awful moment of public calamity, the misfortunes of a single devoted family, may perhaps not be noticed; but the existence of that family is so dreadfully precarious, that they must run all hazards to be heard. If the cause of the oppressed ever merited the attention of men who have it in their power to check the oppressors, it must be when friendless foreigners, trusting solely to the promised rewards of their

their assiduous labour, are cruelly deceived, arbitrarily deprived of their due, and robbed of the means of ministering to the wants of several helpless individuals who depend on them for support."

It were impossible for a liberal mind, after such an introduction, to be severe on any literary or other errors of the subsequent expostulation. Ill satisfied, indeed, as we have repeatedly declared ourselves, with the apparent pride, petulance, self-conceit and vanity of this forward young writer, we cannot help paying respect to ill-success or misfortune, even though in some degree merited.—It is a common observation, and that too much founded in truth, that men of learning and talents are generally, what men of business and the world are pleased to call, *impracticable*; especially if to a superiority of abilities be annexed any degree of personal spirit. It is hence that over-weening worth often defeats its own purpose and balks itself of its well-earned reward.—As this, however, seems to be the worst of the present case, we cannot help thinking it derogatory from the high characters concerned in doing justice to the labours of Dr. Forster and his son, to harbour a resentment, for any failure in point of manners or decorum, that may prove so fatal to a whole family as is above represented. It is farther no less derogatory to the honour of a great nation, to fail of liberally rewarding such learned or ingenious individuals, as have been employed in the public service; whatever demerit may be imputed to them on account of exceptional disposition or singularity of personal conduct. Even admitting, therefore, that the present complainants may have failed in point of complacency, *practicability*, or even manners, with respect to their patrons and protectors, we look upon the robbing them of the due reward of their labour as injurious both to the honour and interest of the public; whose cause it in fact is, and whom it behoves of course to interest themselves in, and espouse it. For the particulars, however, we must refer our readers.

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*Characters by Lord Chesterfield, contrasted with Characters of the same great Personages by other respectable writers. Also Letters to Alderman George Faulkner, Dr. Madden, Mr. Sexton, Mr. Derrick and the Earl of Arran. Intended as a Appendix to his Lordship's Miscellaneous Works. 4to. 3s. 6d. Dilly.*

As these characters and letters have, most of them, been before published, they must be familiar to the generality of  
Vol. VII.                      O o o                      readers;

readers; their present editor hath, nevertheless, laid an obligation on the more discerning and curious, by exhibiting several drawings of the same portraits: affording an opportunity to the judicious, of comparing the likenesses; in which they will find frequently a most striking difference.—As a specimen of these contrasted delineations of character, we shall give our readers the *first* of them; being that of king George the first; leaving them to make their own comment on the comparison.

#### GEORGE the FIRST.

“George the first was an honest, dull, German gentleman, as unfit as unwilling to act the part of a king, which is to shine and to oppress. Lazy and inactive even in his pleasures, which were therefore lowly sensual. He was coolly intrepid, and indolently benevolent. He was diffident of his own parts, which made him speak little in public, and prefer in his social, which were his favourite, hours the company of wags and buffoons. Even his mistress, the duchess of Kendal, with whom he passed most of his time, and who had all influence over him, was very little above an idiot.

“Importunity alone could make him act, and then only to get rid of it. His views and affections were singly confined to the narrow compass of his electorate: England was too big for him. If he had nothing great as a king, he had nothing bad as a man; and if he does not adorn, at least he will not stain, the annals of this country. In private life he would have been loved and esteemed as a good citizen, a good friend, and a good neighbour. Happy were it for Europe, happy for the world, if there were not greater kings in it.

“The most amiable monarch that ever filled a throne. *Addison.*

“As king James, instead of giving the laws their proper course, assumed a power to dispense with them; and as queen Anne was flattered into a persuasion that the regal authority was unlimited; king George, on the contrary, desired no power but what enabled him to promote the welfare of his subjects, and was too wise to deem those friends who would have made their court to him by the profession of an obedience which they never practised, and which has always proved fatal to those princes who have put it to the trial. He had given a proof of his sovereign virtues before he exercised them in this nation. His natural inclination to justice led him to rule his German subjects in the same manner that our constitution directed him to govern the English. He regarded civil liberties as the natural rights of mankind, and therefore indulged them to a people who pleaded no other claim to them than his own goodness. The consistency of his behaviour was such, that he inflexibly pursued those measures which appeared the most just and equitable. As he was prudent, in lay-

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ing proper schemes, he was no less remarkable for his steadiness in accomplishing what he had once concerted. To this uniformity and firmness of mind, which appeared in all his proceedings, the successes that attended him were chiefly owing. His martial virtues were no less conspicuous than his civil, though for the good of his subjects he studied to decline all occasions of military glory. He had acquired great reputation in his younger days in Hungary and the Morea, when he fought against the Turks, as well as in Germany and Flanders, where he commanded against the disturber of the peace of Europe. And as if personal courage was an hereditary virtue of his family, three of his brothers fell gloriously in the field, fighting against the enemies of their country, and his son (his late majesty king George II.) fought with the bravery of his father at the battle of Audenarde, when the sons of France and the pretender fled before him.

"As to his more private virtues he was of a grave, easy, and calm temper, and generous upon all occasions; and the serenity and benignity of his mind discovered themselves in his countenance, and captivated the love and veneration of all who approached him. TINDAL.

"It was this prince's maxim, "Never to abandon his friends; to render justice to all the world; and to fear no one but God." MILOT.

"A wife, a steady, and a righteous prince, and worthy to be remembered with double honour. Dr. CHANDLER.

"George I. was plain and simple in his person and address; grave and composed in his deportment, though easy, familiar, and facetious, in his hours of relaxation. Before he ascended the throne of Great Britain, he had acquired the character of a circumspect general, a just and merciful prince, and a wise politician, who perfectly understood, and steadily pursued, his own interest. With these qualities it cannot be doubted, but that he came to England extremely well disposed to govern his new subjects according to the maxims of the British constitution, and the genius of the people; and if ever he seemed to deviate from these principles, we may take it for granted, that he was misled by the venal suggestions of a ministry whose power and influence were founded on corruption. SMOLLETT.

"The medium of party undoubtedly viewed the political conduct of George the First as coloured by the prejudices of the eye through which it was surveyed; but whatever might be the virtues, vices, or errors of his political conduct, he was liked and even loved by the individuals who had the honor of a familiar conversation with him, and was generally regarded by those who do not examine closely or critically into the nature of virtue and vice, or the motives or principles of human conduct, as a man who had an honest heart, and whose faults in his government, if there

there are any faults to be found, were entirely owing to the suggestions of a venal ministry ; who, having neither sufficient virtue, nor sufficient understanding, to govern parties by the confidence which these great qualities give, their power and influence were solely grounded on corruption." Mrs. MACAULEY.

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*A Dissertation on the Value of Life Annuities, deduced from general Principles, clearly demonstrated and particularly applied to the Schemes of the laudable and amicable Societies of Annuity, for the Benefit of Age : With tables adapted to their several Rates and Modes of Admission ; shewing at Sight, the real Value that ought to be given by Persons of any Age for the Annuity promised by those Societies ; and also the Annuity that each Member ought to be entitled to, according to his respective Payments. To which are added, all the Tables necessary for Calculations of this Kind. By W. Backhouse. 8vo. 1s. 6d. Richardson and Urquhart.*

To this Dissertation is prefixed a modest and sensible preface ; in which the nature of life annuities is thus concisely and pertinently explained.

" A general opinion has always prevailed, that any conclusion drawn from calculations, founded on principles so unstable as those on the duration of life, must ever keep pace with the instability of that data which furnish the enquiry.

" And since the duration of life is a matter immediately under the influence of divine agency, for wise purposes kept secret from human knowledge, it is but a natural inference, to suppose the result of any enquiry depending thereon, must ever be fruitless and vain.

" This, I say, being the general received opinion, it no longer remains a matter of surprise, to find so little regard paid to, and still less belief put in, calculations of this nature, where the duration of life is their first principle.

" But if we examine more attentively into this matter, it will be found, that these researches do not pretend to fathom the depths of infinite Wisdom, and fix a certain criterion to the duration of any particular life, but only take the probability of its duration, as gathered from observations on the bills of mortality of cities and great towns, where such bills have been kept.

" And this probability, when applied to societies and large bodies of men, will come very near to measure the mean duration of life in those societies, and the larger they are, the nearer will this probability approach to the true measure; till at last, if we conceive a society as large as the place from whence the observations

tions were made (and under the same circumstances with respect to any influence on health) this probability would then just measure the duration of life in that society collectively considered. It follows from hence, that the smaller a society is, the further will this probability recede from the true measure of life; till at last, if we conceive a society diminished to one person, this probability will then only shew the number of chances that he has to live longer than the mean age of man, or die before he attains to it. And seeing, that from the whole race of mankind; there are as many die before they attain to this mean age, as those who live beyond it; it is therefore sufficiently manifest, that the number of chances for any one person's living longer than here prescribed, must be equal to the number of chances for his dying before."

It is on this principle that, as Mr. Backhouse justly observes, the whole doctrine of Annuities on life depends; it is on *this*, accordingly, that his calculations, which appear to be sufficiently accurate, are founded.

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*The New Prose Bath Guide, for the Year 1778. Dedicated to Lord N—— with a Frontispiece characteristic of the Times. By the Author of a Year's Journey through France and Spain. 12mo. 2s. 6d. Dodley.*

The reader, who is not very nice in his ideas of propriety of composition and sentiment, will find some amusement, as well as information, in this New Bath Guide; though not of so entertaining and witty a cast as that of the New Bath Guide, written some years since in verse.—We with the rage of anecdote did not sometimes lay too strong a hold on the pen of this sprightly traveller.

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*Two Letters from Mr. Burke to Gentlemen in the City of Bristol, on the Bills now depending in Parliament, relative to the Trade of Ireland. 8vo. 1s. Dodley.*

A true Irish advocate, labouring to convince Bristol Gentlemen that the bills giving encouragement to the trade and commerce of Ireland, were peculiarly calculated to enrich the merchants and traders of England; particularly those of Bristol, Liverpool, Glasgow, &c. who were all such mere John Trotts as to murmur and complain against them. But

But this gentleman's oratorical talents, as well as political principles, (if indeed he have any other than rhetorical principles) are too well known to his constituents, to need our giving them any caution against their influence. "To make the worse appear the better reason," has been long notoriously his fort.

*A Letter to the worshipful the Dean of Guild, and the Merchants and Manufacturers of the City of Glasgow, under their Opposition to the Irish Bills.* 8vo. 6d. Fielding and Co.

A severe and sarcastical expostulation with the Scotch merchants on their attempt to oppose the interest of the Irish; whose cause this humorous advocate supports with much zeal and propriety.

*A Letter to his Grace the Duke of Buccleugh on national Defence; with some Remarks on Dr. Smith's Chapter on that Subject, in his Book entitled, an Enquiry into the Laws and Causes of the Wealth of Nations.* 8vo. 1s. Murray.

A descant on the utility of a national militia, and particularly on the establishment of a militia in Scotland: on which subject the writer makes many sensible and judicious observations.

*Letters to Mrs. Kinderley, by the Rev. H. Hodgson, B. A.* Wood, Lincoln. Wilkie and Crowder, London. 6d.

*Prove all Things.* Paul.

Some account of Mrs. Kinderley's pleasing letters from the Brazils, East Indies, &c. was given in the course of last summer. She asserts, that "popery is admirably adapted to render the vulgarity the most virtuous common people in the world." On this assertion Mr. Hodgson animadverted in four letters, which were published in the London Chronicle under the signature of *Rafonensis*. They are here reprinted collectively, with several additional paragraphs. In the first letter he endeavours to shew, that

"corrupt

"corrupt opinions necessarily produce actions equally corrupt and repugnant to the practice of every christian virtue." Instancing the *holy* and *blessed* court of the inquisition. In the second, he accuses her of an egregious oversight, in not attempting to prove that "Reason was not the gift of God"—which he esteems unpardonable in one who "stands forth as the champion of error and superstition :"—ridicules their God-creating notions :—offers an argument in support of Grotius's assertion, that one hundred thousand protestants were massacred in the Netherlands during the reign of Charles V. In the third he slightly touches on their *precious* relicks, &c. In the fourth, proves from their authoritative writers, that they really worship the cross, images, &c. &c.

The work is not very correctly printed, for the errors in it seem to be typographical, if we except—the Gospel, tho' long obscured by ignorance, interests and prejudices, now dissipates (*shall dissipate*) the mists of sophistry and error. Truth and (*wish*) its inseparable companion virtue again are (*be*) found in the haunts of men." Agbarus is also spelt *Agbarus*.

Mr. H. closes the correspondence with "permit me to recommend to your candid and dispassionate perusal, the few positive precepts of the New Testament concerning ceremonies, and you will not there find one word of the glare of popery; nor a passage but which enforces the love of God, and to manifest that love by an unbounded charity and love of all his creatures. These are entirely repugnant to the domeneering principles of the Romish church, that religion so excellently adapted to sink the common people to the greatest depth of depravity and vice, of which the human nature is capable. You will thence see that the worship of the creatures, and an acceptable worship of the true God, cannot subsist together; and, by consequence, that popery is far more destructive of the eternal happiness of mankind, than any other system, whether it be a branch of paganism or christianity; whether deduced from the Old or New Testament; the Koran, the Vistnou, or the Institutions of Confucius, the Legends of Fohi Mango Copac or Odin.

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*Poems, supposed to have been written at Bristol, by Thomas Rowley, and others, in the fifteenth Century. The third Edition;*

*Edition; to which is added an Appedix, containing some Observations upon the Language of these Poems; tending to prove, that they were written, not by any ancient Author, but entirely by Thomas Chatterton. 8vo. Payne and Son.*

Of these extraordinary productions we gave an account, when they first appeared in print. Respecting their authenticity, also, we recently quoted a long extract from Mr. Warton's History of Poetry, in which they were imputed, chiefly, if not wholly, to young Chatterton. A few of Mr. W.'s arguments, indeed, in support of that imputation, have been since called in question; but in such a manner as serves rather to evince the uncertainty of antiquarian disquisitions in general, than to invalidate the particular fact. The learned and ingenious author of the Appendix, added to the present edition, hath raised up such a cloud of witnesses to prove the imposture, that we think he has not left a loop, on which to hang a doubt, that these pretended ancient poems are modern forgeries.

#### ANSWER to CORRESPONDENTS.

The EDITOR would be glad to know whether the letter sent him, by the Author of *Letters on Materialism*, was intended for the public eye, or not?—If it was, it shall be published, with an answer to it, the next *Appendix*, or next *Review*. If not, and it was intended only for Dr. K.'s private perusal, the Doctor would be glad to know particularly how to address a private answer. Not that he is now at any loss to know who the Author of the *Letters on M.* is: having irrefragable proofs in hand, that he has often heard from him, under the signature of J. B—n, from Wolverhampton, Chillington, Portland-street, &c.—Frank and open, however, as Dr. K. wishes to behave to others, he does not think himself at liberty to expose any gentleman, who chuses to be anonymous, farther than Mr. Anonymous deserves; not chusing himself to appear to know the motives, which may induce the gentleman in the dark to wish to be concealed. It is yet a mighty easy matter to bring a *Man-of-straw* to light, when one is so pleased; the Author of *Letters on M.* will, therefore, learn, from this forbearance, how ill he judged, in supposing Dr. K. could harbour the least *resentment*, *ill-will*, or any thing of the kind, to which such hard words may be given, against him, for any difference of opinion either respecting matters of philosophy or literature.

THE  
 APPENDIX  
 TO THE  
 SEVENTH VOLUME  
 OF THE  
 LONDON REVIEW.

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FOREIGN CATALOGUE.

*L'Esprit des Journalistes de Hollande les plus célèbres, ou Morceaux précieux de Littérature, tirés de l'Oubli, et recueillis dans les Journaux de ce Nom, &c.*—Select Pieces of Literature, extracted from the most celebrated Dutch Journals; such as the *Republique des Lettres* of Bayle, the *Ouvrages des Savans* of Basnage, the *Bibliothèques* of Le Clerc, the *Journal Littéraire* and others: 2 vols. 12mo. Paris.

The names of *Bayle*, *Basnage*, *Le Clerc*, 's *Gravesande*, &c. are so celebrated in the republic of letters, that we have long regretted, that some of the choicest productions of their pens should lie buried in the voluminous repositories of literary journals. We are, of course, proportionably pleased to see many of them now rescued from oblivion and presented in so convenient a form to the public. We could wish, however, that the selector had attached himself more to the literary and scientific pieces than to the mere historical and entertaining. Some of these are, nevertheless, curious and consequential; for instance, that of the second marriage of Philip, landgrave of Hesse, contracted during the life of his wife, with her own consent, and with the approbation of the heads of the religious assembly, met in council at Wittenberg, in the year 1539. These learned doctors, after much equivocation, decided

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“ Que, puisque S. Altesse ne pouvoit s'abstenir de la vie impudique qu'elle menoit, tant qu'elle n'auroit qu'une femme, il falloit donc qu'elle se mariât secrètement, & qu'il n'y eût que la fille qu'il épouseroit, & peu d'autres personnes fideles qui le sçussent; que du reste, il n'étoit point extraordinaire aux princes de nourrir des concubines, & qu'on ne devoit pas se soucier beaucoup du qu'en dira-t-on, pourvu que la conscience alloit bien. Signés, Martin Luther, Philippe Melancthon, Martin Bucer, Antoine Corvein, Adam, &c.”

Well said, Martin Luther! Melancthon and Bucer! Pretty reformers truly! --- This is an instance of the obsequiousness of the protestant clergy, the following is an instance of the infolence of a kind of protestant pope.

“ Sur le refus que fit le pape Sixte-Quint au roi d'Espagne de supprimer la version Italienne de la Bible, qui avoit été faite par son ordre, ce prince assembla son conseil de conscience; & l'on y résolut qu'avec le consentement de la plus grande partie des cardinaux, on assembleroit un concile où l'on n'auroit pas de peine à faire déposer Sixte, en prouvant ses intelligences avec les hérétiques, & particulièrement avec le roi de Navarre, Henri IV. Philippe envoya cette résolution à son ambassadeur, avec ordre qu'après en avoir consulté avec les cardinaux de sa faction, il fit intimer au pape la convocation d'un concile. Sixte préparoit alors une cavalcade pour la seconde fête de Noël, qu'il devoit aller loger pour la première fois au palais qu'il avoit fait bâtir à St. Jean de Latran; & ayant sçu que le Comte d'Olivarès avoit choisi cet jour pour lui signifier cet acte, il ordonna au gouverneur de Rome de prendre avec lui 200 sbirres qui marchassent devant & après la personne du pape, & qui fussent précédés par l'exécuteur de la haute justice, portant une corde dans les mains, afin qu'il fût tout prêt à étrangler le premier qui lui présenteroit un écrit. Heureusement l'ambassadeur fut instruit du dessein de Sixte; & saisi de frayeur, bien loin d'aller faire l'intimation, il se renferma dans son hôtel, dont il fit barricader les portes. Le lendemain, il dépêcha un courier au roi d'Espagne, & lui écrivit en ces termes: *Sire, V. M. sçaura que nous sommes à Rome, où regne Sixte, qui ne pardonneroit pas à J. C., s'il l'eût offensé, & qu'il n'est pas sûr de s'exposer à sa colere.*”

In giving an account of a Latin work of Mathæus, upon the ancient nobility and the origin of the Franks, Le Clerc observes that many of the old French words are mutilations from the Latin, but that the terms of phrase and the inflexions are German. This, says he, occasioned one day, a pleasant equivoque.

“ Un pauvre Gaulois, qui contrefaisoit l'estropié, s'étant adressé au couvent de St. Gall, l'abbé commanda qu'on lui donnât le bain & ensuite un habit; le Gaulois entrant dans le bain, se prit à dire: *Calt, calt est* (qu'il est chaud, chaud)! Mais comme *calt* signifie froid en Tudesque, le sacristain Allemand répondit: Eh bien j'en mettrai de plus chaude, & en versa en même tems un plein chaudron sur le pauvre Gaulois, qui se mit à crier de plus belle: *Eya mi calt est, calt est,*

*est.* Comment, encore froid, répliqua le sacristain ! si Dieu me donne vie, je l'échaufferai bien ; & prenant un grand pôt d'eau bouillante, il la jetta dans la cuve. Alors le malheureux mendiant, tout hors de soi, & ne se souvenant plus qu'il devoit jouer le personnage d'estropié, se leva, sauta hors du bain, & s'enfuit."

We shall take leave of this selection with the two following anecdotes.

"L'abbé Prévost a traduit l'histoire de France de M. de Thou, & a destiné diverses notes à suppléer des faits que l'illustre historien a omis ou ignorés. Tel est, entr'autres, celui-ci : Pendant la guerre civile d'Allemagne, un gentilhomme d'une taille presque gigantesque, sortoit chaque jour du camp des princes pour défier à un combat singulier les braves de l'armée impériale. Charles-Quint défendit aux siens, sous peine de mort, d'accepter le défi. Cependant un soldat Espagnol, nommé Tamayo, malgré la défense, sort & coupe la tête au fier Allemand. Il court sur le champ à la tente de l'empereur ; & en lui présentant cette tête, il demande pardon de sa désobéissance. Les généraux joignent leurs prières à celles de Tamayo. Charles, inflexible, le condamne à la mort. Ce généreux soldat dédaigna de demander sa grâce. Il marchoit déjà au supplice avec une contenance assurée, tenant d'une main la tête de son ennemi, lorsque les Espagnols, au nombre de près de dix mille, prirent les armes, & menacèrent des dernières extrémités, si on ne leur rendoit leur compagnon. L'Empereur, forcé de fléchir, le fit avec une adresse qui sauva son honneur. Ce fut-on seignant que les séditieux avoient raison de s'opposer à l'exécution de ses ordres, puisqu'ils ne devoient en recevoir que du duc d'Albe, leur général ; & celui-ci, déviant de la pensée de l'empereur, renvoya Tamayo sain & sauf.

"La France eut tant de revers en 1636, que le cardinal de Richelieu désespéroit presque tout-à-fait du salut de l'état. "Le duc de Weymar vint à la cour prendre des mesures avec ce cardinal sur les moyens de remédier au mal. On proposa le siège d'une place dans le conseil du roi ; & comme le P. Joseph la jugeoit importante dans la nécessité présente, il interrompit brusquement le duc de Weymar, qui trouvoit l'entreprise trop périlleuse ; il lui montra du bout des doigts les postes qu'il devoit occuper, & les endroits foibles par où la place pouvoit être emportée. Le duc de Weymar voyant que le roi & le cardinal le laissoient parler l'écouta paisiblement, quoique très-choqué de l'audace du capucin ; & quand il eut fini, il lui répondit fièrement : " Cela seroit bon, Monsieur Joseph, si l'on prenoit les villes avec le bout des doigts." Cette réplique ingénieuse le mortifia beaucoup ; il sentit combien il étoit ridicule à un capucin de faire des leçons de guerre à un général tel que le duc de Weymar."

*Bienfaisance Française, ou Mémoires pour servir à l'Histoire de ce Siècle.*—French Benevolence, or Memoirs for the History of the present Age. By M. Dagues de Clairfontaines, of the Academy of Sciences, Arts and Belles-Lettres of Angers. 2 vols. Paris.

It is a severe satire on letters as well as on mankind, that history, for the most part, exhibits such actions and events as are a disgrace to humanity. M. de Clairfontaines has here conceived the thought of registering only the good actions and fair characters of men. The first volume begins with the accession of Louis XV. to the throne, and the second ends with the death of that prince.

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*Code de la Raison, ou Principes de Morale, pour servir à l'Instruction publique; &c.*—The Code of Reason, or the Principles of Morality, calculated for general instruction; with an Account of the best moral Writers, ancient and modern. 8vo. 2 vols. Paris.

This work, written by the Abbé de Ponçol, contains, among a number of common-place reflections, some others that are equally ingenious and pertinent. We cannot think, however, that he displays so profound a knowledge of his subject, as it becomes a writer to do, who takes upon himself to reproach even Montesquieu *de n'avoir suivi ni ordre ni méthode dans son traité législatif, et de n'avoir RIEN APPROFONDI.*

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*Histoire de la Moldavie et de la Valachie, avec un Dissertation sur l'Etat actuel des ces deux Provinces.*—The History of Moldavia and Wallachia: with a Dissertation on the present State of those two Provinces, By M. Cara. 12mo. Paris.

M. Cara observes that, at the beginning of the Roman empire, these two provinces were as little known as are the countries of the savages in the interior parts of America. He endeavours, nevertheless, to trace their inhabitants from the time of Corys, King of Thrace, about four hundred years before the incarnation. In speaking of their present state, he describes them, together with their nominal princes, as a race of wretched slaves to the Turks.

*Le Monde primitif, analysé et comparé avec le Monde moderne, considéré dans les Origines Françaises; Ou, Dictionnaire étymologique de la Langue Française.*—The primitive World analysed and compared with the modern, &c. or an Etymological Dictionary of the French Tongue. By M. de Gebelin. 4to. Paris.

This is the fifth volume of a most elaborate work, of great ingenuity and profound erudition. In two of the preceding volumes the learned author hath treated largely of the elements of language or universal grammar; his etymological enquiry, into the radical words of languages, is to compleat his plan.

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*Dictionnaire historique de la Médecine ancienne et moderne, ou Mémoires, disposés en Ordre alphabétique, pour servir à l'Histoire de cette Science, et à celle des Médecins, des Anatomistes, Botanistes, Chirurgiens et Chymistes de toutes les Nations.*—An historical Dictionary of Physic antient and modern; or Materials, disposed in alphabetical Order, for an History of that Science, as well as for that of the Physicians, Anatomists, Botanists, Surgeons and Chymists of all Nations. By M. N. F. I. Eloy, Physician in Ordinary to Prince Charles of Lorraine. 4 vols. 4to. Mons.

A work of much labour and some merit; when the reader is expressly told also, that “les auteurs mediocres ne sont point exclus de ce dictionnaire,” he will be less apt to wonder at its bulk than that it is not still more voluminous. It contains, notwithstanding, very useful materials for an history of physick and physicians,

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*Annales Politiques, &c.*—The Annals of French Poetry, from its Origin to the present Time. 12mo. 2 vols. Paris.

An abstract of the history of French poetry, illustrated by a selection of the best fugitive pieces, written in the fifteenth and sixteenth centuries,

*Memoire sur la Manière dont les Animaux sont affectés par différents Fluides aëriiformes, mephitiques et sur les moyens de remédier aux Effets de ces Fluides.*—A Dissertation on the Manner in which Animals are affected by different Fluids, and the Means of remedying those Effects. To which is prefixed an historical Account of the different Fluids, passing under the Name of Fixed Air, or Gas. By M. Bucquet. 8vo. Paris.

An attempt to overturn the chemical theory of M. Sage, who maintains that mephitic vapours being naturally acid, must necessarily be restrained by alkalis; whence the volatile alkali becomes the most efficacious remedy in asphyxes. M. Bucquet, on the contrary, maintains that acids are, in such cases, more efficacious than alkalis. It would be somewhat extraordinary, if it were less common, that these ingenious and learned experimentalists appeal equally to fact and respectable authorities, each in support of his system.—Doth not this serve to shew that, though chemistry may be a good practical art, it is not at present a speculative science?

*Discours Académique sur les Produits de la Russie, &c.*—An Academic Discourse on the Produce of Russia, maintaining, that the Balance of its foreign Trade hath always been favourable to that Nation. Delivered at a public Assembly of the Imperial Academy, on the 6th of January, 1777. By A. S. Guldenstadt; 4to. Petersburg.

From this Discourse we learn, that, on an accurate view of the imports and exports, the balance of trade appears to have been always in favour of Russia; and that such trade has been of late years prodigiously increased. In the year 1760, it seems, the exports amounted to 1,850,000 roubles only; on which the gain to Russia was 2,713,000: whereas in 1775 the exports amounted to 32,176,000 roubles; on which their gain, notwithstanding their great increase of imports, amounted to seven millions of roubles. The principal articles of present export are hemp, flax, leather, furs, hogs' bristles, and a few others, to a surprising amount. It appears, also, that this nation imports a number of articles, particularly metals, minerals, and sometimes salt, of which it possesses immense treasures; so that this extensive empire is capable of wonderful improvement.

*Der Neueste Religions Zustand in Holland.*—The present State of Religion in Holland. By A. F. E. I. 8vo. Gotha.

A pretty accurate and faithful account of the *reformed* religion, as it subsists, divided into a great variety of sects, in Holland. The Romish religion, though tolerated in that country, is left out of the question. The Jews, Armenians, &c. have also their public privileged places of worship in Holland; so that *Farquhar's* observation on this head was not less apt than witty. "Holland," says he, "is the only place in the world from which a man may go quietly to heaven: for every man taking a different road, none of them is jostled by his neighbour."

*Topographische Nachrichten von Lief und Esthland.*—A Topographical Account of Livonia and Esthonia. By W. A. Hupel. 8vo. Riga.

This is the second volume of a work, the first of which was published about three years ago. It is divided into *four chapters*, the *first* of which treats of the number, circumstances, and manners of the inhabitants, which are servile and wretched indeed. The *second* treats of their husbandry and agriculture, which is far from being contemptible; the *third* of the trade and commerce of Livonia, and the *fourth* of the natural history of the country; which is not incurious. The work is embellished with engravings, representing principally instruments and subjects of husbandry.

*Historische und geographische Beschreibung des Koenigreichs Slavonien und des Herzogthums Syrmien.*—An historical and geographical Description of the Kingdom of Slavonia, and the Duchy of Syrmia. By M. de Taube. 8vo. Leipzig.

We are told in this history, that, in the year 1777, the number of inhabitants of those countries, excepting the German and Hungarian soldiers, amounted to no more than 235,000, although they extended from east to west 34 geographical leagues in length: that the rusticity and ignorance of the natives are almost incredible; for that, like the Livonians,

vonians, the common people are puzzled to tell whether they are Christians or not. Not that we think the instance, our historian gives of their ignorance, so palpable a proof as he insinuates. Out of 3571 parishioners, only *five*, he says, were found, at a visitation, that could give a direct answer to the question, "How many Gods are there?" We believe it would puzzle the reverend visitor himself, though the most orthodox trinitarian, to give a direct answer to such a question. For as there is but *one* God, and *one* is not *many*, it were impossible to answer directly *how many* Gods there are.

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*Elemens de Mineralogie Docimastique, &c.*—Elements of Mineralogy, and the Art of assaying Minerals. 2 vol. 8vo. Paris.

A first edition of this work was published, in one volume, about six years ago. It is now so much improved and enlarged, as to merit the name and notice of a new production. To a number of ingenious experiments, and practical observations, the author has applied, indeed, a theory, which other philosophical chemists may possibly think not properly applicable; but novelty, both in theory and practice, is now the *ton* in chemistry: time and farther experience will determine whether any of the reigning fashions be right, or whether they must all be changed for some new one.

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*Experiences propres à faire connoître que l'Alkali Volatil Fluor est le Remède le plus efficace dans les Asphyxies, &c.*—Experiments tending to prove that the *Volatile Fluor Alkali* is the most efficacious Remedy in Asphyxies and Suffocations; with Remarks on its salutary Effects against the Bite of Vipers, in Madness, Burns, Apoplexies. By M. Sage. 8vo. Paris.

M. Sage appears to prove what he advances, by experiments; but how far they may not be partial and inconclusive, we do not take upon us to say. The difference between his theory and that of other celebrated chemists, is very essential and striking. That which one says, *kills*, the other says, *cures*. Jean Jaques Rousseau would have reason to triumph over this difference between medical doctors.

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*Del Conduttore elettrico posto nel Campanile di S. Marco in Venezia, Memoria, &c.*—A Memoir on the electrical conductor placed on the Steeple of St. Mark, at Venice. By S. Toaldo, Professor of Natural Philosophy at Padua. 4to. Venice.

The steeple abovementioned having been frequently struck by lightning, Signior Toaldo was commissioned, some time since, by the Procurators of St Mark, to furnish it with an electrical conductor, to prevent such accidents in future. Such an apparatus being novel to the Venetians, the ingenious professor hath here given a description of it, as well as of its application to the masts of ships, to the tops of powder-magazines, and other edifices.\*

*De Catholicis, seu Patriarchis Chaldaeorum et Nestorianorum, Commentarius Historico-Chronologicus.*—An Historico-chronological Commentary on the Chaldaean and Nestorian Patriarchs. By J. A. Asseman. 4to. Rome.

In the Bibliotheca Orientalis, of this author's uncle, may be met with the most considerable part of the information, contained in the present performance. The author indeed gives a list of the names of these patriarchs, with a short account of some of their lives, and of the works of the principal writers under each patriarch.

*Memoire sur le Phlogistique, consideré comme la Cause du Developpement de la Vie, et de la Destruction de tous les Etres dans les trois Regnes.*—A Memoir on the Phlogiston, considered as the Cause of the Development of the Life and of the Destruction of Beings in the three Kingdoms.† By M. Senebier, Librarian of the City of Geneva.

“Nothing,” says this ingenious experimentalist, “is to be concluded on with regard to the truth of a physical hypothesis, before we know the number of cases of the pheno-

\* Particularly the high heads of the ladies; to which, Mr. Professor thinks, there should be affixed proper conductors.

† Not (as a certain translator conceived it) England, Scotland, and Ireland, but the animal, vegetable, and mineral, kingdoms.

menon intended to be explained ; for, as the true cause is sufficient to explain all the cases, it is evident that the *hypothesis* will approach the true cause, in proportion to the number of cases it explains." We will venture to say, *this* is not a case in point at all. The cause that may explain even ninety-nine cases out of an hundred, may be as far distant from the true cause as another that may not explain half the number. The works of nature, like the most mysterious of those of art, appear to delight in perplexing the enquirer. A man may work through every winding of a labyrinth but the last, and be as far from extricating himself as he was after he had turned but two or three. It is the clue he must first seek ; let him once seize that, and he will sooner or later get surely out of the maze. *Pblogiston* is a fine-sounding term, and the *electric fluid* a pretty conceit : but they are really such merely nominal entities, that it is much to be doubted if nature knows any thing about them.

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*Verbandeling over het Eleëtrizeeren, &c.*—A Treatise on electrifying, or producing Electricity in the most effectual Manner ; with the Description of a newly-invented electrical Machine, and some new Experiments, By M. Van Marum, M. D. 8vo. Groningen.

The improved electrical machine, here described, hath many and great advantages over those in common use ; the experiments related are also really new and curious. We seem now, indeed, to have brought the practical part of *eleëtrizeerende* to its *ne plus ultra* ; the grand desideratum is, that our electrifiers should apply a little to theory, and tell us, what this *electricity*, they talk so much about, is ; and in what manner it produces such wonderful effects. We have repeatedly felt the electric shock, and perceived the electric attraction and repulsion, and are therefore fully convinced of the existence of the *vis electrica*, if we may so call it ; but we want to know its *modus existendi et operandi*. We have repeatedly read, indeed, of the *electric effluvia*, the *electric fluid*, &c. but we do not recollect one instance in which their existence could be fairly deduced from experiment. We by no means would depreciate the merit of contriving and making physical experiments ; but we are fearfully apprehensive that if men of genius content themselves with this kind of amusement, as sufficiently entitling them to the name of philosophers,

phers, we shall soon have true mechanical and mathematical science elbowed out of philosophical company.

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*Observations philosophiques sur les Systemes de Newton, de Copernic, de la Pluralité des Mondes, &c.*---Philosophical Observations on the Systems of Newton and Copernicus, the Plurality of Worlds, &c. To which is prefixed a Theological Dissertation on Earthquakes, Tempests, &c. 12mo. Liege.

There is a little mistake made in the title-page of this work; which, instead of being stiled *Observations Philosophiques*, should have been called *Reveries Fanatiques*; in which case the book and the title would have been consistent. The writer may, for ought we know, be a tolerable theologian, but he is a most terrible philosopher!

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*Bibliotheca Critica*---The Critical Library, Part 1. and 2. 8vo. Amsterdam.

A literary review, undertaken chiefly with a view to cultivate a taste for ancient literature. By the specimen here given of the abilities of the undertakers, the work promises to be of much utility. The learned Mr. Bryant, Author of the *Analysis of Ancient Mythology*, is pretty severely handled in it.

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*Antonii Brugmanni Magnetismus, seu de Affinitatibus Magneticis Observationes Academicae*.---Magnetism, or Academical Observations on Magnetical Affinities. By M. A. Brugmans, Professor of Philosophy at Groningen. 4to. Leyden.

After a number of experiments, rather curious than conclusive, respecting magnetical affinities, M. Brugman proceeds to examine into the effect of *fire* on the magnetic influence of bodies. The result of his enquiries, on this head, tends by no means to confirm the experiments of Boerhaave and De Buffon; who will have *fire* to be a body possessed of *gravity*. On the contrary, they rather tend to puzzle the question, particularly with our chemical theorists, who have lately usurped the chair of natural philosophy.

to the world. As things are, it serves only to shew its author's ingenuity and attachment to geometrical science:

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*Memoire, qui a remporté le Prix proposé par l'Academie de Lyons.*

---A Memoir, which obtained the Prize propoted by the Academy at Lyons, on the following Question. "Has the Electricity of the Atmosphere any Influence on the Human Body, and what are the Effects of that Influence?" 4to. Lyons.

M. De Thoury, the author of this memoir, answers the question in the affirmative; and by applying, as usual on these occasions, to the *electric fluid* and the *phlogiston*, conceives that both together make strange work with the *animal machine*; whose very motion he imputes to the electric fluid as its principle and cause. If this be true, what becomes of our friend, Dr. Smith's, \* *vital air*? For the honour of our country, it behoves the Doctor to look about him, and take down the pride of this presumptuous foreigner.

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*Physicæ Questiones precipuæ novis Experimentis & Observationibus resolutæ.*---Important Physical Questions resolved from new Experiments and Observations. 4to. Rome.

The abbot Philip Arena has here published the first volume of a considerable work in natural philosophy. Not having as yet seen it ourselves, we can only say it is spoken well of by our foreign *literary* correspondents. The subjects, treated of in this volume, are light, the nature and cause of the comets, the atmosphere, the spots in the sun, of free motion in a plenum, the dimensions and figure of the earth.

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*De Vita et Rebus Gestis Bessarionis, Cardinalis Nicæni Commentarius.*---An Historical Commentary on the Life and Actions of Cardinal Bessarion. 4to. Rome.

The lovers of ecclesiastical history will find both information and entertainment in this well-written piece of biography.

\* The famous philosophical lecturer of Hatton-Garden. See our *Correspondence*.

*Essais Botaniques, Chymiques, et Pharmaceutiques, sur quelques Plantes indigenes, substituees avec succés à des Vegetaux exotiques.* --- Botanical, Chymical and Pharmacuetical Essays, on certain indigenous Plants, substituted with Succés for exotic ones. By Messrs. Coste and Willemet. 8vo. Nancy.

The reputation of these gentlemen is so well ascertained by their academical titles, that the attention of the faculty will, of course, be paid to a publication, which treats of subjects so very interesting to them, as such an improvement in the materia medica.

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*Introductione alla Chimica, &c.* --- An Introduction to Chemistry. 4to. Pistoria.

It is surprising to see with what ardour the science of chemistry, if so we may venture to call it, is prosecuted at present in every part of Europe. Of its successful pursuit in Italy the work before us is a striking instance; no other country affording an elementary treatise on the subject more precise, accurate, methodical, and perspicuous.

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*Nouveaux Voyages dans l'Amerique Septentrionale.* --- New Travels through North America; being a Collection of Letters, to the Chevalier Douin. By M. Boffu, Knight of the Order of St. Louis. 8vo. Paris.

Travellers, they say, have leave to romance a little. It is said also, that give some people an inch and they will take an ell. To confirm these proverbs, M. Boffu appears to have furnished his friend Douin with materials for a great romance. He has interspersed, however, like other romance-writers, among a number of apocryphal facts, some very sensible and judicious reflections, political as well as moral, apparently founded on actual experience.

*G. G. A. Oldendorp. Geschichte der Mission, &c.*---An Account of the Mission of the Evangelical Brethren, to the Caribbee Islands St. Thomas, St. Cruz, and St. John. By M. Oldendorp. 2 vols. 8vo. Berlin.

The evangelical brethren, mentioned in the title page of this work, are Lutheran missionaries, sent to the West-Indies, to propagate the Gospel among the negroes; of which it appears, that upwards of 1500 young and near 2000 adults, were baptized in the above island, in the year 1768.

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*Histoire Politique des grandes Querelles entre l'Empereur Charles V. et le Roi François I.*---A political History of the great Quarrels between the Emperor Charles V. and Francis I. 8vo. 2 vol. Paris.

An interesting and bustling period in the history of Europe; of which the author makes a spirited and bustling history. It will admit of a query, however, whether he is always in the right, as to the political motives, to which he imputes the actions of the heroes in question. Ancient and modern politics do not always agree.

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*Lexicon et Commentarius Sermonis Hebraici et Chaldaici post J. Coecium, &c.*---The Hebrew and Chaldaic Lexicon of Coecius and May, corrected by J. C. F. Schulz. 8vo. 2 vol. Leipzig.

The well-established fame of Professor Schulz in regard to the Oriental tongues, is a sufficient recommendation to this work; which is printed with remarkable elegance and correctness.

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*Entretiens sur l'Etat de la Musique Grecque, vers le Milieu du IV. Siecle avant l'Ere Vulgaire.*---Dialogues on the State of Grecian Music, about the Middle of the Fourth Century, before the Christian Æra. 8vo. Paris.

These dialogues are supposed to have been held between Philotimus, a disciple of Plato, and a stranger, who was at Athens

Athens in the 165th Olympiad. The *first* relates to the theory of the ancient music; and the *second*, to its effects on the audience; of which are related such marvellous accounts.

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*Istituzioni de Musica Teorico-practica.*---Institutes of Music, theoretical and practical. By D. Antonib Roccchi, of Padua. 4to. Venice.

The first book of a very profound and extensive investigation of the principles of music.

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*La Vita de Diogene Cynic; &c.*—The Life of Diogenes the Cynic, by the Marquis F. A. Grimaldi, 8vo. Naples.

A panegyric, whether serious or ironical we will not be very positive, on the life, character and behaviour of Diogenes the Cynic; whose morose disposition and sordid manners are here justified and recommended to modern imitation.---It will bear an argument, indeed, "which is most disgusting to genuine delicacy and true taste, the natural dirt of an ancient cynic, or the artificial filth of a modern macaroni."

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*Observations sur la Constitution militaire et politique des Armées de S. M. Prussienne, avec quelques Anecdotes de la Vie privée de ce Monarque.*—Observations on the military and political Constitution of his Prussian Majesty's Armies, with some Anecdotes of the private Life of that Monarch. 8vo. Berlin.

These observations appear to come from a person well informed concerning the objects of which he treats. His account of his Prussian Majesty, of whom he is a professed admirer, must be taken *cum grano salis* as to some circumstances. It is particularly not quite true, to our certain knowledge, that he speaks all the modern languages with fluency and grace, that he is an adept in all sciences, and free from all prejudices. Superior as he is to the common class of kings, he would be superior to all mortals, were all this *strictly true*.

*Beschreibung der Russen, &c.*—A Description of the Nations subject to the Russian Empire. Vol. the first, relating to the Fins or Finlanders, 4to. Petersburg.

This work, which is embellished with descriptive plates, gives an account of the manners, religion, customs, dress, &c. of the several nations northward of Russia: such as the Laplanders, the Esthonians, Lettonians, Liosulans, Ingeians, Tsherenuffians, Thuwasians, Mordivinians, Wotiakians, Wogulians, Tentiarians and Ostiacks: of all which tribes the latter are said to be the most stupid and uncivilized. We are told, nevertheless, that though they are totally un-instructed in every species of knowledge, they believe in a future state, as well of all other animals as themselves, like the Indian, who as the poet sings,

———— conceives beyond the sky

His faithful dog shall bear him company.

On which principle, we are told that these uncivilized savages are yet polite enough, whenever they kill a bear, to beg his pardon, for fear he should recollect and take his revenge upon them in the other world.

*Voyages en differens Pais de l'Europe, &c.*—Travels into different Countries of Europe, during the Years 1774, 1775 and 1776; being a Series of Letters written from Germany, Switzerland, Italy, Sicily and France, 2 vols. 8vo. Hague.

These letters appear to have been dictated by a real observer of the places, men and manners he describes; abounding in real information and improving entertainment.

*Supplément à l'Encyclopédie, ou Dictionnaire raisonné des Sciences, Arts et Metiers, &c.*—A Supplement to the Cyclopaedia, Vol. the third.

That so voluminous a work, as the French *Encyclopédie*, should stand in need of a Supplement, may seem surprising to those who know not what a deal of obsolete rubbish it contains and the spirit of improvement that animates the literati, particularly of France and Germany, in the present age.—As a specimen of the novelty of investigation, as well as the style and manner of this supplement, we shall make an extract from

From the article, *Intérêt*, as it relates to poetry and the belles-lettres; written by the celebrated M. Marmontel.---This term is defined as follows.

Intérêt, f. m. (*belles-lettres, poésie*), affection de l'ame qui lui est chère, & qui l'attache à son objet. Dans un récit, dans une peinture, dans une scene, dans un ouvrage d'esprit en général, c'est l'attrait de l'émotion qu'il nous cause, ou le plaisir que nous éprouvons à en être émus de curiosité, d'inquiétude, de crainte, de pitié, d'admiration, &c."

In the illustration of this definition, the ingenious critic discusses the nice and delicate point respecting the nature and force of imitation.

"D'où vient que la nature embellie dans la réalité devient si souvent insipide dans l'imitation? D'où vient que la nature inculte & brute nous enchante dans l'imitation, & nous déplaît dans la réalité? Que l'on représente, soit en peinture, soit en poésie, ce palais dont vous admirez la symmétrie & la magnificence; il ne vous cause aucune émotion: qu'on vous retrace les ruines d'un vieil édifice; vous êtes saisi d'un sentiment confus que vous chérissiez sans même en démêler la cause. Pourquoi cela? C'est que l'un de ces tableaux est pathétique, & que l'autre ne l'est pas; que celui-ci ne réveille en vous aucune idée qui émeuve, & que celui-là tient à des choses qui vous donnent à réfléchir. Des générations qui ont disparu de la terre, les ravages du tems, auquel rien n'échappe, les monumens de l'orgueil qu'il a ruinés, la vieillesse, la destruction, tout cela vous ramene à vous même. On ne lit pas sans émotion la réponse de Marius à l'envoyé du gouverneur de Lybie: *tu diras à Sextilius que tu as vu Marius assis au milieu des ruines de Carthage*. Je demandois à un voyageur qui avoit parcouru cette Grece encore célèbre par les débris de ses monumens, je lui demandois, dis-je, si ces lieux étoient fréquentes: *nous n'y avons trouvé*, dit-il, *que le tems, qui démolissoit en silence*. Cette réponse me faisoit.

"Examinez tout ce qu'on appelle tableaux pathétiques dans la nature; il semble qu'on y lise le même inscription qui fut gravée sur une pyramide élevée en mémoire d'une éruption du Vesuve: *posteris, posteris, vestra res agitur*. C'est à ce grand caractère que l'on distingue ce qui porte avec soi un intérêt universel & durable,

*Quæque dim jubeant, natos meminisse parentes.*

"En général, la nature qui ne dit rien à l'ame, qui n'y excite aucun sentiment, ou qui la rebute & la révolte par des impressions qu'elle fait, va contre l'intention du poëte, & doit être bannie de la poésie. Celle au contraire, dont nous sommes émus, comme il veut que nous le soyons, & comme nous aimons à l'être, est celle qu'il doit imiter. Si donc il veut inspirer la crainte ou le desir, l'envie ou la pitié, la joie ou la mélancolie, qu'il consulte son ame. Il est certain que pour se bien conduire, il n'a qu'à se bien consulter.

"Cette regle est encore plus sûre dans le moral que dans le physique: car celui-ci ne peut agir sur l'ame que par des rapports éloignés, & qui ne sont pas également sensibles pour tous les esprits; au lieu que

dans le moral l'ame agit immédiatement sur l'ame : rien n'est si près de l'homme que l'homme.\*

“ Qu'un poëte décrive un incendie, l'image des flammes, & des débris nous affectera plus ou moins selon que nous avons l'imagination plus ou moins vive, & le plus grand nombre même en sera faiblement ému ; mais qu'il nous présente simplement sur un balcon de la maison qui brûle, une mere tenant son enfant dans ses bras, luttant contre la nature, pour se résoudre à le jeter, plutôt que de le voir consumer avec elle par les flammes qui l'environnent ; qu'il la présente mesurant tour-à-tour avec des yeux égarés l'effrayante hauteur de la chute, & le peu d'espace, plus effrayant encore, qui la sépare des feux dévorans ; tantôt élevant son enfant vers le ciel avec les regards de l'ardente priere, tantôt prenant avec violence la résolution de le laisser tomber, & le retenant tout-à-coup avec le cri du désespoir & des entrailles maternelles. alors le pressant dans son sein & le baignant de ses larmes, & dans l'instant même se refusant à ses innocentes caresses qui lui déchirent le cœur ; ah ! qui ne sent l'effet que ce tableau doit faire, s'il est peint avec vérité ?

“ Combien de peintures physiques dans l'Iliade ! En est-il une seule dont l'impression soit aussi générale que celle des adieux d'Hector & d'Andromaque, & de la scène de Priam aux pieds d'Achille, demandant le corps de son fils ?

“ Il arrive quelquefois au théâtre qu'un bon mot détruit l'effet d'un tableau pathétique ; & le penchant de certains esprits de la plus vile espece, à tourner tout en ridicule, est ce qui éloigne le plus nos poëtes de cette simplicité sublime, si difficile à saisir, & si facile à parodier ; mais il faut avoir le courage d'écrire pour les âmes sensibles, sans nul égard pour cette malignité froide & basse qui cherche à rire où la nature invite à pleurer.

“ Lorsque, pour la première fois, on exposa sur la scène le tableau des enfans d'Inès aux genoux d'Alphonse, deux mauvais plaisans auroient suffi pour en détruire l'illusion : Un prince qui connoissoit la légèreté de l'esprit François, avoit même conseillé à la Mort de retrancher cette belle scène. La Mort osa n'en rien croire ; il avoit peint ce que la nature a de plus tendre & de plus touchant ; & toutes les fois qu'on n'aura que les parodistes à craindre, il faut avoir, comme lui, le courage de les braver.

“ Il en est des objets qui élèvent l'ame comme de ceux qui l'attendrissent. La générosité, la constance, le dévouement de soi-même au bien de la patrie, à l'amour ou à l'amitié, tous les sentimens courageux, toutes les vertus héroïques, produisent sur nous des effets infaillibles ; mais vouloir que la poésie n'imité que de ces beautés, c'est vouloir que la peinture n'emploie que les couleurs de l'arc-en-ciel. Que les partisans de la belle nature nous disent donc que Racine & Corneille ont mal fait de peindre Narcisse & Felix, Mathan, & Cléopâtre dans *Rodogune*. Il peut y avoir quelques beautés naturelles dans Cléopâtre, dont le caractère a de la force & de la hauteur ; mais dans l'indigne politique & la dureté de

\* L'homme n'est-il pas aussi près de l'homme par ses sens que par son ame ?

Felix, dans la perfidie & la scélératesse de Mathan, dans la fourberie, le noirceur, la bassesse de Narcisse, ou trouver la belle Hédré ? Il faut renoncer à cette idée, & nous réduire à l'intention du poète, règle unique, règle universelle, & qui ramène tout au but de l'intérêt ; mais l'intérêt le plus vif, le plus attachant, le plus sûr, est celui de l'action dramatique.

*Oratio quâ, an expedit Reipublicæ medicinam facientium Opera, expenditur ; dicta publice in Academia Gelrica, &c.*—An academical Oration on the political Propriety and Expediency of the Practice of Physic. By M. Van Geuns, M. D. 4to. Harderwyk.

An academical declamation, in favour of the science and practice of physic, principally directed against the assertions of the celebrated Rousseau ; who in the first book of his *Emilius*, has the following remarkable passage.

“ L'art de la médecine est plus pernicieux aux hommes qu'il nous les maux qu'il prétend guérir ; que les hommes supposent toujours qu'en traitant un malade on le guérit, & qu'ils ne voient pas qu'il faut balancer l'avantage d'une guérison que le médecin opere, par la mort de cent malades qu'il a tués ; que si la médecine est utile à quelques hommes, elle est funeste au genre humain, & qu'il y a cent fois plus à craindre des erreurs de l'artiste, qu'à espérer du secours de l'art ; que cet art mensonger, plus fait pour les maux de l'esprit que pour ceux du corps, n'est pas plus utile aux uns qu'aux autres ; qu'il nous guérit moins de nos maladies, qu'il ne nous en inspire l'effroi ; qu'il nous rend lâches & pusillanimes ; qu'il recule moins la mort, qu'il ne la fait sentir d'avance, & qu'il use la vie, au lieu de la prolonger.”

These severe reflections, on the practice and practitioners of physic, M. Van Geuns endeavours to invalidate with a warmth of argumentation that proves how much he is interested in the cause.

*Les Prêchers, ou le Tartuffe Literaire, Comédie.*—The Pandegyrists, a dramatic Satire, 8vo. Paris.

A satyrical description of the pitiful methods in use among the cabals of wittlings and minute philosophers in Paris, to support the reputation of each other and decry that of those who are not included within their own pale.

*Mémoire qui a remporté le Prix au Jugement de l'Académie de Dijon, le 11 Août 1776, sur la Question proposée en ces Termes : ' Déterminer quelles sont les Maladies dans lesquelles la Médecine agissante est préférable à l'expectante, & celle-ci à l'Agissante, & à quels signes le Médecin reconnoît qu'il doit agir ou rester dans l'Inaction, en attendant le Moment favorable pour placer les Remèdes.' Par M. Voullone, M. D. 8vo. Avignon.*

An important question this, both to the reputation of the physician and the safety of the patient.---Much, however, as may be said in favour of the efforts and resources of nature, we think it to be turning things totally topsy-turvy for the physician to become the patient.

*Annotaciones in Epistolam Pauli ad Romanos philologicae et criticae.*—Philosophical and critical Annotations on the Epistle of St. Paul to the Romans. By D. Chris. Fred. Schmidt, 8vo. Leipzig.

An excellent elucidation of the text, by collations and comparative illustrations of the Greek and Hebrew versions,

*La Richesse de la Hollande, Ouvrage dans lequel on expose l'Origine du Commerce et de la Puissance des Hollandois, &c.*---The Wealth of Holland, a Performance, in which are displayed the Origin of the Commerce and Power of the Low-Dutch; the Improvement and Increase of their Trade and Navigation; the Causes contributing to their Advancement; and those which tend to their Ruin, and the Means of preventing it. 4to. 2 vols. London.

This production, though said in the title to be printed in London, is not as yet to be had of our booksellers, and was most probably printed in the country, to which it more immediately relates; and of whose concerns it gives, on the whole, a pretty faithful account.

*Memoire à consulter pour les anciens Druides Gaulois contre M. Bailli, &c.*—A Defence of the ancient Gallic Druids against M. Bailli. By the Abbé Beaudeau. 8vo. Paris.

M. Bailli had asserted, that the sciences originally came from the north to the south, having been rocked in the cradle in Tartary. This the Abbé Beaudeau denies and insists upon it they were nursed by the ancient Druids of Gaul. ---Really, if our present great knowledge serves to no other purpose than to set us quarrelling about the place, where the little we know, first came from, the whole is a frivolous piece of business, and these disputes of our *antiquarians* as idle as the garrulous gossiping of so many *old women*.

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*Poësies, &c.*---Poems. By the Chevalier de Parny. 8vo. Paris.

These little pieces are much admired by the lovers of French poetry. The following epistle to the author's mistress, may give the reader some idea of his poetical talents, notwithstanding he modestly says of himself,

“ Je suis amant, et ne suis point auteur.”

#### A E L E O N O R E.

Oui, j'en atteste la nuit sombre,  
 Confidente de mes plaisirs,  
 Et qui verra toujours son ombre  
 Disparoître avant mes desirs ;  
 J'atteste l'étoile amoureuse  
 Qui, pour voler au rendez-vous,  
 Me prête sa clarté douteuse ;  
 Je prens à témoin ce ~~varroux~~  
 Qui souvent réveilla ta mere,  
 Et cette parure étrangere  
 Qui trompe les regards jaloux ;  
 Enfin, j'en jure par toi-même,  
 Je veux dire par tous mes dieux ;  
 T'aimer est le bonheur suprême,  
 Il n'en est point d'autre à mes yeux.  
 Viens donc, ô ma belle maîtresse,  
 Perdre tes soupçons dans mes bras.  
 Viens t'affuser de ma tendresse,

Et

*Le Nuits Clementines.*

Et du pouvoir de tes appas.  
Chacun de nous veut parer ses nouvelles ;  
Irrésistibles de plus de nos desirs ;  
L'Amour cachera sous ses ailes  
Notre fureur, & nos plaisirs.  
Aimons, ma chère Eléonore ;  
Aimons au moment du réveil ;  
Aimons au lever de l'aurore ;  
Aimons au coucher du soleil ;  
Devant la nuit aimons encore.

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*Le Triomphe de Sophocle, &c.*---The Triumph of Sophocles;  
Comedy, dedicated to M. de Voltaire. By M. Palissot.  
8vo. Paris.

One may as well attempt to poison a cat with cream, or a mouse with cheese, as to over-dose a Frenchman with vanity ; and yet, poor Voltaire seems to have died a martyr to it. Among the many extravagancies, the *petit-maitres* of Paris were lately guilty of, in shewing their admiration for this celebrated writer, this comedy, as it is called, of M. Palissot, is not the least. It is, indeed, a fulsome panegyric, comparing, or rather preferring Voltaire to Sophocles, particularly in the circumstance of his being crowned, in his old age, on the public stage.

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*Les Nuits Clementines.*---A Poem, in four Cantos, on the Death of Ganganelli, Pope Clement XIV. By D. Giorgi Berthola, a liberal Translation from the Italian, to which is added the Original Poem. 8vo. Paris.

A rhapsodical production, something like Young's *Night-Thoughts*, which probably gave the author the hint of calling it *Les Nuits Clementines*. The *Noctes Attice* would have suggested a different species of composition.

A SUPPLEMENT of such ENGLISH BOOKS and PAMPHLETS, as have in the Course of the Review been deferred.

*An Essay on Journal Poetry. With a Specimen by the Rev. ——— Fleming, Prebendary, and afterwards Dean of Carlisle: In a Letter to the Rev. Erasmus Head, Prebendary of the same Church. Written about the Year 1740. By Edward Taibam. Small 8vo. 2s. Richardson and Urquhart.*

If we except Horace's journey to Brundisium; which this essayist looks upon as a rude and unfinished performance, and Drunken Barnaby's Journal to the north of England; of which he might probably entertain a still meaner opinion; we do not recollect any pieces of *journal poetry*, that comes up to the dignified idea this writer entertains of it. We do not deny but, in the hands of a man of true wit, humour and poetical fancy, the scenes and circumstances he might fall in with, in travelling, might afford subject for an excellent performance. We cannot think, however, that the specimen annexed to this essay is an instance of it.

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*A Sentimental Journey to Bath, Bristol and its Environs. By William Heard. 4to, 5s. Becket.*

We have here another specimen of *journal poetry*; not a whit better than the preceding.

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*The Journey of Dr. Robert Bongout and his Lady to Bath. Small octavo, 2s. 6d. Doddsley.*

A third! and still worse! *Travelling* is certainly not favourable to poetic inspiration. At least we are determined, whenever we set out to write *journal poetry*, to apply to the *Traveller's office* to get a *muse*, if we can, for a companion.

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*Royal Perseverance. A Poem. 4to. 1s. 6d. Bew.*

One of those abusive publications, with which the press hath teemed since the time of *Churchill*; whose manly satire and truly-poetical genius so few of his imitators have been able to copy. We would not advise the present poetaster therefore, to persevere, lest he himself should incur the censure of *Royal Perseverance*, in being full as obstinate as a K——g.

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*An Heroic Epistle to an Unfortunate Monarch, &c.* 4to. 16s. 6d.  
Benfon.

More low abuse of a high character !

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*A General History of Stirlingshire; containing an Account of the ancient Monuments, and most important and curious Transactions in that Shire, from the Roman Invasion to the present Times. With the Natural History of the Shire.* By William Nimmo, Minister of Boxbennar. 8vo. 5s. Boards. Cadell.

A simple unadorned history of a county, that affords ample materials for information and entertainment; though much more interesting to local readers than conducive to the purposes of general history.

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*A Practical Treatise on the Diseases of the Teeth; intended as a Supplement to the Natural History of those Parts.* By John Hunter, Surgeon Extraordinary to the King, and F. R. S. 4to. 5s. sewed. Johnson.

The reputation of Mr. John Hunter as an anatomist, is so firmly established, that it were needless to recommend, either to the faculty or the public, any production of this kind, with which he might favour the world. The Natural History, to which the present performance is a Supplement, has been universally well received by physiological theorists, as we make no doubt this Appendix will be, by judicious practitioners.

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*A safe and easy Remedy proposed for the Relief of the Stone and Gravel, the Scurvy, Gout, &c. and for the Destruction of Worms in the Human Body.* By Nathaniel Hulme, M. D. 4to. 2s. Robinson.

The remedy here recommended consists of a solution of salt of tartar in water; after the taking of which, a proper quantity of weak spirit of vitriol, is to be given also in water; in order that the two medicines may produce fixed air in the stomach. This medicine Dr. Hulme acquaints us, he has found efficacious against the scurvy, the gout, hectic fevers, the dysentery, the diarrhoea and worms. — God-a-mercy, fixed air ! We shall expect to see you for a time perform as many medical wonders, as have formerly been done by crude mercury, tar-water, the electric effluvia, or any other temporary expedient

expedient of the kind, that hath occasionally relieved our fashionable valetudinarians!

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*Farther Observations on the Effects of Calomel and Camphire.* By Daniel Lysons, M. D. 8vo. 1s. Wilkie.

In a former tract, Dr. Lysons describes the effects of camphire and calomel in continual fever. In the present, he treats of their efficacy in dropsies.

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*The true Theory and Practice of Husbandry: deduced from Philosophical Researches and Experience.* By Cuthbert Clarke. 4to, 10s. 6d. Robinson.

This work is written in dialogue; the author begins with the necessary connection, subsisting between the theory and practice of husbandry; which he endeavours to confirm and illustrate throughout the whole. In the course of this illustration, he not only presents his readers with a course of experimental agriculture, but advances some ingenious hypotheses, which prove him to be well acquainted with experimental philosophy and the œconomy of nature in general.

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*A New Dictionary, English and French, and French and English.* By L. Chambaud. A new Edition, carefully corrected, and enlarged with a great Number of Words, Proverbs, Idioms, &c. 4to. 1l. 10s. Cadell.

It is the curse of book-makers to be more anxious about the quantity than the quality of the matter contained in their compilations. If instead of adding to the number of words, proverbs, idioms, &c. with which this edition of a tolerable good dictionary is now enlarged, the greater part had been omitted, the writer would have avoided the exposing his ignorance of the English language at least, whatever an adept he may be in the French.

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*The Travels of Hildebrand Barzman, Esq; into Carnovinia, Taupiniera, Olfactaria and Auditante in New-Zealand; in the Island of Bonbommica, and in the powerful Kingdom of Luxo-Volupto, on the great Southern Continent.* 8vo. 3s. in boards. Cadell.

There is some sense and some satire in this romance; but the style and manner are awkward and clumsy; falling very short of that terse simplicity

simplicity, which characterises the travels of Lemuel Gulliver; of which these appear to be an humble imitation.

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*A Description of the Lines drawn on Gunter's Scale, as improved by Mr. John Robertson, late Librarian to the Royal Society; and executed by Messrs. Nairne and Blunt, Mathematical Instrument Makers, Cornhill, London. With their Use and Application to Practice, exemplified more especially in Navigation and Astronomy. By William Mountaine, Mathematical Examiner to the Honourable Corporation of Trinity-House of Deptford-Strond, and F. R. S. 8vo. Nairne and Blunt. 1s. 6d.*

The use, as well as utility of this instrument, particularly to mariners, has been so long and so generally known, that it would be superfluous to comment on them. Some errors, however, having by the negligence of the instrument-makers and other means, got into its common construction, the late Mr. Robertson was induced to construct the lines anew, with improvements. That able mathematician dying before he completed the task, it was finished by Mr. Mountaine, whose description, as well as account of its application to use, are simple and satisfactory.

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*Letters of certain Jews to Monsieur de Voltaire, Translated by the Rev. Philip Lefaneu, D. D. 2 vols. 8vo. 10s. boards. Robinson.*

These letters are supposed to be written by certain learned ingenious Jews of Amsterdam. They have undergone several impressions in French, and are in general judged to be a satisfactory answer to most of the objections which that volatile genius Voltaire occasionally threw out against the writings and writers of the Jewish nation.

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*An Introduction to Merchandize, in two Volumes. Vol. 1. 8vo. 4s. sewed. Cadell.*

A practical treatise, intended for the use of schools as well as private persons; the present volume containing only part of the plan, we shall speak of it more particularly when the second makes its appearance.

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*An Introduction to Fluxions, designed for Use and adapted to the Capacities of Beginners. By the Rev. F. Holliday. 8vo. 6s. Nourse.*

It

It would be wrong to condemn elementary tracts, because they do not always possess that perspicuity to which they pretend. Some persons are better instructed by one method and some by another, which are both equally obscure to some others. As a book of exercises, however, Mr. Holliday's introduction cannot fail of proving useful to learners of every capacity.

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*A Brief Enquiry into the State after Death, as touching the Certainty thereof; and whether we shall exist in a material or immaterial Sub-stance; and whether the Scripture Doctrine of a future State be supported by the Light of Reason.* 8vo. 6d. Printed at Manchester for the Author.

The desire of distinguishing himself, by saying something on a popular topic, seems to have set this enquirer scribbling; for certainly he sat down to write before he entered upon his enquiry. At least, we must frankly confess, that if he understands himself, we do not understand him.

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*The Proof of the Truth of the Christian Religion, drawn from its successful and speedy Propagation, considered and enforced, in Two Sermons preached before the University of Oxford, by Thomas Randalph, D. D.* 8vo. 1s. 6d. Rivington.

This argument, in favour of Christianity, is neither new nor the strongest on which its truth is founded: the preacher, however, hath made the best of it.

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*A Sermon preached within the Peculiar of Naffington and its Members, in the County of Northampton. By the rev. James Ibbetson, D. D.* 4to. 1s. White.

A more pathetic than politic declamation against the inclosures of commons and common fields.

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*The most important Truths of Christianity stated. By the rev. James Stenhouse, M. D.* 12mo. 1s. Rivington.

This little tract could not have been improperly entitled the plain man's manual, or poor Christian's *vade mecum*, containing a simple prevari of the faith and practice of Christianity.

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*Poetical*

*Poetical Essays on Religious Subjects, By a Clergyman. 4to. 2s. Hogg.*

If there were not more *piety* than *poetry* in these essays, our clergymen ought, as Dr. Dogberry says in the play, to be condemned to everlasting redemption, for thus attempting to impose on the *poetical* reader. But piety, like charity, covers a multitude of sins.

\* \*

*A Letter to the Right Reverend the Lord Bishop of Carlisle, containing a few Remarks on some Passages of his Lordship's Pamphlet, entitled "Considerations on the Propriety of requiring a Subscription to Articles of Faith."* 8vo. 2s. Johnson.

As a specimen of the truly *truly-dissenting* spirit of this learned and ingenious writer, we give the following passage. "It appears very clear and evident, that Nebuchadnezzar had as much right to set up a golden image, and command all his subjects to worship, as any governors whatever, even of the Christian religion, have to make articles of faith, and establish modes of worship, for which they have no warrant in holy writ, and then punish men in any respect for refusing compliance. . . . Was I forced either to bow down and worship a golden image (whether it was designed to represent some deity, or the chief magistrate himself) or to declare in a Christian congregation my unfeigned assent to the thirty-nine Articles of the Church of England, I really believe I should prefer doing the former, if the weakness of human nature should prevent me from sacrificing my life to my duty."

We cannot help thinking the above passages, with many others of similar import, to be met with in this letter, betray an antipathy to all religious establishments, as well as to the Church of England in particular, rather than display that true spirit of Christian charity which might tend to an universal toleration.

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*An Apology for the Clergy, and particularly for Protestant dissenting Ministers: A Sermon preached at the Ordination of the rev. John Yates, and the rev. Hugh Anderson, in Liverpool, Oct. 1, 1837; by the rev. William Enfield, LL.D. with a View of the Character of the Christian Minister, in a Charge delivered on the same Occasion, by the rev. Richard Godwin, 4to. 1s. 6d. Johnson.*

A defence of the dissenting *rationalists*; not a *specimen*, of which they stand so much in need.

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*Inoculation for having the Small Pox, a Practice, presumptuous & sinful. By Joseph Greenhill, A. M. small 8vo. 6d. E. Johnson.*

The

*A Sermon preached at the Cathedral Church at Lincoln, &c. 393*

The title of this sermon may serve sufficiently to show the reader under what class of writers, to rank the preacher.

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*A Sermon preached in the Cathedral Church of Lincoln, on opening the New County Infirmary, before the Governors; and published at their request. By James, Lord Bishop of St. David's. 4to. 1s. Crowder.*

A proper exhortation to the rich and wealthy to consider it as a moral and religious duty to provide for the poor and needy.

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*Every Man his own Chaplain; or Family Worship regulated & enforced. 12mo. 9d. Buckland.*

A pious compilation of forms of prayer, hymns, &c. oddly calculated, as it should seem, for the *dissenters*, who affect to reject forms; frequently, perhaps, for no other reason than that they are not forms of their own composition.

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*The Layman's Sermon for the General Fast. 4to. 6d. Wilkie.*

An attempt to apply some passages in the prophet Isaiah to this nation; to which he pretends they are as apposite as they ever were to the Jews. We with the laity would leave the prophecies to the clergy; who, with all their learning, find it difficult enough to comprehend and apply them.

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*An Inquiry into the Belief of the Christians of the first three centuries, respecting the one Godhead of the Father, Son, and Holy Ghost. Being a Sequel to a scriptural Confutation of the rev. Mr. Lindsey's late Apology. By William Burgh, Esq. 8vo. 6s. 6d. in boards. Nicoll.*

There is so much to be said on both sides of this disputed point, that we do not wonder that persons, attentive particularly to the evidence on either, should be biassed to believe that only to be right. At the same time we wonder as little that many persons equally attentive to both, should be altogether bewildered how to draw conclusions from such different premises. If we could penetrate into the womb of time, would it not be as curious an object of enquiry, what Christians will believe on this head, three centuries hence? Nay, so little credit appears due to historical evidence in these, well

well as many other matters, that we may almost as well venture to predict what *will be* as to ascertain what *has been*.

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*A Catalogue of the Coins of Canute.* 4to. 3s. Conant.

Apparently collected with much labour and circumspection, and neatly engraved.

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*An Elegy on the Death of the late Lord Pigot.* 4to. 1s. 6d. Bew.

It is held by the critics to be some merit in a writer, when he suits his style and manner to his subject. Now it will be readily admitted that Lord Pigot's death was a lamentable affair; our elegiast, therefore, hath accordingly most lamentably handled it.

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*Matrimonial Overtures from an enamoured Lady to Lord G. G—r—m—ne.* 4to. 1s. 6d. Bew.

One of those licentious productions, which have almost rendered the English press, formerly the glory of the nation, a pest to society.

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*An Elegy written in Canterbury Cathedral.* By John Duncombe, M. A. 4to. 1s. Doddsley.

The history of Canterbury cathedral, in the form and manner of Gray's Elegy in a Country Church Yard. It is no wonder that even Mr. Duncombe's pen could not render such a narrative pleasing or poetical.

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*An Adieu to the Turf: a poetical Epistle from the Earl of A——a to his Grace the Archbishop of York.* 4to. 2s. Smith.

We here meet with some good strokes that have been made at his lordship in prose, tolerably *be-versed*. There would have been more merit in this piece, had it appeared before the subject was so very much hackneyed.

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CORRE-

## C O R R E S P O N D E N C E.

*To the Editor of the London Review.*

S I R,

Two ingenious letters, in your *Correspondence* of *March* and *May* *Reviews*, respecting the eternity of hell-torments, having been the topic of conversation among my acquaintance; I have been favoured with the perusal of a private epistle, written some years ago, on the same subject; from which I have been permitted to transcribe the following extract; which, if you conceive it may afford either edification or entertainment to your readers, is much at your service.

*Chichester, June 21, 1778.*

Yours,

A. B.

“ I have frequently thought, as a divine concerned for the interests of religion and the welfare of mankind, on such principles as a wise and good man would wish to promote them by, that we gain no valuable end, at least eventually, by attributing to God a revenge that is never satiated—a severity that is never relaxed. Do we in general make men better and more amiable members of society by giving them such representations of the Deity as shock humanity? Do we inspire them with a greater love, and engage them in a more generous and sincere pursuit, of their duty by the exaggerated and frightful representations of hell and damnation? Experience convinces me to the contrary. The timorous are hurried on to desperation, and the obstinate grow more hardened and insensible: some turn away with secret disgust from all religion, and others openly ridicule and blaspheme it for needing such a sanction. For what thinking or benevolent mind can reconcile itself to the idea of a God who makes his creatures the sport of his malignity—delighting to torture frail beings whom he knew in their original frame, to be, at least, in a capacity of sinning?—Rather, O God, may thy creature, man, sink into nothing, than live eternally to be a blot on thy works:—or, as it more becomes such a creature to speak; rather, O goodness infinite, enlighten those beclouded minds which unknowingly discredit thy perfections, and vainly think of promoting thy kingdom by misrepresenting thee.

“ For my part I firmly believe that the kingdom of God will be as extensive as his creation—when the END shall come—that great period of the divine dispensation, when Christ shall deliver up all things to the father, and mortality be swallowed up in life. Then will the sun of righteousness beam the full lustre of his grace and purity on all; when they who had a part in the first resurrection will be joined by that vast body of purified beings, who will have escaped out of the great tribulation, having been preached to in prison and saved so as by fire. Then will the whole universe be regenerated, and the face of nature smile with a new and unknown lustre, and God will be ALL IN ALL.

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" If the enthusiasm of my nature kindles on any subject, it doth on this.—But to check the glow of fancy—which yet I check with reluctance on a theme so congenial to the feelings of my soul—I will proceed more calmly through the remaining part of my letter; and communicate to you a reflection in the plain and simple form in which it presented itself to my mind; and I should be hurt at the suspicion of its having more of fancy than reason in it; not so much because I myself am interested in it as a speculatist, but as all mankind are practically interested as immortal beings.

" There is one certain point to which it is necessary a man should arrive before he can properly be called a good man; or be viewed as such by the eye of omniscience. It is impossible to draw the precise line for any *individual*, because a thousand circumstances unknown to us must be taken into the account, and depend upon incidents and connections that fall solely under the scrutiny of infinite wisdom. It is impossible then to pronounce decisively where a man's fitness for heaven begins and the point of unfitness ends. But nevertheless such a discriminating line may be *supposed* to exist somewhere. In general we may say, that a man commenceth a good man when reason and religion have in fact gained an ascendancy over the irregular or corrupt principles of human nature. Such a man is really in a *degree*, what the scripture in the strong mode of oriental diction, calls regenerated; and he is disposed, by the preponderance which good principles have gained on his will and affections, to make higher attainments in virtue and religion. Such a one is also in a degree qualified for the bliss and employment of a higher sphere; and should he die before he had made any very considerable progress in the cultivation of religious habits, yet we have reason to think, that as he was prepared for making a farther progress, and in all probability would, had life been preserved, so will he be really placed in a future state in a situation more auspicious to the aims and pursuits of his mind, that the object which he had in view on earth might be attained in heaven.

" We may also suppose a man not quite arrived to that point from whence he might *begin* to be viewed as a good man. We may suppose him one, two, or three degrees short of it. In such a situation he is not *actually* prepared for heaven. The passions are not yet attuned to the music of the celestial spheres. There is some principle of vice not so controuled as it ought to be before a man can bear the examination of conscience or the judgment of God. A man must be prepared or *not* prepared. There is no intermediate state; though there is an infinitude of *degrees* in preparedness and unpreparedness; but there is a *point* where the one ends and the other begins, or else there could be no such thing as *either* in reality. Let us consider a man the least possible degree of distance from the *prepared* state, whatever *that* state may be. Suppose that he dies without compleating the sum (if I may so express it) of actual preparation. What becomes of him? " Why, if he be not saved, he must be condemned," a christian will say. True, he will be condemned. But how? and for what duration?—Eternity?—How can

can we suppose it? How can we think that the God of infinite wisdom, and inviolable, impartial justice (not to say any thing of his benevolence) can doom a man to eternal pains—or even punish him first, and then deprive him of any benefit that might arise from his discipline by a total annihilation, for being only the slightest degree distant from the point of separation, whilst one who had but just gained that point, and consequently had advanced but a step farther, shall be admitted into a state where he will be eternally advancing in knowledge, perfection and happiness. Nothing that the tongue can express or the heart conceive can possibly throw a darker shade on the attributes of the Deity than such a supposition. I apprehend this thought may be carried still farther and extended so much as to take in all possible degrees of non-preparation; for if the principle be admitted in one case it may be admitted indefinitely. If a person (suppose) one or two degrees on the wrong side of preparation be included in the objects of divine mercy, why should others who are but a degree behind *them* be everlastingly excluded? Can we think that the disproportion in reward will be positively infinite, when the disproportion in merit is but of the lowest degree of finiteness?—As to the depravity of any finite being it must be limited by the necessity of its nature: and there is no intelligent being that we can conceive of, totally irrecoverable. While it hath the faculty of thinking it is capable of being renewed and reformed. This is the inspiration of the Almighty, incapable of a final extinction, and will be the principle that will live and actuate the being to which it is imparted:—the indestructible basis on which the change in the qualities of rational agents will begin and be perfected, when the chaff hath been burnt up and destroyed by the unquenchable fire.

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*Some Remarks on a Paper in the second Part of the Philosophical Transactions for 1778, entitled, "The general Mathematical Laws which regulate and extend Proportion universally; or a Method of comparing Magnitudes of any Kind together, in all the possible Degrees of Increase and Decrease. By James Glenie, A. M. and Lieutenant in the Royal Regiment of Artillery."*

About two years ago this gentleman published (what he called) a New Theory of Projectiles, wherein he mentions that he had sent some papers to the Royal Society, containing the methods of extending the doctrine of proportion universally, which doctrine is there asserted to have been hitherto confined to three gradations only:—soon after he printed a small piece in Latin, dedicated to the Duke of Buccleugh, wherein he not only repeats the same assertion, but also affirms that he does not doubt but all curves may be squared by the application of his theorems, and among other pompous declarations, pretends that Newton's binomial theorem may be

be thence deduced, and that there are no kinds of quantities whatever that cannot be compared together by it.

The present paper commences with an introductory discourse enumerating the advantages which may be expected from those "general laws," and promising a subsequent method of applying them to every thing to which fluxions have been applied; then follow a couple of definitions, one of which is, that "*quantity is the degree of magnitude*," and with this general method, from which such wonders are to be expected, the piece concludes.

In order that the unexperienced reader may the better understand the value of Mr. Glenie's improvements, it is proper to remark (what preceding geometricians have shewn) that if any two lines or the numbers expressing them, A and B, are given, then when  $n$  is any whole number, a line L may be found so that L may have the same ratio to B, as the  $n$  power of A to the  $n$  power of B; and also that if A to B, C to D, E to F, &c. be given ratios, the ratio compounded of them all may be found geometrically; but not the contrary, unless when the number is less than 3: now Mr. Glenie seems to have got it into his head that by his method he can find the ratio of the quantities themselves, from having that of their powers, but in this he is totally mistaken; if he could, he might then double the cube, and solve all those famous problems geometrically which employed the attention of the ancients; unluckily the forms in which he has expressed his general theorems, contain all the difficulties of the ancient method, and are never capable of a geometrical determination but when that is, and they have this disadvantage super-added that they are in most cases of an enormous length.

But the most surprising part of the story, is, that the very rule which "*extends the contracted field of geometrical comparison indefinitely*," and makes Euclid's doctrine of proportion "*vanish into nothing*," is nothing more than Euclid's doctrine in another form.— This may be proved thus; Mr. Glenie says, *that quantity*, which has to B the ratio compounded of A to B, and C to D, is  $A + A \frac{C-D}{D}$ ; now by Euclid's method *that quantity* is  $\frac{AC}{D}$ ; but  $\frac{AC}{D} = A \times \frac{C}{D} = A \left(1 + \frac{C}{D} - 1\right) = A \left(1 + \frac{C-D}{D}\right) = A + A \frac{C-D}{D}$ , therefore in this case Mr. Glenie's expression is deducible from Euclid's. Again, let the ratio be that compounded of A to B, C to D and E to F, then by Euclid's method the quantity which has to B the ratio compounded of these is  $\frac{ACE}{DF}$ ; but  $\frac{ACE}{DF} = \frac{AC}{D} \times \frac{E}{F} = \frac{AC}{D} \left(1 + \frac{E}{F} - 1\right) = \frac{AC}{D} \left(1 + \frac{E-F}{F}\right) = \left(A + A \frac{C-D}{D}\right) \left(1 + \frac{E-F}{F}\right) = A + A \frac{C-D}{D} + A \frac{E-F}{F} + A \frac{C-D}{D} \frac{E-F}{F}$ , which last is Mr. Glenie's expression; and therefore Euclid's form includes this also; and in the same manner may all the rest be derived from the common doctrine.

As

As all the remainder of his paper, as well as the theorems in his former piece are easily deducible from the above, it appears sufficiently evident how little the common theory of proportion has been understood by this author: it may not be improper, however, to remark, with respect to his investigation of the binomial theorem, that he finds the law of the terms of his formulæ by *induction* only; and observing these terms to have a relation to those of a binomial, he calls his inductionary method a geometrical one, and then pretends that the consequent theorem is Newton's rule geometrically investigated; which is just as absurd as his comparison of all kinds of quantities, or as would be an attempt to find the relation of chalk to cheese, or how many yards would make an hour.

R. B.

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*To the Editor of the London Review:*

S I R,

As you profess to be a candid critic, I mean to put your candour to the test, by pointing out an ill-timed witticism and an illiberal attack on real merit, in your Review for the month of May last: Speaking of Dr. Hugh Smith's Philosophy of physic, you concisely say, "Dr. Smith talks very well for an apothecary." Can this be called criticism? Is it not rather an undisguised attack upon a very respectable society of men? You do not seem to know that some very eminent physicians have been originally bred to pharmacy. When a man of real abilities starts forth, where or how he has obtained his knowledge is not the question. For the honour of your Review, give me leave to add; had you attended the doctor's course of lectures, you would probably have joined in the commendations so deservedly bestowed on a man, who has dared to tread an unbeaten path; and convinced, *he did talk well*, I think you would not have added, with a contemptible sneer, "*for an apothecary.*"

I shall conclude with recommending his enlarged Syllabus to your more particular attention. Not to mention his peculiar modesty, that candour which prompted Dr. Smith to throw out his principles to the public, for cool and deliberate examination, seems to characterise truth. And if it should appear that he has happily discovered the first cause of motion in animal life, and traced the unexplored laws of the animal œconomy, which I am not singular in believing, are not all mankind essentially interested in such a discovery? This I will take upon me to add, however we may differ in opinion, the pursuit is in itself *laudable*; and the author has a just claim upon the public, at least to be treated with respect.

Gray's-Inn,

I am, &amp;c.

10th July, 1778.

IMPARTIAL.

The

\* \* The Editor cannot help thinking it strange, after repeated admonitions to the contrary, that every article in the *Reviews* should be imputed to him, and that he should thus be made responsible, notwithstanding he has frequently declared he is not so, for the inattention or partiality of his associates. Not that he feels himself hurt in the present case; as he sees no just cause of complaint against the Reviewer in question. In the first place, so little was said, that one would think it might easily have been mended, had it been wrong; instead of being construed into such a complicated piece of folly and wickedness as "an ill-timed witticism and an illiberal attack on real merit."—It was said "Dr. SMITH talks well for an *apothecary*."—Well and what then?—"Can this," says IMPARTIAL, "be called criticism?"—Why, no, to be sure. Who pretends it can? The Reviewer probably thought the mere *Syllabus* of a course of lectures no object of criticism. He contented himself, therefore, with paying a general compliment to the lecturer, in as few words as possible.—But IMPARTIAL conceives that, though no criticism, there is a witticism, couched under this compliment. As "all looks yellow to the jaundiced eye," he thinks that "more is meant than meets the ear"—but where does this covert meaning lie?—Is it not, says he, "rather an *undisguised* attack upon a very *respectable society of MEN*? For heaven's sake, what does IMPARTIAL mean? By the *respectable society of men* does he mean the *worshipful company of APOTHECARIES*, or the *college of PHYSICIANS*? Or does he mean those very eminent licentiates, that have been originally bred to pharmacy?—IMPARTIAL seems not to know that *we really know* some of the latter; who rather chuse to profit by the circumstance than to boast of their standing in such a predicament. Had the Reviewer, however, had an eye to such gentlemen, he would have said that "Dr. S. does not talk so well as some *such* apothecaries." At the same time, it is unknown to our whole fraternity, that such *doctor-apothecaries*, as Falstaff calls them, are incorporated into any *society of men*: so that the Reviewer (who is now gone to bathe in the salt-water for a disorder that baffles the whole faculty) could not mean to attack such supposed non-entities.—On the whole of this argument, it may be asked, whether the *apothecaries* are respectable or not: if they are, and that IMPARTIAL cannot deny, they cannot be much mended by being made *doctors*: a creation that makes an addition to a man's name without adding any thing to his knowledge.

But, says IMPARTIAL, "when a man of real abilities starts forth, where or how he has obtained his knowledge is not the question." By his leave, however, it is the question. Setting aside the consideration that men of real abilities never *start forth*—they are not apt either to *start* or *startle*—it ought to be made a question how a man obtained a *property*, with which he *starts forth*, without having had any visible means of acquiring it. It is the same with *science*, a man so knowing as Dr. Smith, may have had some secret dealing—God bless us!—with the devil—may have entered into an illicit compact, to qualify him to set up for a conjurer! A man so profoundly skilled in diving into the secrets of art and nature, so "da-  
ring

ring as to tread the unbeaten paths of science," may have sucked the brains of an succubus—he may—but what may a man who "has happily discovered the first cause of motion in animal life" not have done! Fought therefore, we say, to be made a question, how he obtained his knowledge. It ought to be proved that it is his own, and that he came honestly by it: that he does not palm *old* discoveries upon us for *new* ones; that he has really appropriated what he has fairly borrowed from others; and that though he talks well, as an apothecary, he does not write by rote, like a *licentiate*.—What can *Impartial* mean by saying, it was with a *contemptible* *sincer*, the reviewer said the doctor talked well for an apothecary?—Instead of *contemptible*, he probably meant *contemptuous*; but whether contemptuous or contemptible, Mr. *Impartial* has certainly perverted the text by his comment, from a *compliment* into an *affront*.—It by no means appears that the *Reviewer* meant to cast any injurious reflection either on doctors or apothecaries; the supposed contempt and sneer evidently arising from *Impartial*'s own contemptuous and contemptible opinion of the latter. *Qui capis ille facit*. Dr. Smith, with his brother doctor-apothecaries are much obliged to this officious advocate.——The letter-writer's next sentence merits a more sedate reply; as it recommends the doctor's enlarged syllabus to our more particular attention.——He is much mistaken if he judges of the attention paid to it by the slight notice taken of it. The London reviewers, however ready to seize any opportunity to enliven and shorten the dull task of criticism they are engaged in, never wantonly sport with the feeblest essayists in science or literature. It was not till after a *very particular attention* paid to Dr. Smith's enlarged syllabus that the contracted account of it appeared in our review. We had nothing indeed to do with what the Doctor delivered *word*, nor could judge of it. Like a jury impaneled in court, we brought in our verdict on the printed evidence produced before us; finding it as favourable as possible for a culprit, whose very profession it is to substitute the *quid pro quo*.

Being thus called upon, however, we shall give a sample of the wonderful matter contained in this publication, that such of our readers as have not seen it, may not depend altogether on our unsupported opinion of its futility.

Of the *lectures* themselves, which are styled *philosophical lectures* on the practice of physic, we have in the pamphlet nothing but the mere heads, or titles, by way of Syllabus, so that we can say nothing of them. The only possible object of criticism, therefore, is the detail of conjectures respecting animal life; which is annexed and appears to be that which the lecturer most values himself upon. These conjectures (as they are very properly called) are offered to shew that "air, put into motion by heat, is not only the first active material cause of new life, but the actual support of life, throughout every different stage of our animated existence." "These conjectures," says Dr. Smith, "if admitted, shew the Mosaic account of the creation of man to be philosophically true,—viz. that the Lord God formed man of the dust of the ground, and breathed into his

his nostrils the breath of life, and man became a living soul." (Gen. ch. ii. v. 7.) and that the laws of generation are the means appointed by our Creator to preserve this active operative cause of life, so given : for the conjectures seem to evince what we term VITAL AIR, to be the first cause of motion, not only in man, but throughout the whole animated creation.—Our leading aphorism runs thus—" In all animals, life, heat and motion are inseparable."—" We maintain the truth of this aphorism, not only by death and its consequences, but likewise by life and its effects." Now, we do not deny that there is some truth and ingenuity, as well in these conjectures as in the consequences drawn from them ; but we deny that there is any thing *original* in them, or that they are supported in a manner either scientific or systematical. VITAL AIR is, according to Dr. Smith, the first *material* cause of motion in animal life.—But the misfortune is that this advocate for the Mosaic philosophy, who would have *vital air* to be the *living soul*, breathed into the nostrils of animal dirt, forms no distinct and clear conception of his terms of argument. For instance,—" AIR is MATTER.—MATTER is of itself inactive, but capable of being put into motion, &c. according to the general laws of matter.—AIR is an elastic fluid, possessing the properties of rarefaction or expansion, and of compression or condensation."—Do not these definitions clash ? and are they not palpably inconsistent with each other ? If *air* be *matter* and *matter* be *inactive* and subject to *be moved*, according to the general laws of matter, it must be something more than mere inactive matter to be an elastic fluid, and possess the properties of expansion and condensation. Every such elastic fluid is active, and, though not in actual motion, possesses a property of activity, which is exerted on, or against, every circumambient body ; which is not the case with merely inert matter, or of solid bodies exhibiting the appearance of such matter.—This single instance may suffice to shew that, even admitting the lecturer to be as good a *doctor*, as he is an *apothecary*, which we do not deny, he is not *as yet* sufficiently qualified, by his practical knowledge, as either, to set up for a *speculative philosopher*. As to the *Reviewer's* not having treated Dr. S. with that respect, which is due to his *peculiar modesty*, it is possible he might have been misled by those singular proofs of such modesty, the puffs which appeared in the daily newspapers, during the delivery of the course of lectures in question. Mr. *Impartial* may, possibly, on the other hand, have been misled by other proofs, though to us still less equivocal, viz. the very complacent, not to call it adulatory mode of address, with which the doctor compliments the gentlemen who " honoured him by their *obliging condescension* in attending his lectures on the philosophy of physic." Surely, surely, if, as *Impartial* intimates, the doctor so frankly communicated the happy discovery of the first cause of motion in animal life, and publicly traced the unexplored laws of the animal economy, in which all mankind are essentially interested, he might have possessed more conscious dignity than thus to depreciate, from a false, however peculiar, modesty, so important an undertaking, by such a servile mode of address.

*Impartial* may say what he will; but if this did not become the apothecary, it was still less becoming the doctor.

TO DR. KENRICK.

SIR,

I have often had it in mind to trouble you with a few lines in return for the repeated honours you have done me. Scarcely, for many months past, has a London Review appeared, in which the author of *Letters on Materialism* has not been mentioned with singular eulogium and benevolence. It is a favour he did not expect; nor does he think his merit deserved that attention from Dr. Kenrick seriously.\*

When in my *Letters* I thought it proper to take some notice of that *Essay* in your Review, for which you have since expressed so much *tendresse*, I had not the most distant idea that it was any otherwise related to you, than as a part of your general publication. Candidly, had I suspected it to have come from your pen, (though my sentiments on its merits would have remained the same) I should indeed have treated it in a more polite manner. Your eminence in the literary world intitles you, on all occasions, to respect and attention. Thinking it therefore an essay, in all respects, anonymous, I criticised it with all possible freedom, and perhaps with a little too much asperity. However, I must think, you made yourself very ample satisfaction in the critique you gave the public, on that part of my letters, some months after. Then, it seems, the man of honour should have forgiven, and have dropt all remembrance of offence. But still, *manet alid mente repositum*: and though you must recollect, that your critique was the most partial possible, only regarding a very few pages of my second letter, and something I said in justification of your friend Mr. Seton, yet you ever since, on all occasions, are telling your readers that you had totally overthrown all my flimsy arguments, and that it was ungenerous in Dr. Priestley to attack so weak an adversary, a man of straw, that long ago had been trampled in the dust. You are even offended with the Doctor, because he judged it necessary to take any notice of me.†

\* The letter-writer having made no reply to the notice given him in our last Review, we print his letter, concluding it intended for the public eye.—The annexed notes will be accepted, therefore, as the editor's answer.

† The editor doth most seriously assure this correspondent that, so far from taking a *second offence*, he never took a *first* either at Dr. Priestley or his antagonist: except with regard to the latter's keeping himself concealed; which gave cause for suspicion that he might, indeed, be a *man-of straw*, set up merely to be knocked down again. There can be no fair, ingenuous motive for a man, who sets up for a public enquirer after *truth*, to conceal his name, as if he was ashamed of the cause he is engaged in.

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Doubtless

Doubtless, in so doing he has honoured me greatly; but then, it seems, the pinch is, he will not notice the repeated *letters* addressed to him by Dr. Kenrick\*. Why he does it not, is not my business to examine; though, I believe, I could assign the real reason†. Of this then I complain, because I think it ungenerous, that you should so pertinaciously exert yourself to ruin the reputation of a young writer, who really thinks very humbly of his own merit and abilities.‡ But this I must add, that I begin to value myself as a writer much more than I ever did.¶ It cannot be that Dr. Kenrick would, almost every month, take the trouble to mention an author, or even to recollect his idea, whose abilities were in the lowest degree contemptible, or whose style of writing was rapid and insignificant.§ So much I thought proper to say to you, not indeed from any expectation that I should for the future be treated with more lenity, but merely that I might tell you how little I suspected, when I wrote my *letters*, that I should rouse your indignation; and that I must think your present conduct exceedingly ungenerous, after the very severe critique you officially published, and especially as that critique was so singularly partial\*\*. I am, with respect, Sir,

Portman-Square,  
June 16, 1778.

Your obedient humble servant,

THE AUTHOR.

\* This correspondent must know little of the self-sufficiency of professed critics, not to know that, however *he* may look up to such a writer as Dr. P., *they* look down on all book-makers.

† The reason was given in Dr. K.'s first letter, in which he declared he never expected an answer: for which he believes he can give a still better reason than this correspondent. Doctor P. can have no answer to make, till he knows more of the subject: and there is *no book* yet published that will inform him.

‡ The editor is the last man in the world that would hurt the reputation of a young writer, especially so modest a one as this gentleman affects to be: but while an author remains *anonymous*, how is his reputation affected? Granting this writer had a literary reputation to lose, how should the Reviewer know it? Besides the matter in question related to a *philosophical truth* and not to *literary abilities*.

¶ The editor is sorry for this. Over-weening merit is more ridiculous than modest want of worth.

§ This, we say again, is not the point in question. It is not as a *writer* but as a *philosopher* that this author was criticised. It is also owing only to the repeated notice Dr. P. took of him that he has been repeatedly mentioned in our Review. Dr. K. never went out of his way to seek such an antagonist.

\*\* Dr. K. noticed every thing in the *Letters*, which he thought merited it. If the critique was unjust, our correspondent should defend his book.—He shall have room allowed him in the London Review, for that purpose. If it was not unjust, and the writer cannot defend his arguments, why not frankly and fairly confess it? Does he adopt Dr. P.'s confessed maxim, never to retract what he once publicly advances in print?

## ALPHABETICAL INDEX

O F

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